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CAWNPORE:

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FOR THE M. A.-O. COLLEGE, ALIGARH, AND PUBLISHED BY PROF. MOHAMMED SHAFI.

The Aligarh Monthly.

Vol. VIII. | February, 1910. | No. 2.

Editorial.

Since the beginning of the year, the College has been the scene of great and varied activity. Distinguished visitors have come and gone, and, we are glad to say, have left their mark behind them.

Their receptions have been worthy of the College. The new arrangements both with regard to the seating in the Strachey Hall, and the attendance by sides along the main approach have added a dignity and a sense of discipline to the proceedings. Formerly to the chance looker on there were more elements which savoured of a mass Election meeting than the orderly precision of a great College.

By the time this number is printed the side Football and Hockey matches will be a thing of the past. There is a very noticeable increase in enthusiasm and we hope that this new system will continue in the same successful strain.

Turning to the report of the Vice-President of the Union, we find a discordant note. Apparently some members, luckily few in numbers, have forgotten that they are students of this College and descended to the level of behaviour which one expects of some fourth rate school. Public opinion alone can remedy this. Directly the students of this College shall shew clearly and strongly that they disapprove of such conduct and that they expect that at all meetings, whether in the Strachey Hall, or in the Union, exceptions to the unfailing dignity of manners which is the *sine qua non* of a Mohammedan gentleman, shall be conspicuous by their absence, then the few transgressors will cease their ways from very shame. Enthusiasm is of a very differ-

Attar and pan were presented by a Hindu boarder of the College, the Maharaja left shortly after in the company of Prince Hari Singh who was with him.

The next day he paid a formal visit to the College. He was received at the main gate of the Sir Sayad's Court by the Trustees and the Staff, and having been taken round all the various Boarding Houses and the Class-rooms, he was led into the Lytton Library, where he made a prolonged stay, and signed his autograph.

The next business was the reading of the Trustee's address and his reply, which was duly done in the Strachey Hall. The Maharaja left the Hall to stay for a short time in the Cricket ground to see the practice at nets, most of his staff took part in the game

He left the College premises late in the evening

The Visit of H. H. Sir Sultan Mohammad Shah the Aga Khan.

The long expected visit of H. H. the Aga Khan took place on the 26th January His Highness was able to stay at Aligarh for two days en route to the All-India Conference of the Muslim League at Delhi.

In the afternoon a garden party was held at the College Club, followed in the evening by a highly successful dinner-party given in His Highness' honour at Pahasu house

An enthusiastic meeting loudly cheered the address which was presented, the next morning to His Highness in the Strachey Hall.

The reply to the address is printed below and contains such practical advice for every day in the life of the students of this College that we hope that the spirit which pervades these utterances of His Highness will sink deep into the memories of all those who read them.

After the meeting His Highness left immediately for Delhi.

In conclusion, we sincerely hope that the time is not far distant when His Highness may be able to realize his wish

ent nature to the methods complained of above. The more true enthusiasm there is in the College, the surer is it progress whether in work or in games.

In conclusion we are glad to see that the Vice-President of the Union has had the courage to speak out strongly about a fault which has been remarked on lately with great frequence

We are glad to note that contributions are coming in steadily and we congratulate the writer of the "Letter to the Editor" on the clever way he has maintained an atmosphere of mystery up to the end of his note.

To several other contributors may we suggest that a little care spent in writing clearly and legibly would save a lot of time spent at present in deciphering needless cacographic puzzles.

We acknowledge with thanks the receipt of the Meerut College Magazine and congratulate them on the very successful launch of their Dreadnought. In future we hope to exchange magazines with several other Colleges and to make arrangements for their magazines to be placed somewhere for the perusal of students.

The Visit of H. H. The Maharaja of Kashmir

The Christmas week at Aligarh has been memorable for more than one reason The match played between the Old Boys and the present college eleven, an account of which will be found on another page, was the one interesting engagement, and the visit of the Maharaja of Kashmir was another, that added so much enjoyment to the life of the Boarding House. The Maharaja was visiting the Local Rajput Sabha, and had expressed a desire to see the College which was so very well known beyond Aligarh, and had supplied so many high officers to the service of his state, who are doing useful work there

Being busily engaged he could only stay for a short time in the College for the most part in the Pavilion watching the match being played between the Old Boys and the present eleven.

He was very well pleased with Aligarh Cricket, which he pronounced to be superior to any he had seen elsewhere.

of coming to Aligarh, not for a fleeting visit but to live amongst us for a while as a friend amongst friends

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The Reply.

NAWAB SAHIB, TRUSTEES, AND GENTLEMEN :—

Allow me first to thank you most sincerely for the kind way in which you have received me here, and for the cordial terms in which you have referred to the services I have rendered this institution. I can assure you that my connexion with this College has been from the first for me a labour of love, and amongst the various interests and pursuits that occupy my time, none is so dear to me as the service I can render this College You have suggested in your address that I am one of yourselves, and that is so.

Unfortunately the wretched state of my health has so far prevented me from doing all I should otherwise do for Aligarh, and above all has prevented me from carrying out my cherished dream of coming and passing a few weeks quietly in your midst every year, conversing freely not only with the trustees and the professors, but with the students as well. I am glad to see that so many princes, nawabs, raises, and leaders have lately contributed large sums of money to the College But our hopes and dreams—I hope practical dreams of our mighty University worthy of Islam in India—depend on not only every Muslim prince and leader, but the well-to-do Bourgeois of every town and village should enthusiastically wake up by the influence of true religion and love of Islam to come forward and raise this College to the status of a great University.

Gentlemen, no one can offer you a better advice than what the present Lieutenant Governor gave you when he was last here, that the ideal before us is to make this institution a great centre of research and learning, and a source of moral influence for the Musalmans from the Atlantic to the Great Wall of China. The object of this College, and in fact its only claim upon the love and affection of Musalmans, is that it should not be a mere cramming house to turn out employees for Government service—that necessary but relaxing profession—but to produce men morally and intellectually equipped for developing the resources of the country by becoming captains of commerce and industry, leaders of men,

and moral teacher of their people. That being the object in view you must not look to quantity but essentially to quality.

یکی مرد جنگی به از صد هزار

Our community is not only backward morally, intellectually and materially, but even more spiritually in the true sense. Aligarh should not turn out only learned men and capable men, but good Musalmans, nor can I accept as the definition of a good Muslim one who is a perfect formalist. We want amongst the students that atmosphere of self-sacrifice and true devotion and pity for suffering, that sense of dependence and responsibility towards the infinite Power, the light of which can only be known through our emotions, and whose influence must permeate every moment of our lives Islam can only be maintained if there is a revival of such a spirit. Then only shall we produce men who will be ready to go not only to become leaders of the bar, or members of the Executive Councils, not only the far more honorable and mighty members of society, known as founders of arts and industry but men ready to humbly sacrifice every material interest, men read to go and give their lives to the humble and to the lowly without any visible recompense, or men ready to devote their future to the advancement of pure learning.

As you are all aware I have lived many and many a year in Europe. Though the people of that continent are far in advance of us in material comforts and wealth, yet their material superiority was not so evident, nor did it so impress me as the immense numbers who sacrificed every personal advantage for the advancement of some ideal, not only in England, but in so called materialist France and Germany. Vast numbers in every village, in every district, give up their lives to the service of God, of mankind, and of knowledge. Nor is this light of self-sacrifice confined to the rank of believing Christians and Jews. Amongst so called Agnostics and Atheists I have seen a wealth of true spiritual devotion. If only a little of which we could infuse into the hearts of Musalmans of India; we should be very different from what we are to-day.

Gentlemen, do all you can to bring that spirit into the youths of Aligarh. That way lies salvation.

It is with great pleasure that I inform you that I raise my annual grant to Rs.10,000 a year, and hope that this is but a step towards a still larger annual grant later on. (Prolonged cheers).

Aligarh has ever been famous for its loyalty and devotion to the person of Emperor and the British *Raj*. From my own personal experience I can say that those sentiments are as strong to-day as they have ever been in the past. I only hope that you, young men, who will go out into the world will ever remember that sentiment of loyalty is a portion of your lives, and that the influence of Aligarh towards the loyalty to the Crown and Flag will not be confined to the College, but will be carried where ever old boys are found. (Loud applause and cheers.)

"The Intermediate General Reading Society."

The society was started in April 1909 with the object of introducing 'junior' College students to the study of Shakespeare and other suitable works so as to help them to extend their knowledge of English beyond their special course. With such an aim in view, the value of the society can scarcely be over-rated. I desire to place on record our gratitude to the President, Mr. Anamullah Khan, Assistant Professor of English, for his untiring zeal and unbounded sympathy with which he conducted the proceedings of the society. I have also much pleasure in stating that our student-members on the whole were uniformly very regular and enthusiastic. So that we have finished the 'Twelfth Night' and have already made considerable progress in the 'Winter's Tale.'

The society has proved eminently beneficial for students so far and we have reason to hope that it will continue to flourish in the future.

MD. ZAMIR-UDDIN,
Hony. Scretary.

The Mohammedan Educational Conference at Rangoon.

We note with great pleasure the progress made by the Female Education Section in the past year which was quite manifest on the 27th of December 1909 when Lady White accompanied by the Lieutenant-Governor opened the All-India Ladies' Art Exhibition at the Rangoon College Hall amidst a very large and influential assembly, the organization of which reflects great credit on Mr. Abdullah and his

lieutenants in Rangoon. The Hall was tastefully decorated by the Managing Committee comprising 30 ladies with Mrs. M. Laurie, the daughter of the Lieutenant-Governor, as its President. Over 550 exhibits were catalogued, some of the best among whom being those sent in by H. H. the Maharani of Bhavanagar who is now announced, among 21 other ladies, to be the recipient of a gold medal. The exhibition was worth a visit and the whole procedure showed a considerable improvement in all directions. We wish a prosperous new year to the Section.

The sittings of the Conference were held in the Jubilee Hall from 29th to 31st December 1909 under the presidency of the Honourable Raja Sir Ali Mohammed who, by reason of his influence, position and enlightenment highly deserved that distinction and he did full justice to the arduous task that a President was called upon to perform in a province the Mohammedan population of which devoid of the blessings of Education viewed with indifference all the progressive movements through their dim Burman spectacles.

India was well represented at the Conference by over 250 delegates mustering from all parts and the total number with the local mobilization swelled to nearly 1,000. The chief peculiarity about the whole thing was the interest evinced in the proceedings by His Honour the Lieutenant-Governor of Burma, the Director of Public Instructions and Sir Charles Fox, the Chief Justice who may well be said to be the life buoy of the Mohammedans of Burma.

The Presidential address was the notable public utterance of the day displaying considerable familiarity with the Mohammedan Educational problem, and set forth in a highly impressive form the urgency of bringing about the means of raising the Aligarh College to the status of "the Cordova of the East" for the achievement of which a considerable sum was realized on the spot. Sir Herbert White's address to the delegates, sympathetic as it was throughout, greatly helped the Conference in achieving the purpose of its pilgrimage.

Mr. Towle Principal of this College and Mr. Covernton the D. P. I. presided over the meetings of the School and Female Education Sections respectively. The former built up with considerable ability the whole fabric of his presidential speech on the basis that "Child is the father of man" while

the latter brought home to the minds of his hearers the importance of Female Education. Also the sermon of Maulana Shah Sulaiman Phulwari had the usual magical effect on the audience.

Resolutions as to the needs and requirements of the different provinces were passed with due deliberation. The holding of the Conference in Rangoon and the subsequent tour of Nawab Viqarul-mulk in Burma have aroused a sense of awakening in the Mohammedans of that Province.

Cricket.

Old Boys vs. *The Present.*

There is not much life or activity in the College usually during the X'mas week, as most of the boys go away to the homes for the holidays. But this time the monotony of the week was broken by the arrival of old Aligarhian's cricket team, which after successful engagements at Lucknow and Bareilly came down to Aligarh to meet the present College eleven. The match was played off on Thursday and ended in a victory for the old boys. H. H. the Maharaja of Kashmir and Prince Hari Singh the heir-apparent also graced the pavilion with their presence and being Cricketers themselves watched the game with great interest. The College eleven went in first, and had to face the formidable bowling of Shafqat and Mughni and were all disposed off for 70 runs. Ahmad Ali the captain, and Taqi were the chief scorers making 11 runs each, while Sarfraz played for 10 in good style.

Luck did not seem to favour the old boys in the beginning and Shafqat and Said two of their best bats were dismissed in the very first over without making a single run. Syed Hasan made a plucky stand scoring 22 runs, while Narendra Pal Singh contributed 16. Zafar Omar turned the fortunes of the day in favour of the old boys making 34 before he retired with Dr. Ziauddin who scored 5.

The sporting spirit of the old boys was very much appreciated and their enterprising captain, Mr. Shaukat Ali, is endeavouring to make the meeting regular annual fixture.

THE PRESENT XI.

Ashfaq b. Mughni	5
Habib b. Mughni	0
Ahmad Ali, c. N. Pal b. Shafqat...	11
Mahbat b. Mughni	4
Taki lbw. b. Shafqat	11
Zaman Khan b. Mughni	8
Hayat c & b. Shafqat	0
Sarfraz b. Mughni	10
Razi b. Mughni	2
Masud not out	8
Akbar run out	1
Extras ...	10
Total ...	70

OLD ALIGARHIANS.

Mughni b. Ragi	3
Shafqat b. Habib	0
Said b. Habid	0
Shaukat Ali c. Mahbub b. Razi	5
Syed Hasan lbw. b. Razi	22
Yusuf run out	10
Zulfiqar b. Razi	7
Narindra Pal run out	16
Dr. Ziauddin retired	5
Zafar Omar retired	34
Ahmad Husain c. Masud b. Habib	1
Extras ...	7
Total ..	114

Football Notes.

Mr. Tudor-Owen is now our president. Mr. Towle had to sever his connection as president of our club, because the duties of a principal are onerous and allow him little time to direct his attention elsewhere. He had always taken a very keen interest in all that concerned Football and his genial presence in the field was always a source of encouragement and attraction to the students. We feel his severance very much, nevertheless we congratulate him heartily and sincerely on his appointment as our principal.

The club is fortunate in securing Mr. Tudor-Owen for its president. The lively interest which he has always shown

in all concerning the game and its welfare is too well known to be set down here. He is a first class player and we have improved vastly under his coaching.

Taken as a whole, the Football is showing considerable improvement. The forwards and halves are learning to play a much faster game and the former sometimes pass very well among themselves. A good run down the field is very often than not spoiled by erratic shooting. Good shooting is an important factor in the winning of matches but I regret to say we are deplorably bad in that respect. The captains must always pay special attention to it, and in time and with practice, there is no reason why our forwards should not learn the difficult art of shooting. The forwards play with greater dash than ever before and this is in itself a sign of improvement.

In other departments we have also improved considerably. The full backs know their duty, so do the halves. The most important thing for a half to remember is to keep his passes well on the ground. A forward does not like to waste his time in controlling a bouncing ball. He wants it straight to his feet, so that he may get going at top speed.

The Class League has been supplanted by the side system this year. There are 5 sides from the College and three from the School.

The 1st round has been finished and the following is the result :—

Mr. Tudor-Owen's side beat the rest of the school by 7 love.

Mr. Goldie's side beat the rest of the college by 1 love.

Dr. Ziauddin's side beat Mr. Dunnicliff's side by 1 love.

Mumtaz House beat Morison Court by 6 love.

The sides that will play in the semi-finals are :—

(*a*) Mr. Tudor-Owen's side *vs.* Mr. Goldie's side.

(*b*) Mumtaz House *vs.* Dr. Ziauddin's side.

The winners of (*a*) will play the winners of (*b*) in the finals.

The following are captains of their respective sides :—

Mr. Goldie's side	...	Ali Ahmad.
Mr. Tudor-Owen's side	...	Masadul Hasan
Dr. Ziauddin's side	...	Ali Hasan Khan.
Mr. Dunnicliff's side	...	Syad Moin uddin.
The Rest of the College	...	Md. Hyder Khan.
Mumtaz House	...	Abdul Aziz.
Morison Court	...	Sibte Husan.
The Rest of the School	...	Amir Ali.

MASADUL HASAN,
Football Captain.

S. U. Club.

M. ANGLO-ORIENTAL COLLEGE, ALIGARH.

MINISTRY FOR THE YEAR 1909.

Presidents ... W. A. J. Archbold, Esq., (Resigned).
J. H. Towle, Esq.

Treasurer ... B. H. Goldie, Esq.

Vice-Presidents ... Karim Hyder Lodhi, Esq., (Resigned).
Wajid Ali, Esq., (Offg. V. P.)

Hon. Secretaries ... Nazir Hasan Ansary, Esq., (Resigned).
Mohammad Faruq, Esq., (Offg. Secy).

Librarian ... Mohammad Zahir-uddin, Esq., Behar.

CABINET.

Mr. S. Altafur Rahman.
„ Abdul Ghani.
„ Abdul Naini.
„ Abdul Majid.
„ Mhd. Shoel.

Mr. Ilyas Burne.
„ Abdul Hai Beg.
„ Mhd. Jan.
„ A. Rahim Mumtaz.
„ Kasim Ali, Mussoorie.

To J. H. TOWLE, Esq.,

THE PRESIDENT OF THE S. U. CLUB.

SIR,

The year of which I have the honour to make a review has been exceptionally unfortunate in a number of ways. We have been deprived of the services of Mr. Archbold on account of his resignation of the Principalship of the College during the last summer vacation.

That the late President used to take a sincere and genuine interest in the welfare of the Club is what no one will gainsay. However, the loss is more than made up by your appointment as the Principal of the College by virtue of which appointment you are also the President of the Club. I have every reason to be thankful to the present President for the sympathy which he has shown me during my term of office as the Officiating Vice-President, particularly during the stormy days of the last election.

Mr. Karim Hyder Lodhi, my immediate predecessor in office, who was elected the Vice-President last year by an almost unanimous vote, resigned office on the eve of his departure for England to prosecute his studies there. Without meaning disrespect to any one I make bold to say that Mr. Karim Hyder is second to none of those gentlemen who held the above mentioned office during the last 20 or 25 years either in efficiency or in the zeal with which he regulated the affairs of the Club of which he was elected the helmsman by his fellow students. I had the honour to be associated with him as his colleague in the management of the affairs of the Club and when I speak of him in an eulogistic tone you must remember that I am speaking from experience and not from hearsay.

By the resignation of Mr. Nazir Hasan Ansary the Hon. Secretary of the Club, the services of another competent man were lost to the Union.

I am only doing bare justice to Mr. Nazir Hasan Ansary when I say that he evolved order out of chaos and did a great service to the Club by arranging the proceeding books and other matters connected with his office in an intelligible fashion.

In this connexion I deem it my duty also to mention the name of Mr. Zahir-uddin of Behar, the retiring Librarian for

the really solid service which he has rendered to the Library by making the catalogues of the books contained in it up to dates or by doing everything that lay in his power to improve its condition which was at the time of his taking up its charge most pitiable and confused.

We are also the power by the death of Mr. Mohammad Ahmad of Bombay who was one of the most enthusiastic member of the Club.

Mr. Archbold in his speech on the occasion of the installation of the retiring ministry said that they had to pay special attention to two things. Firstly, they should try to bring to completion the new building which was being constructed for the Club; and secondly, they should try to pass the amendments to the old rules of the Club which latterly had become out of date and were inadequate to meet the new requirements. I have the good fortune to inform you that of the two, the second object has been achieved, and that the first has made a very fair amount of progress. The rules in their amended forms have been passed and are printed. The building has made considerable progress but unfortunately it could not attain to completion during our term of office. The fault is, of course, not ours.

A number of causes were at work which retarded its progress but I need not discuss them here. I earnestly hope that the new ministry will pay special attention to it and will be able to hand over to their successors next year a magnificent pile, one that will enhance the glory of the institution. A big, roomy and capacious hall has become the crying need of the institution on account of the rapid and continual increase in the number of its members even half of whom the present hall cannot contain. Then again, we need smaller rooms for various purposes and I have every hope that the new building when completed will fully answer to our requirements.

While speaking of the new building it is my pleasant duty to acknowledge our gratefulness to His Highness the Nawab Bahadoor of Rampoor for the princely donation of Rs. 10,000 which he made to the building fund and for the kind solicitude which he showed towards the well being of our Club during his visit to our College last summer.

It is only in the fitness of things that it has been decided to name the great hall of the new building "The Rampoor

Hamid Hall" we are also grateful to the Hon'ble Sir Tassaduq Rasul Khan, K.C.S.I. of Jahangirabad, for the handsome donation of a thousand Rupees which he made to the above mentioned fund on the occasion of his visit to this Institution.

Here I take the liberty of thanking Nawab Vikar-ul-Mulk Bahadoor, the Hon'ble Sahibzada Aftab Ahmad Khan Sahib, and Haji Musa Khan Sahib, for the kind interest which each of the above mentioned gentleman has taken in the progress of the building under construction.

Now I come to the debating society, to me at least, the most attractive section of the Club. Altogether fifteen debates were held throughout the year of which three were in Urdu and the rest were in English.

There were political subject such as the following :—

"It would be better to restrict the present liberty of the Press in India."

"A United India is an empty dream."

Quasi-social Quasi Political subjects such as :—

"Social Reform must precede Political Reform in India."

مغربی تہذیب کا جو رنگ چڑھا ہے محض ملمع ہے

"The present system of charity is detrimental to the cause of our progress.

The following subjects dealt with the educational questions of the day :—

"The Indian graduate of to-day has proved a failure."

"The Indian scholar of to-day has proved a failure."

Philosophy and History were represented by the following subjects : —

"The materialistic tendency of the modern age is doing great harm to the Real Progress of Mankind."

"The Past was never so glorious as the Present."

"Liberty is as much the birthright of women as of men."

"Religious fanaticism is the Arch-enemy of mankind."

Every members of the Club has reason to be grateful to our beloved Nawab Vikar-ul-Mulk Bahadoor, the Secretary of the College and to the late President of the Club for their kindly allowing as to discuss subjects of all sorts in our debates, political or otherwise Time has demonstrated the wisdom of this act of theirs. The spirit of moderation and the absence of acrimony with which propositions of the greatest moment have been discussed here would have done credit to Associations of maturer and more experienced men, I hope and trust that we shall continue to enjoy the liberty and freedom of discussion which have been graciously granted to us by the Venerable Nawab and the late President of the Club and which, more than anything else, makes Aligarh the envy and the admiration of Sister institutions in other parts of this wonderful land of ours..

While dilating on this topic I presume I shall do injustice to the dictates of my conscience if I refrain from stating my impression of the conduct of certain of the Club members on the nights of debates. The late Mr. Beck used to say with regard to the Union Club "This is essentially your building, your Club. This is that part of the College where you can carry out your ideas and train your Characters for administration. I recommend these wise words to the notice of those of my friends who take a keen zest in making as much noise as practicable. Members of a free community have got responsibilities which if they fling to the winds and neglect to discharge become unfit to remain free are deprived of their cherished rights and made to put on the fetters of bondage.

This fact holds good as well in the case of small societies and communities as in the case of big states and powerful commonwealths.

Here at Aligarh, so far as the debates and other affairs of the Club are concerned, we enjoy an amount of liberty which is far beyond the reach of the students of any other College in India and likewise we have got greater responsibilities. I have heard several visitors and new comers remarking of the behaviour of certain members of the Club during debates as disgraceful and humiliating. Once they witness a debate, they form a very poor opinion of the students of the College and come to think that this world-famed seminary of learning instead of teaching manners to muslim youths makes them forget them as fast as possible. It has become practically impossible for fresh men and bash-

ful people to open their lips. Whenever they venture on the platform they are invariably greeted with volleys of uncouth yellings, historical shrieks and most discouraging remarks. This rather curious way of welcoming new speakers and encouraging the old has told heavily on the interest of the Debating Society itself. Only a very limited number of students take part in debates and many a young man who under proper encouragement would have developed into clever and successful speakers are lost to the community on account of the unsympathetic treatment which they receive from their mates in the College. I desire not to be misunderstood and so I must tell you once again that I am complaining of the behaviour of only a limited number of the members. Of course, it goes without saying that the vast majority of them are amongst the most well-behaved students of India.

I have the misfortune to state that with a few honourable exceptions none of the professors and post-graduates take any active part in the debates. Nothing could be more unfortunate, than more than any body else should try to raise the tone of the debates by taking a most active and vigorous part in them.

In the days of old things were in a happier state. The professors used to take a lively interest in the debates and often voted either for or against the propositions under discussion and the post graduates played a most important part in them. Anyone who cares to take up a back number of the Aligarh monthly and reads the reports of the debates published they will be wonderstruck at the change that the passing of years has brought in its train. Messrs. Morison and Tipping themselves used to propose subjects and defended them vigorously. I hope our worthy President will try his best to bring back those golden days and I trust his efforts will be crowned with success.

Another point which is much graver and requires a more drastic remedy is this :—

I have often marked that certain members of the Club, I do not care to mention their names, are in the habit of removing good pictures, readable and interesting articles from the papers and doing similar other disgraceful acts. These people can not be shown any mercy. They must be dealt with the utmost vigour and severity, for they are a disgrace to the community and a slur on the good name of Aligarh.

Now let us come to the newspapers.
At present we subscribe the following English dailies :—
(1) *The Pioneer* ; (2) *The I. D. T.* ; (3) *The English Mail.*

Among the weeklies we get : *The Spectators* ; *The Times of India* ; (4) *The Indian Spectators* ; *The Musalman* ; (5) *The Mohamedan* and several others.

Among Urdu papers we subscribe to the daily paper, *The Paisa-Akhbar* and to more than a dozen weeklies and several monthlies.

We subscribe to several Magazines from England and India as well as to several illustrated weeklies such as *The Graphic, The Black and White, The Sphere,* etc.

To one who has been to the big Clubs of the metropolitan cities of India and has seen the unions of the universities of England the number of papers subscribed to may not appear to be very imposing, but this I can say without any fear of contradiction that our Reading Room is better supplied with papers and magazines than that of any other Educational Institution in India. I am proud to say that the members of our Club take a keen interest in the affairs of the day and you may at any moment see them crowding the Reading Room in dozens in order to add to their fund of informations and to satisfy their thirst for knowledge. I have always felt that we should subscribe to a larger nnmber of papers and magazines in order that we may supply the members of the Club with all sorts of information on the different shades of opinions that are agitating the minds of the educated Indians of to-day. It is the torch of learning that dispels the darkness of ignorance under which only sedition and disloyalty can flourish. Education is the sovereign remedy for all kinds of shame discontent. I hope that the present ministry will take into consideration this humble suggestion of mine.

As regards the Library of the Club I regret to say that owing to the constant charge of office bearers we have not been able to pay as much attention to it as we ought to. This neglect on our part of such an important aspect of the Club would have been inexcusable had it not been for its unavoidableness. In this connexion I deem it my duty to express on behalf of the members of the Club as well as of my own humble self the sense of thankfulness which we feel towards Mr. Md. Ali, C.S., and Messrs. Ahsanul Haq and Zarif

Mohd. for the handsome Collection of books which each of the above mentioned gentleman has presented to the Library of the Club. I trust the coming ministry will try their best to add to the 12 hundred volumes which we already have got in the Library, as they have got funds enough at their disposal.

The members take as much interest in the indoor games as ever and with the completion of the new building I hope they will be supplied with a larger number of means for amusing themselves in the evenings.

It has been a time honoured custom with the retiring ministry to entertain the members of the Club with something or other of an interesting character. Yesterday we tried our humble best to make the party enjoyable to our guests and well wishers.

Although I fear we have not been able to satisfy their expectations we are confident that, without our asking for it, we shall be looked upon with, and our faults condoned in the same kind and indulgent spirit which they have shown us on all past occasions. I thank the members of the Club for the sympathy which they have shown me in the discharge of my onerous duties, duties which could not at all be performed without it. I must once more thank Mr. Towle, our worthy president, for the kind and sympathetic treatment which I have invariably received from him as well as for the genuine interest he takes in the welfare of our Club. Mr. B. H. Goldie, the Hon. Treasurer, also deserves our gratitude for his voluntary services to the cause of the Club of which he is a sincere lover. The retiring Officiating Secretary Mr. Faruq deserves the thanks of the members for the untiring zeal and energy with which he discharged his duties. Last but not least I must thank my colleagues of the Select Committee for the help they have rendered me in the discharge of my duties and the consideration which they have shown towards me throughout my career as the officiating Vice-President.

I bring this report to a close wishing a brilliant and successful session to the new ministry and continued prosperity to the Club of which I shall ever remain a sincere and disinterested lover.

Yours obediently,
WAJID ALI,
Offg. Vice-President.

Annual Election for 1910.

The results were as follows :—

Vice-President	.	Abdul Qayoom Malik.
Hon. Secretary	...	Zahiruddin Faruqi.
Hon. Librarian		Mohammad Hyder Khan.

CABINET.

1. Hasan Mohammad Hayat.
2. Abdul Rahim.
3. Mirza Ikram Beg.
4. Khaliq-uz-Zaman.
5. Mohammad Azam
6. Sah Fasih Alam.
7. Amiruddin Ahmed.
8. Rashid-ul-Malik.
9. Mahboob Alam.
10. Altafur Rahman.

The above ministry was installed on January 8th, 1910

The Anjuman-i-Urdu.

The inaugural meeting of the Anjuman-i-Urdu was held in the Siddon's Union Club on Sunday the 13th February 1910 at 10 a. m. Maulvi Mohammed Aziz Mirza, Trustee of the College, who had very kindly agreed to be the permanent president of the Anjuman, was in the chair.

The meeting besides being graced by a number of visitors, was largely attended by the students.

The president in a short impressive speech traced the genesis, growth, and gradual development of the Urdu language in different times and referred to the immense potentialities and capacity for expansion that Urdu possesses in such a pre-eminent degree. He regretted—and with some justice—that the products of modern education should have so far failed in their duty towards the enrichment of their national language and expressed a hope that the Anjuman-i-Urdu, which has now been revived after a long period of extinction, would do its utmost to justify its existence. He made a passionate appeal to the young students of the College,

whom he called the rising hopes of the nation, to be soon up and doing and to make Urdu what it so richly deserves to be.

The president's speech being over, some matters relating to the constitution of the Anjuman were discussed and the office holders elected. Maulvi Ziaul Hasan Alawi, Honorary Secretary of the Anjuman, then read a highly learned and informing paper on the Ancient Geography of Arabia. The paper was characterized by a good deal of originality and research and was greatly appreciated by the audience. The learned president eulogized it in terms of warm praise, calling it a welcome addition to the Urdu literature. After a few more speeches and a vote of thanks to the chair to which also a suitable reply was made by the president, the meeting came to a close.

Under the able and energetic guidance of such a distinguished gentleman as Maulvi Mohammed Aziz Mirza, who has already made his mark in the literary world as an author of no mean order, the resuscitated Anjuman-i-Urdu has an easy plain sailing and it should now be possible for it to begin a new lease of useful life and steady progress.

ABDUR RAHEEM,

Honorary Joint Magistrate,

Anjuman-i-Urdu.

Letter to the Editor.

DEAR MR. EDITOR,

After years of continual sufferance of a tormenting nature I put forth before the world my appalling case of distress and woe with the enfeebled voice that I retain for favour of remedy. Absolute necessity, subduing the pangs of shame compels me to disclose my parentage. I was born in London in a family of world-wide reputation which by reason of its being constituted of innumerable members is singular of its kind scattered all over the globe wherever the light of civilization has penetrated. Being brought up in perfect harmony with nature and endowed with all its gifts, I drew

the attention and admiration of a great many owners of mines, factories, firms, station hospitals, palaces and halls—all competing for the possession of my person. Oh! how happy then I was free to live, free to breathe, among my own kith and kin. But Fate, Man is at its mercy. Oh! it brought me hither far far away from my native land.

To resume my tale of misery, one bright summer day morning when perfect silence was reigning in the great hall, the door flung wide open admitting Madame Skill for that was my Mother's name and a grey haired gentleman of commanding appearance. Summoning all her feminine patience to her side, she broke the news to me in half loud, half indistinct whispering murmur "My dear son, the hour has come when we should part. The separation though terrible in itself receives the blessings from above for He has sent us to live for others. India henceforth shall be your home. There Mr. Beck sends you as Recorder of Time for a newly-founded College for the descendants of a mighty race that were for a considerable time the masters of arts and civilization but are now fallen deep down into the dismal depth fo ignorance. I entrust you to the charge of the Protector of all and this gentleman who will henceforth be your father and a friend.

Having obtained all particulars regarding India from the Old Mr. Beck, with a sad and heavy heart, I embarked for Aligarh where on my arrival I was accorded an unusually hospitable reception—my rooms remaining besieged from the early hours of morning till late in night by throngs of visitors everyone jostling for a place of vantage to catch a glimpse of me.

Plans soon began to be prepared for building a pulpit of sufficient height to permit me to be audible to 2,000 people. But as ill-luck would have it the deaths of all my distinguished friends cast the plans to wind; and the moment I requested permission for open air exercise, I was forthwith condemned to solitary imprisonment for opening my mouth too wide; and thus patiently have I lived the life of a man till now my very sinews ache of idleness. Oh! God send death to take my life gently away. I see Highnesses, Lords and Nawabs come and go, but none sees me. A sad soul am I, cared by none, remembered by none, forgotten and forsaken by all.

Is this creditable to my custodians, thus to confine me, humiliate me, torture me and wrong me ? I leave the decision to your sober-minded and cool-headed readers. Should however, a wandering echo of my agony ever find access to a philanthropic ear, he shall earn the gratitude of posterity by coming to my deliverance.

Yours truly,

NIZAM MUSUEM :
January 28th, 1910

THE COLLEGE CLOCK.

چل رہی ہے باغ عالم میں حوادث کی ہوا
پھول ہے یک صدمۂ بادِ خزاں سے گر پڑا
پھول تو دو دن بہار جانفزا دکھلا گئے
حسرت اُن غنچوں پہ ہے جو بن کھلے مرجھا گئے
بلا نازل نہیں انسان ہی کی جان پر
بلکہ وارد ہے ہر اک طائر اک حیوان پر
چین حاصل ایک تو دنیا کی منزل میں نہیں
نام تک باقی محبت کا کسی دل میں نہیں

آہ ہونا ہے ہماری زیست کا انجام کیا
بے نقطہ یہ درد صد رنج و صد آرام کیا
زندگی آفت بھری ہے اس میں چین اصلا نہیں
درد ہے غم ہے الم ہے رنج ہے کیا کیا نہیں
کیا فقط تکلیف ہی ہے یہ کہیں میرے لیے
کیا زمانہ میں کہیں راحت نہیں میرے لیے
زندگی کشمکش ہی اب ہے اپنے واسطے
امن و اطمینان و الفت کب ہے اپنے واسطے

چپکے چپکے رنج سہتا اور غم کھاتا ہوں میں
اک شریک اپنا مصیبت میں انہیں پاتا ہوں میں
دل کی جو خواہش ہے ایسی زندگانی اب کہاں
لطف آزادی حیاتِ جاودانی اب کہاں
دل ترستا ہے محبت اور راحت کے لیے
کیا کریں پیدا ہوئے ہیں ہم مصیبت کیلئے
اے محبت تو بھی میرے واسطے بیکار ہے
میری قسمت میں الم ہے رنج ہے آزار ہے

اے لحد اب میں تری آغوش میں دلشاد ہوں
اب مصیبت سے زمانہ کی یہاں آزاد ہوں میں
اب ہمیں دنیا کے جھگڑوں کا بھی کوئی غم نہیں
کچھ نہیں ابنائے دوراں میں کچھ نہیں جسم
اب مجھے ریزاہیں اسوقت کا ہے انتظار
جب بیاں سے اُٹھ کے لوٹوں باغ جنت کی
اُس جگہ حاصل مجھے ہو جائیگی بے جد و کد
دائمی الفت ہمیشہ کی خوشی - عمر ابد

حامد حسین قادری بچھرایونی
ریاست رامپور

موسم گرما کا آخری پھول

گل یہیں ماندہ ہے یہ گرما کا   رہ گیا ہے جو شگفتہ تنہا
دوستان عزیز سب اس کے   ہوئے پژمردہ اور سدھار گئے
کوئی ہمجنس پھول پاس نہیں   غنچہ تک کی بھی اب تو آس نہیں
سامنے جسکے رنگ رو لاتا   درد دکھ میں شریک ہو جاتا
میں نہ تجکو اکیلا چھوڑونگا   شاخ رنج و الم سے توڑونگا
تیرے احباب سوئے پاتا ہوں   ساتھ ان کے تجھے سلاتا ہوں
نازنیں لطف پنکھڑی تیری   فرش خاکی پہ کرتا ہوں ڈھیری
جہاں احباب و ہموطن سارے   دم بخود سو رہے ہیں بیچارے
سلک تاباں سے دوستی کی اگر   گر پڑیں لولو در و گوہر
دوستی جبکہ ہووے رو بزوال   ہو مرا بھی یہی خدایا حال
یار غار اپنے جبکہ مر جائیں   پیارے احباب جب گذر جائیں
جیے ہی ایسی زندگانی پر   تف ہے ایسے جہان فانی پر

بشیر احمد فرسٹ ایر

زیرگور

محمد احمد آصف بی مرحوم کی ایک انگریزی نظم جو گو نتھل کے کسی گذشتہ پرچہ میں شائع ہوئی تھی اس کو میں نے اپنی زبان میں لیا ہے حسب وعدہ ہدیہ ناظرین ہے

ہیں موجود ہی جن کا مشاہدہ اور ادراک حواس کے ذریعہ ہوتا ہی لیکن معقولات، وہ ہمیشہ ایک حالت پر ثابت رہتی ہیں نہ تو وہ منتقل ہوتے ہیں اور نہ متحرک نیز وہ ذرا بھی تغیر پذیر نہیں ہوتیں

اور یہی باعث ہے کہ افلاطوں عالم محسوسات کا نام عالم اسوسطائی دوسرے لفظوں میں فریب کا عالم رکھتا تھا اسی لیے علماء نے محسوسات کو قابل قدر نہ سمجھا اس کی طرف متوجہ نہوے، اس کے عیوض عالم معقولات کے طالب ہوئے اس کو گراں قدر جانا اور اُس سے لو لگایا۔

پس ہم لوگوں کے لیے لابدی ہی کہ اپنے کو ان اوہام سے جو حواس کے ساتھ ساتھ ہیں بالکل جدا کریں کیونکہ یہ اوہام مغالطہ میں ڈالکر معقولات سے دور لے جاتے ہیں یکسوئی سخت دشوار ہی کیونکہ اس میں عادت کو ترک کرنا اور عوام کی اکثر رائے سے اختلاف کرنا پڑتا ہی معقولات کا علم دشوار ہی اور ان کے بموجب عمل کرنا دشوار تر اس لیے کہ کسب معقولات کے وقت انسان کو ایک عادی چیز چھوڑکر نئی چیز شروع کرنی پڑتی ہی۔ لیکن معقولات کی لذت کا مزہ دائمی ہی اور اس کا انجام عمدہ کسب معقولات میں جب انسان کو ظفر ہوتی ہی تو اُسے ایک لازوال ملک ملتا ہے اور نہ ختم ہونیوالی نعمتیں پاتا ہی، انجام کار جنت میں پہنچتا ہی اور اس کو خدا تعالی کا قرب و ملائکہ کی ہم نشینی نصیب ہوتی ہی۔ ان لذتوں اور حالتوں کی طرف اکثر اپنے اپنے موقع پر اس کتاب میں اشارہ آئے گا۔

اس مقصد کے دشوار ہونے کے سبب سے ہم نے اس کو مذکورہ بالا کئی مرتبوں پر تقسیم کردیا ہی وہ یہ ہیں، علم ادنیٰ، علم اوسط، علم اعلیٰ، ہم نے اُن مراتب میں سے اُسی کو پہلے لکھا ہی جو دوسرے مراتب کے لحاظ سے ہم سے زیادہ قریب ہی اس ابتدائی مرتبہ کی کئی منزلیں سہولت کی غرض سے مقرر کردی ہیں

ابوالفتح

آنکھیں کھل جاتی ہیں اور ہمیشہ معقولات میں غور و فکر کرتا ہے یہاں تک کہ ان سے مانوس ہو کر محسوسات سے علحدہ ہوئے تا ہے تو اس پر ظاہر ہو جاتا ہے کہ معقولات کو محسوسات پر فضیلت حاصل ہے نیز یہ بھی کھلے طور پر واضح ہو جاتا ہے کہ محسوسات کا رتبہ معقولات کے مقابلہ میں ویسا ہی ہے جیسے ایک جعلی چیز کا رتبہ اصلی چیز کے مقابلہ میں محسوسات کو نقلی چیزوں سے اس لیے تشبیہ دی گئی ہے کہ اگرچہ حواس محسوسات کا ادراک بغیر فرق رنگ اور دھوکا کھائے کر لیتے ہیں مگر خود محسوسات کی تبدیلی آب رواں کی طرح جاری ہے وہ ایک حالت پر ایک لحظہ بھی نہیں ٹھہرتے کیونکہ محسوسات کی بناوٹ ایسے مادوں سے ہوئی ہے جو قلت کثرت ضعف شدت کے بنا پر ایک دوسرے سے گھٹتے بڑھتے رہتے ہیں اور قسم قسم کی حرکتوں سے متغیر ہوتے رہتے ہیں۔

حاشیۂ الناصی جب کسی چیز کا ادراک کرتی ہے تو یہ گمان ہوتا ہے کہ حس نے اس چیز کو اچھی طرح جان لیا حالانکہ کچھ دیر نہیں گذرتا ہے کہ وہی چیز اس طرح متغیر و متبدل ہو جاتی ہے کہ گویا وہ چیز ہی دوسری ہے مثلاً آنکھ جب کسی وقت ایسی چیز کو دیکھتی ہے جو دیکھنے کے قابل ہے تو وہی چیز دوسرے وقت مادہ کی حرکت روانی تغیر اور قبول حرکت کے سبب سے دوسری ہو جاتی ہے۔

جیسے ایک شخص زید کی طرف دیکھتا ہے جب وہ شخص زید کی طرف پہلی دفعہ نظر کرتا ہے تو وہ اس کے اندرونی ترکیب میں ایک گونہ اعتدال پاتا ہے اس کا مزاج عنصری ایک خاص قسم کا دیکھتا ہے مگر چونکہ حرارت ہمیشہ حرکت میں رہتی ہے انسان کی رطوبت پر اثر کر کے اس کو بخارات کی صورت میں تحلیل کرتی ہے رطوبت کے بدلے بدن کو کبھی ہوا اور کبھی غذا پہنچاتی ہے اس لیے وہ شخص زید کا اعتدال و مزاج دوسری دفعہ پہلی دفعہ سے بدلا ہوا اور ہی صورت و حالت میں پاتا ہے اور اگرچہ اس تبدیلی کی جھلک کلی حس پر پوشیدہ رہتی ہے لیکن عقل پر نہیں۔ یہ تغیر احوال اس دنیا کی ان تمام چیزوں

مگر ادراک عقلی ادراک حسی سے زمانہ دراز کی ریاضتوں کے بعد علیحدہ ہو جاتا ہی اس کا راز یہ ہی کہ حس نے ہمارے ہیں پیدا ہوتے ہی اور اُن چیزوں نے جن سے انسان مستفید ہوتا ہی اُن اوہام کے ساتھ جو اس کے تابع ہوتے ہیں ہمارے دماغ میں گھر کر لیا ہی۔

بنابریں جب ہم ارادہ کرتے ہیں کہ کسی مفہوم عقلی کو سمجھنے کے لیے فکر کریں تو وہی موجیبہ اسلیے کہ وہ ہم پر غالب ہیں ہم سے اور اس لیے کہ ہم ان سے مالوف ہیں ہمارے اوہام کے آڑے ہیں ہو جاتے ہیں اور ہمکو اور ہمارے مقصد کو محسوسات سے علیحدہ نہیں رہنے دیتے ہی وجہ ہی کہ جب ہم چاہتے ہیں کہ مجرد عقل نفس ناطقہ یا روح ایسے امور کا ادراک کریں کہ جو مادی نہیں اسوقت ہمارے امکان میں سوا ے اس کے اور کچھ نہیں ہوتا کہ ان مفہوموں کا تصور و توہم جسمانی حالتوں اور طبعی صورتوں کے ذریعہ کریں جن کے ہم مالوف اور عادی ہیں ہماری یہی کیفیت اسوقت ہو جاے جب ہم آگے بڑھکر فلک تاسع یعنی سارے اجسام کے مرکز کے متعلق یہ سوچنے لگتے ہیں کہ آیا وہاں خلا ہی یا ملا۔

کیونکہ جب برہان یا دلایل کی آنکھ سے دیکھتے ہیں تو ماننا پڑتا ہی کہ نہ وہاں خلا ہی اور نہ ملا۔ مگر عدم خلا و ملا کا تصور جیسا مشکل ہی وہ ظاہر ہی چنانچہ اس کی وجہ آگے مذکور ہوگی لہذا ہمیں ان معانی کے سمجھنے کے لیے اپنے نفس کا آپ معالجہ کرنا پڑتا ہی کیونکہ ایسے مفہوم عقل سے ثابت تو ہو جاتے ہیں مگر طبیعت (نفس) اُنکے باور کرنے کی طرف نہیں آتی۔ انسان کی یہ کیفیت ان سارے ایسے امور کے تصور میں ہوتی ہی جو مذکورہ بالا مفاہیم کی طرح (مادیت) سے خالی ہیں ان سب کی وجہ صرف یہی ہی کہ انسان حیات کے ساتھ اپنی ابتدا آفرینش سے از حد چسپاں و متحد و مالوف ہے یہاں جب انسان بڑی بڑی ریاضتیں کرتا ہی اپنا معالجہ اس طرح کرتا ہی کہ اس کی عقلی

جب ہم وجود باری جیسے اعلیٰ مسئلہ میں غور و فکر کرنا چاہیں تو لازم و واجب ہے کہ سب سے پہلے طبیعات میں خوض و غور کے ذریعہ ریاضت کریں اس کے بعد رفتہ رفتہ ان چیزوں میں مشغول ہوں جن کا درجہ طبیعات کے بعد ہی یہاں تک کہ ہماری سالہا سال استقلال اور لمبی ریاضتوں کے ذریعہ فلسفہ تک تمام و کمال ہوجائے ساتھ ہی اس کے ہم پر واضح ہوجائے کہ الہیات کے ادراک کے لیے ریاضت و استقلال کے علاوہ کوئی اور ذریعہ اور راستہ نہیں

افلاطوں کا قول ہے "جو شخص کسی چیز کا طالب ہو اُسے لازم ہے کہ مطلوب تک پہنچنے کے لیے جو راستہ طے کرنا ہو، اس راستے میں جو دقتیں اور صعوبتیں پیش آئیں ان سب کو برداشت کرے،، افلاطوں نے یہ اسوقت کہا جب اس نے یہ دیکھ لیا کہ اشیاء کی حقیقت معلوم کرنے اور ان معلومات کو انتہائی حد تک پہنچانے کیلئے اسکے اسباب ابتدائی امور کا جاننا ضروری ہے وہ امر ابتدائی یہی ہے کہ انسان کا علم اس ذات تک پہنچ جائے جو مبداء اول و مطلق ہے

انسان چیزوں کی حقیقت کا ادراک دو طرح سے کرتا ہے اور اُس کے دو طریقے ہیں پہلا ادراک تو حواس خمسہ یعنی صورت حیوانیہ کے ذریعہ سے ہوتا ہے جو مادہ اور موضوع سے مستغنی ہے یہ ادراک انسان کے علاوہ سارے حیوانات و بہائم میں بھی پایا جاتا ہے۔

دوسرا ذریعہ ادراک کا عقل ہے یہ ادراک انسان کے ساتھ مخصوص ہے اور اسی ادراک سے انسان بہائم سے متمیز ہوتا اور اسے بہائم پر فضیلت دی جاتی ہے۔

دوسری قسم کا ادراک انسان میں ادراک حسی کے ملاوٹ کے بغیر پایا نہیں جاتا

٭ خدا پر ایمان لانا دانائی کی ابتدا ہے دیکھو بائبل

عقل انسانی کی آنکھوں پر جو پردہ پڑا ہوا ہی یا تو اس کے اسباب وہی ہیں جو حکما نے فلسفہ کے اکثر مباحث میں لکھا ہی اور وہ یہ ہی کہ موجودات عالم کا ایک لمبا سلسلہ زنجیر کی طرح جس کی آخری کڑی انسان ہی عنصری ترکیبوں سے جو چیزیں پیدا ہوتی گئیں اُن میں کا آخری انسان ہی اور یہیں تک اگر سلسلہ ترکیب ختم ہوا۔ اور ٹھیر گیا ہے سیکڑوں مادی غلافوں کا حجاب اس جوہر انسانی (عقل) پر پڑ گیا ہی جس کی بدولت اس مفہوم مفرد (باری) کا ادراک کیا جاتا ہی

اس کی وجہ یہ ہی کہ عنصریات پہلے علیحدہ علیحدہ اور اکیلے تھے پھر اس کے بعد ایک عنصر دوسرے میں ملا اور اس ملنے و باہمی اختلاط کی وجہ سے کثرت ہوئی لیکن کثرت کی بھی کوئی انتہا ضروری تھی کیونکہ جو چیزیں نیست سے ہست ہوتی ہیں اُن کی انتہا ضروری ہی بنابریں اختلاط مادہ کے وجہ سے جو کثرت اشکال میں ہوئی وہ انسان تک پہنچکر بالضرورۃ ٹھیر گئی اور جب مادہ نے انسان کی صورت اختیار کی جو سلسلہ موجودات کا آخری حصہ ہی تو وہ خاصیات اور وہ سارے لوازمات جو مادہ کے لیے ابتدائی تھے یہاں آکر آخری ہو گئے حکیم اسکندر افرودیسی نے اپنی کتاب سمع الکیانات میں اس کا تذکرہ کیا ہی حکیم مذکور اُسی کتاب میں لکھتا ہی "ما ھو اول عند الطبیعۃ فھو آخر عند الطبیعۃ یعنی جو خاصیتیں کہ مادہ میں اس کے اولی اور طبعی حالت میں ہوتی ہیں جب مادہ اولی حالتوں کو چھوڑتا ہی تو وہ اگلی خاصیتیں مادہ سے دور جا پڑتی ہیں" لہذا وہ خصائص انسان کے لیے بھی آخری ہیں

پھر جب ذہن انسان کی حالت اُن طبعی امور کے متعلق جو بہ نسبت اور امور کے ہم سے زیادہ قریب ہیں ایسی ہو تو الہیات کے اُن دقیق مسایل کا سمجھنا جو ہمارے ذہن کی رسائی سے بہت دور ہیں اور اُن میں اور طبعی مسائل میں بڑا فاصلہ ہی آسان نہیں۔

کہ عقل انسانی اس کے کنہ تک پہنچنے سے عاجز و درماندہ ہے۔

ایک حکیم نے اس مفہوم کو اس تمثیل میں ادا کیا ہے کہ عقل جب حق اول (خدا) کی ذات کے متعلق غور کرتی ہے تو اسی طرح عاجز ہو کر رہ جاتی ہے جیسا کہ چمگادڑ کی آنکھیں آفتاب کے دیکھنے میں ناکام رہتی ہیں

یہی وجہ ہے کہ حکماء نے اس مسئلے کی طرف درجہ بدرجہ قدم بڑھایا۔ بڑی بڑی ریاضتیں کیں روحانی معالجے کیے جب جا کر کہیں اس قابل ہوئے کہ خدا کی ذات کا ملاحظہ کریں مگر اسی طرح سے کہ جیسا کہ مخلوق خالق کے ذات کا ملاحظہ کر سکتی ہے

اس طرح کا نظر و ملاحظہ ہی تدریجی غور اور ریاضت و کوشش کے راستے پر چلے بغیر حاصل نہیں ہوتا۔

اکثر لوگوں نے یہ گمان کیا کہ دانشمندوں نے علمی بخل و دنارت کے وجہ سے ان دقیق مسائل اور ان کے متعلق دلچسپ مباحث کو عام لوگوں سے پوشیدہ رکھا او چھپایا حالانکہ ایسا کبھی نہیں ہوا یہ ضرور ہوا کہ عوام اپنی نارسائی عقل کی وجہ سے ان مسائل کو سمجھ نہ سکے اور ان کی مثال بھی ویسی ہی ہے جیسا کہ اوپر کی تمثیل میں بتایا گیا ہے مذکورہ بالا سطور کے پڑھنے سے یہ ماننا پڑتا ہے کہ ان دقیق علمی مسائل کو سمجھنے کے لیے ادنیٰ دماغی حالت سے اعلیٰ حالتوں کی طرف ترقی کرنے اور اس دماغی پستی سے دماغی بلندی کی طرف جانے میں جو دشوار گذار راستے ہیں اس پر بکمال صبر قدم مارنے کی ضرورت ہے

اس ارتقاء دماغی کا بیان اجمالی طور پر اور ان کے اصول کی طرف اشارہ بعد کو آئے گا۔

خدا شناسی کیونکر ممکن ہی

اسلام نے سیکڑون بیکن اور ڈارون ایسے پیدا کیے ہیں جنکو آج سوائے کنج خمول کے اور کچھ بھی نصیب نہیں اطرفہ تریہ بات ہی کہ متقدمین کے جمع کیے ہوے ذخیرہ کی کنجی اگرچہ تو غیروں کے پاس ہی بہرحال ہمیں اس سے کیا غرض کہ محفل میں شمع کس کے سامنے رکھی گئی ہی روشنی سے فائدہ سب ہی اٹھا سکتے ہیں

حکما ء اسلام میں امام ابو علی احمد مشہور بابن مسکویہ کا نام ویسا ہی درخشاں ہی جیسا کہ فلک اخضر پر مشتری۔ یہ پانچویں صدی کی ابتدا میں گذرے ہیں۔ ان کی کتاب "الفوز الاصغر" سے کچھ حصہ ترجمہ کرکے پیش کش ناظرین ہی علم کلام کے اہم مسائل پر جسطرح بحث کی گئی ہی امید ہی کہ دلچسپی سے خالی نہو گی۔

خدا تعالی کی ہستی کا اثبات علیحدہ علیحدہ اسباب کی وجہ سے بہت مشکل بھی ہی اور ویسا ہی آسان بھی اس اجمال کی تفصیل یہ ہی کہ اثبات باری کا مسئلہ فی الحقیقت بہت ہی مشکل ہی بعید از فہم و عادت اور دور از قیاس مسائل میں سے ہی، مگر باوجود اسقدر سختی اور اشکال کے بھی بہت ہی واضح روشن اور کھلا مسئلہ ہی۔ ہاں اس مسئلے کی دقت اور وضاحت دونوں کے لیے جدا جدا اسباب ہیں

اثبات باری کا مسئلہ بدیہی تو اس لیے ہی کہ اسکو ایک ایسی ذات کی طرف نسبت ہی کہ جس کا وجود عام طبائع انسانی کے نزدیک عام ازیں کہ غیر ترقی یافتہ ہو یا ترقی یافتہ مسلم و روشن ہی اور یہ مسئلہ دقیق و غامض اس لیے ہی

نہ صرف کتابوں سے متواتر بیان پر ایک مفید کتاب جس کا نام "کس طرح غور کرنا چاہئیے"
لکھی گئی تھی یہ ہی مقولہ جو اوپر لکھا ہی ہم لوگوں کے آغاز تعلیم میں بہت مفید ثابت
ہوگا مگر افسوس ہم لوگ اپنی بدقسمتی سے اس پر کچھ دہیان نہیں دیتے ۔ کل
قدرتی علوم خاص کر اسوجہ سے قابل قدر نہیں ہیں کہ وہ دماغ کو بیش قیمتی خوبصورت
اور مختلف اقسام کے ساز و ساماں سے بھر دیتے ہیں بلکہ اسوجہ سے کہ وہ
طالب علموں کو سکھاتے ہیں کہ کس طرح سے اپنے آنکھوں سے کام لینا چاہیے
یہ نہایت تعجب کی بات ہی کہ ہم لوگ اپنے آنکھوں کو برابر کھولے رکھتے ہیں
مگر کچھ بھی اس سے فائدہ حاصل نہیں کرتے ۔ اسوجہ سے ہی کہ نظر کا آلہ دوسرے
آلوں کی طرح تعلیم چاہتا ہی، تعلیم کی کمی اور کتابوں کے غلام بنے رہنے سے
آنکھیں کاہل اور سست ہو جاتی ہیں اور قدرت نے جو کام انہیں عطا
کیا ہی اُن کے کامل طور پر انجام دینے سے قاصر رہتے ہیں ۔ اس لیے نوجوانوں
کو چاہیئے کہ مدرسہ اور درس گاہوں میں کتابوں کے مطالعہ کو جو سکھاتی ہیں
کہ جو کچھ دیکھتے ہو اسے جانو اور جو نہیں دیکھ سکتے اُس کے دیکھنے کی کوشش
کرو اعلیٰ تعلیم سمجھیں نہایت کارآمد علوم و فنون میں علم نباتات ۔ علم حیوانات
علم جمادات ۔ علم طبقات ۔ علم کیمیا ۔ فن تعمیرات اور مصوری ہیں کیقدر
بائیبل کا سفر اور سیاحی اُن طالب علموں کے لیے جو ایسی کتابوں پر پورے
طور سے حاوی ہیں غور کرنیوالے فنوں کے لیے صرف نہیں غور کرنے سے
غیر مفید ثابت ہوگا

(باقی آئندہ)

سید مجید الدین احمد اشرفی
متعلم مدرستہ العلوم مسلمانان علیگڈہ

خاص اور اصلی ذرائع کتابیں نہیں ہیں بلکہ۔ زندگی،تجربہ،فہم، ذاتی خیالات اور کسی کام کا کرنا۔

کوئی آدمی جوان ذرائع سے علم سیکھنا چاہتا ہے تو کتابیں صرف کمی کو پورا اغلاط کو صحیح ۔ اور ناقص کو کامل کرسکتی ہیں لیکن کتابیں تحصیل علم میں بلا ذاتی تجربہ کے مثل اُس بارش اور دھوپ کے ہے جو بلا جوتی ہوئی زمین پر پڑتی ہے

(ترجمہ نظم) "کیا کاغذ کے پلندے (کتابیں) اُس مقدس دریا کے مثل ہیں جو ایک گھونٹ سے پیاس کو ہمیشہ کے لیے بجھا سکتی ہیں؟ نہیں علم طبیعات میں صرف وہی شخص ترقی کرسکتا ہے جس کے دماغ میں اُسکے سلجھنے کی قوت ہو"

اس میں شک نہیں کہ یہ اظہار شاعرانہ ہے لیکن بہت صحیح اور درست ہے جس طرح معدنیات کی کتابیں اس شخص کو جس نے دھات کبھی نہ دیکھی ہو کوئی عمدہ فائدہ نہیں پہنچا سکتیں اُسی طرح اُس طالب علم کو علم ادب اور شاعری کی کتابیں مفید ہو نہیں سکتیں جو ذاتی تجربہ سے بے بہرہ ہے نہ علم موسیقی کی کتابیں اس کو فائدہ پہنچا سکتی ہیں جس کو سُریلی آواز کی تمیز نہیں، نہ مقدس کتابو نصیحت اُس پر اثر کرسکتی ہیں جو پاک روح اور سچی دینداری نرکھتا ہو۔ کل علوم جو کہ کتابوں سے حاصل ہوتے ہیں گو بیج اور عکس کی طرح دوسرے ذرائع کے محتاج ہیں۔ سچا علم سوچنے والے دماغ میں نشو ونما پاتا ہے اور جو علم غور کے ساتھ کتابوں سے حاصل ہوتا ہے وہ دماغ میں گھر کرتا جاتا ہے۔

(۲) اس لیے میں کُل نوجوانوں کو سچے دل سے نصیحت کرتا ہوں کہ جہانتک اُن سے ہوسکے اپنے علم کی ابتدا واقعات پر غور کرتے ہوئے کریں،

دیں اور اگر ابتدا اس طرح پر کیجائے کہ تمام تعلیم یافتہ لوگ انتظام کر دیں کہ اپنے خاندان سے کم ازکم کسی طاقتور جوان اور تندرست آدمی کو بھیک نہ ملے اور خیرات کار آمد طریقہ پر صرف کیجائے تو اصلاح بہت جلد ممکن ہے۔

عزیز احمد خاں
رامپوری

عقل کی ترقی

(ترجمہ از بلیکی سلف کلچر)

(۱) اس زمانہ میں تعلیم خاصکر کتابوں کے ذریعہ سے دی جاتی ہے اس میں شک نہیں کہ کتابیں علم کو مدد پہنچانے کے لیے بہت مفید ہیں - اور کسی قدر عمدہ فنون سیکھنے اور کمالات کے حاصل کرنے میں بھی کام آتی ہیں - لیکن وہ کسی حالت میں اصلی اور قدرتی ذریعہ ترقی نہیں اور میری رائے میں اُن کے اوصاف ان علوم کے تحصیل میں بھی جہاں وہ بہت ضروری ہیں مبالغہ کے ساتھ زیادہ سمجھے جاتے ہیں وہ کسی صورت میں پیدا کرنیوالی قوت نہیں ہیں بلکہ صرف امداد - آلات اور اوزار ہیں اور آلات اور اوزار بھی صرف مصنوعی اور اُن اوزاروں کے امداد کے لیے ہیں جو قدرت نے ہمارے لیے مہیا کیے ہیں جسطرح دوربین اور خوردبین کی مدد سے بہتیرے غیر معمولی عجائبات دکھائی دیتے ہیں - لیکن اُن کے استعمال سے یہ ضرور نہیں ہے کہ ہم لوگ اپنے آنکھوں کی طاقت کم سمجھیں اور اُن کے مصرف کو بھول جائیں - تکمیل علم کے

ہیں۔اگر اسی گروہ سے وہ نوجوان وتندرست آدمی جو محنت کے قابل ہیں اور جن کو قدرت نے قوا اپنی عام فیاضی سے اُتنے ہی تکمیل کے ساتھ عطا فرمائے ہیں جتنے کہ اُن کے دیگر ہم جنسوں کو۔ اپنا یہ شرمناک کام چھوڑ کر اور دیگر مہذب ممالک کے طریقہ پر اپنے اوقات محنت ومزدوری میں صرف کرتے اور ایماندارانہ طور پر اپنی ضروریات زندگی بہم پہنچائیں تو ان کے دل میں قدرتی نیک خیال اپنی کمائی کے اندوختہ سے ضعفا اور اپاہجوں کی دستگیری کرنیکا پیدا ہونیکے علاوہ اُن کے ملک میں تجارت وصنعت ترقی کریں اور ہند کے عام افلاس دور ہونے کی صورت پیدا ہو۔ علاوہ ازیں وہ روپیہ جو بدذات۔ کم ہمت۔ بدسرشت اور بردل تندرستوں کی عیاشیوں اور ہوا پرستیوں میں فضول خرچ ہوجاتا ہے۔یتیموں کی پرورش ان کی تعلیم وتربیت بیواؤں کی دستگیری اور اپاہجوں اور ضعفا کے کام آئے گا اور ملک کا کروڑوں روپیہ جو فضول صرف ہوجاتا ہے حقداروں واُن لوگوں کوجن کو ضرورت ہے پہنچنے لگے گا اور ہند کی پیاری زمین سے یہ شرمناک حرکت ایسی ہی معدوم ہوجائے گی جیسے اور دیگر مہذب ممالک سے ہوگئی۔ کیا اُن ممالک میں جو مہذب کہلاتے ہیں اور اعلیٰ ترقی کے مدارج پر پہونچے ہوئے خیال کیے جاتے ہیں اس قسم کی شرمناک باتیں موجود نہ تھیں، کیا وہاں جہالت اور تاریکی نہیں پھیلی ہوئی تھی؟ نہیں تھی اور ضرور تھی لیکن وہاں کے ہونہار باعلم مصلحان قوم نے متواتر اصلاحیں کیں اور اس کا مبارک پھل وہ اقوام آج کھا رہی ہیں

اسی طرح ہندوستان کے تمام تعلیم یافتہ آدمیوں پر فرض ہے کہ جہانتک جلد ممکن ہوسکے وہ اپنے وطن کو ان حرکات قبیحہ سے نجات

ہندوستان کے تمدن اور یہاں کے اخلاق کو کسقدر برباد کر رہی ہے۔ اور معمولی کام جو بادی النظر میں بالکل مفید معلوم ہوتا ہے کیسی کیسی خرابیاں پیدا کرتا ہے قدرت کا انسان کو قوائے جسمانیہ وعقلیہ کا عطا کرنا صاف طور پر ظاہر کرتا ہے کہ انسان میں تمام معمولی قوتوں کی موجودگی اور توانا تندرست ہونے کی صورت میں اس کو کم ازکم اپنی پرورش کی فکر خود کرنا چاہئیے اور اپنا بار دوسروں پر ہرگز نہ ڈالنا چاہیے۔ آج کل گداگری جو بالکل خلاف اصول فطرت ہے اور ہند میں ایسی عام ہوگئی ہے اور ہوتی جاتی ہے کہ شاید کچھ دنوں میں اہل ہند بے شرم گداگروں کے دست تطلم سے تنگ آکر اپنے معبدوں میں بھی جانا چھوڑدیں جس طرح بھیک منگے اپنی اور دوسروں کی ذات کو نقصان پہنچاتے ہیں اُسی طرح پر وہ آدمی جو غیر مستحق شخص کو اپنی نیک کمائی کا پیسہ دیتا ہے نہ صرف اپنی دولت کو برباد کرتا ہے بلکہ دو بڑے گناہوں کا مرتکب ہوتا ہے ایک تو یہ کہ کارآمد دولت کو صرف بے جا میں لاتا ہے اور دوسری یہ کہ ایک ہونہار اور تندرست آدمی کو ایک بزدلانہ کام کے ارتکاب میں امداد دیتا ہے۔ اسوقت ہندوستان میں اکثر ایسے گروہ پائے جاتے ہیں جنہوں نے بھیک مانگنے کو اپنا مستقل پیشہ بنا لیا ہے ان میں اگر تلاش کیا جائے تو نہ صرف سیکڑوں بلکہ ہزاروں آدمی ایسے ملیں گے جو دن بھر اس شرمناک پیشہ کے ذریعہ سے لوگوں کی محنت وجفاکشی کیساتھ کمائی ہوئی آمدنی سے غاصبانہ طور پر حصہ لیتے ہیں اور جن کی روزانہ آمدنی اس مقدار سے کہیں کافی ہوتی ہے جو انہیں پیٹ پالنے کے لیے کافی ہے۔ اس کا لازمی نتیجہ یہ ہوتا ہے کہ دوسروں کا عرق ریزی سے کمایا ہوا پیسہ شرابخوری، چنڈو بازی بھنگ وچرس پینے کے شرمناک اخراجات میں صرف کرکے اور مدہوش ہوکر اپنے نفرت انگیز وجود سے پاک دنیا کو ناپاک کرتے

گداگری کا برباد کن اثر ہندوستان پر

کارگاہ عالم کے مناظر۔ دن کی روشنی شب سیاہ کی تاریکی شب ماہ کی چاندنی۔ وادیاں۔ پہاڑیاں۔ سمندر بڑے دریا۔ چھوٹے چشمے۔ شجر حجر اہل بصیرت اور ارباب گوش کے کانوں میں چپکے چپکے زبان حال سے کہتے ہیں کہ خدا کے کارساز کے اٹل قوانین اس جہان پر ایسے مسلط ہیں کہ اگر اُن میں سے کسی ایک سے بھی خلاف ورزی ہو جائے تو نظام عالم اور اُس تمام کائنات کے باقاعدہ کام ابتر ہو جائیں مثلاً کواکب میں سے اگر ایک ستارہ بھی اپنے اُس دائرہ گردش سے جو قدرت نے اُسی کے واسطے مقدر کر دیا ہی اور جس کی قدر علمائے ہیئت ہی خوب جانتے ہیں اِدھر اُدھر چلا جائے تو فلک الافلاک کے زینت دینے والے ستاروں یا یوں کہیئے کہ انتظام فلکی میں ایسا برباد کن تغیر واقع ہو کہ اُس کا تدارک کسی دنیاوی طاقت کسی انسانی قوت سے ہونا اتنا ہی محال ہی جتنا کہ رات کو آفتاب کا نکلنا۔ یا شام کا صبح میں تبدیل ہو جانا ہی پس جسطرح پروردگار عالم کے آئین و قوانین کائنات کے ہر شعبہ میں مسلط ہیں اسی طرح تمدن پر بھی حاوی ہیں جس کی پابندی بغیر کسی کام کا صلاح و فلاح کے ساتھ انجام پانا ممکنات سے باہر ہی لہذا اگر تمدن کے قدرتی قواعد کی پابندی نہ کیجائے تو پھر یہ امید کرنا کہ ہم میں ستودہ صفات و عمدہ خیالات پیدا ہوں اور ہمارا تمدن آسمان ترقی پر آفتاب ہو کر چمکے، مجذوبانہ خواہش سے کچھ زیادہ وقعت نہیں رکھتی۔ فی زماننا جو ہندو اور اہل ہند پر طرح طرح کے ادبار آتے رہتے ہیں اُنکا بڑا باعث یہ ہی ہی کہ اُنکا تمدن بگڑ گیا ہی۔ اس مضمون میں یہ ظاہر کرنیکی کوشش کیجائے گی کہ گداگری جو منشاء قدرت کے بالکل خلاف ہی آج کل

عسکا اور اصل شکا معلوم ہوتا ہے یہ مقام اس نام سے اب بھی موجود ہے اسکا عربی نام عمران ہے
یہ دارالسلطنت ہے ان اضلاع کا جو قبیلہ لنتق کے قبضہ مین ہے۔ یہ شہر دریائے الخرید پر واقع ہے۔
مارسیبا۔ شہر مارب معلوم ہوتا ہے جو اہل سبا کا دارالسلطنت تھا۔
ہماری تحقیقات کا نتیجہ یہ نکلا کہ رومی فوج عرب مین رومان (مارب) تک پہنچی تھی اور وہان قبیلہ سبا کا بڑا حملہ کرنا ہے
آخر مین یہ واقعہ خاص طور پر قابل ذکر ہے کہ جو باثانی نے جو شہر امورا انٹونیس کا داماد تھا اگسٹس کے حکم سے ایک کتاب بعنوان Expedition لکھی تھی یہ امر قرین قیاس معلوم ہوتا ہے کہ یہ تصنیف اگسٹس نے اس حملہ کے قبل کرائی تھی کیونکہ ایسا ہی ایک اور واقعہ ہے جو اس امر کی کافی شہادت ہو سکتا ہے۔ اگسٹس نے جب اریبیا پر حملہ کا ارادہ کیا تو ٹیرس کو اس حملہ کے لئے بھیجنے سے قبل اسنے ڈاینوسوس کو حکم دیا کہ اریبیا کے متعلق جو معلومات ہون انکو ایک کتاب کی صورت مین شایع کرے اور اس مقصد کیلئے ڈرینوسوس کو اریبیا بھیجا اسنے وہان سے آکر اریبیا کے متعلق ایک تصنیف کی۔ افسوس ہے کہ ڈرامور کی تصنیف ضائع ہو گئی لیکن پلینی نے اسکا کچھ اقتباس کر لیا تھا جو محفوظ ہے پلینی کے بیان سے بھی اسکی شہادت ہوتی ہے کہ یہ کتاب گیلس کے حملہ سے قبل لکھی گئی تھی مثلاً ایک جگہہ اسنے لکھا ہے کہ اکثر وہ ممالک جو گیلس نے فتح کئے تھے انکا ذکر قبل کے مصنفین نے نہین کیا ہمکو جہانتک معلوم ہے ڈرامور سے پہلے کسی نے کوئی تصنیف اس موضوع پر نہین کی واللہ اعلم بالصواب۔

اس مضمون مین مندرجہ ذیل کتابون سے مدد لی گئی۔

(1) History of Ancient Geography by Tozer
(2) صفۃ جزیرۃ العرب الھمدانی
(3) Encyclopedia Article Arabia
(4) Journal of Asiatic Society, Calcutta Vol. 61

ضیاء الحسن علوی

اس سٹرک کی مسافت دس منزل ہے یہان سے جنوب مغرب کی طرف نجران کو چلی گئی ہے اس نعل کا اندر کا حصہ ناقابل گذار ریگستان سے بھرا ہوا ہے - قرین قیاس ہے اسی راستہ سے وہ گیا ہوگا -

رومی فوج لیوسیکم پر جسکا نام الحورہ ہے لنگر انداز ہوئی یہ مقام طول البلد کے ۲۴° ۵ - ۳۴° درجون مین واقع ہے اور اس زمانہ مین عونید کی طرح شاہ نبط کے زیر حکومت تھا یہان آکر فوج کے لوگ بیمار پڑ گئے اسلئے موسم سرما تک انتظار کرنا پڑا اسکے بعد وہ روانہ ہوئے جس ملک مین یہ گذرنے والے تھے وہان پانی کی اسقدر قلت تھی کہ پانی انکو بار کرانا پڑا کئی دن کے سفر کے بعد یہ لوگ حارث کی مملکت مین داخل ہوئے یہ عبدوس کا عزیز تھا اسنے گیلس کی بہت خاطر و مدارات کی - لیکن ہم ٹھیک نہین بتا سکتے کہ کہان حارث رہتا تھا الحورہ جہان یہ لوگ اترے تھے مدینہ کے عرض البلد مین واقع ہے اور عرب جغرافیہ نویس اسکو مدینہ کا بندرگاہ لکھتے ہین مگر یہ کہہ سکتے ہین کہ شہر حارث کے زیر حکومت نہ تھا - حارث کی حکومت وادی قرن المنزل پر تھی - ہان یہ ممکن ہے کہ وہ قرن المنزل گیا ہو اور اسکے بعد پھر مدینہ واپس آیا ہو اور کیونکہ مدینہ جانا اسکو اسوجہ سے ضروری تھا کہ اصلی ارادہ تو یمن جانیکا تھا - غرض بہت سے چکرون کے بعد وہ حارث کے ممالک محروسہ سے تیس دن مین نکلا - اسکے بعد وہ جس ملک مین پہونچا اسکا نام ارارینی [illegible] تھا اور یہان سابوس کی حکومت تھی - یہان بھی اسنے بہت سے چکر کھائے اور آخر کار پچاس دن مین وہ نجران پہونچا -

اب سوال یہ ہے کہ ارارینی کون مقام ہے اسکا پتہ یون چلتا ہے کہ دوسرے جغرافیہ دانون نے اسکو اگارینی لکھا ہے - یہ ملک عربی مین الحجر ہے جنوبی جغرافیہ دانون کے نزدیک یہ یمامہ مین ہے زمانہ قدیم مین اسکو حجر کہتے تھے - حجر ایک زمانہ تک یمامہ کا دار السلطنت تھا اور ایسا اکثر ہوتا ہے کہ دار السلطنت کے نام سے خود ملک کا نام پڑ جاتا ہے - اسلئے کچھ تعجب نہین ہے کہ یمامہ کسی زمانہ مین الحجر کہلاتا ہو - گیلس کی منزل مین دو شہر اور رہجاتے ہین جنکا پتہ ہمکو لگانا ہے ایک عسکا اور دوسرا ماریسیا

گیلس کے راستہ کی تمام منزلین نہ تو کسی قدیم جغرافی نے لکھین ہین اور نہ کسی جدید نے مگر یہ تین مقام - سات کنوین - جالا - مالوتہ اسٹرابو نے ذکر کیے ہین اسٹرابو کی حالت یہ ہے کہ وہ ان نامون سے سخت گہبراتا ہے اسیوجہ سے تعجب نہین ہے کہ بہت سے نام اسنے چہوڑ دیے ہون اور بہتون کے ہجے غلط کیے ہین - اسیوجہ سے موجود مقامات سے انکا تطابق کرنا مشکل اور سخت مشکل ہی - اگر نجران سے گیارہ دن کی راہ پر سات کنوین واقع ہین جیسا کہ اسٹرابو نے لکہا ہی تو یہ مقام ترج ہی اور اگر دو روز آرام کے دن تو دنون سے نکال دیے جائین تو سات دن کی راہ پر المصاحہ واقع ہے - یہ دونون گانون مشہور گانون ہین ان شہرون کے نامون سے زیادہ دلچسپ اسٹرابو کا بیان ہی کہ سات کنون سے نکل کر گیلس ایک ایسے مقام پر پہونچا جو پرامن تہا اور وہان کے لوگ اس سے متعارض نہین ہوئے ترج اور المصاحہ تک تو یمن کہ ایک قبیلہ خشعم پہیلا ہوا تہا اور چونکہ گیلس کا مقصود یمن پر حملہ کرنا تہا اسوجہ سے یہ قبیلہ فطرتاً اسکا دشمن ہوگا - ترج کے شمال مین بن معصعہ قبیلہ بنی معد کی ایک شاخ رہتی تہی - انکو کوئی گیلس سے تعارض کی نہ تہی - اسیوجہ سے وہ پرامن ملک اسکو لکہتا ہے اب ہم اس راستہ کا پتہ لگاتے ہین جو گیلس نے چہہ مہینہ مین بحر احمر سے ردمان تک طے کیا تہا - جس راہ سے وہ واپس ہوا تہا اسکے علاوہ دو راستے اور ہین جو عرب کے شمال و مشرق سی نجران تک گئے ہین ایک تو ساحل پر ذہبان تک اور ذہبان سے مشرق کیطرف جبل الصدع کو اور وہان سے سیدہا نجران چلا گیا ہی - یہ راستہ پہاڑون اور ساحل کے مابین واقع ہی اسلیئے یہ وہ راستہ نہ تہا جو گیلس نے اختیار کیا تہا - دوسرا راستہ ہی بڑا ہی پیچ دار اور پہیر کا ہے اسکی شکل بالکل گہوڑے کی نعل ہے پہلے یہ شمال و مشرق کے رخ نجد عنیزہ تک گیا ہے یہ راستہ کل بیس دن کی مسافت ہے یہان سے ایک سڑک مشرق و جنوب و پہر مشرق کو مڑتی ہوئی الحجر تک جو یمامہ کا دار السلطنت تہا چلی گئی ہی یہ مقام طول البلد کے درجات ۴۴ - ۳ - ۴۳ - ۹ - ۲۴ - اور عرض البلد کے ۱۴ - ۹ ۴ مین واقع ہے

قبل اسکے کہ ہم آگے بڑھین رہبانیت کا پتہ لگانا ضروری سمجھتے ہین - پلنی نے ایک عربی قبیلہ کا تذکرہ کیا ہے جسکا نام رہاوبائیت ہے اگر تلفظ اور ہجون کے ان دونون طریقون کو توافق دیا جاسے تو یہ لفظ رومان ہوتا ہے - عرب علماء انساب رومان کو ناجیہ کی اولاد بتاتے ہین - پلنی نے ناجیہ ایک شہر کا نام لکھا ہے - رومان کے جنوب و مشرق مین قبیلہ ناجیہ کی بہت سی شاخین ہین ان سب واقعات کو ملاؤ تو موجودہ رومان ہی وہ جگہہ ہے جہان سے گیلس واپس ہوا - رومان شمال و مغرب مین واقع ہی اسکا طول البلد ۴۴-۴۰ ہے اور عرض البلد ۳۴-۳۰ ہے نجران کا طول البلد ۴۵-۱۷ ہی - ان دونون جگہون مین ۱۸۰ میل کا فاصلہ ہے یہ فاصلہ ایک قافلہ نو دن مین طے کرتا ہے -

اب دیکھنا یہ ہی کہ ابجرا کہان ہی اور نجران سی کتنے فاصلہ پر واقع ہی اسٹرابو لکھتا ہی کہ یہ مقام عہد ملکی شاہ نبط کے زیر حکومت ہے جو پیٹرا مین رہتا تھا - بطلیموس اور پلنی اسکو وسط ملک مین بتاتے ہین اور کہتے ہین کہ حارث کی زیر حکومت تھا جو عبدرس کے ہم خاندان تھی ان دونون بیانون مین تطابق یون دیا جاسکتا ہی کہ اکثر اندرونی ملک کے نام سے اسکے بندرگاہ کا نام پڑجاتا ہی مثلاً آجکل کا مویلاح اگلے زمانہ مین مدین کہلاتا تھا - اسکی وجہ صرف یہ ہے کہ مدین کو جانیوالا مال یہان اترتا تھا اسلیے یہ قرین قیاس ہی کہ ابجرا سی مراد اسٹرابو نے وہی بندرگاہ لی ہو جہان ابجرا کا مال اترتا تھا مقدسی اس بندرگاہ کا نام عوسند لکھتا ہی جو جزیرہ نعمان کے سامنے واقع ہی - یہ مقام مصری قافلہ کی سولہوین منزل ہی جسکو وہ الاظلم کہتے ہین - نجران سی وادی لیمون تک جو مکہ کی ایک سی ایکدن کی راہ ہی ایک سڑک انیس [19] منزلون کی لمبی چلی گئی ہی وادی لیمون سی جو اگلی زمانہ مین بستان بنی عامر کہلاتا تھا عونید تک دو راستے گئے ہین پہلا مین تیس ۲۳ میل کے بعد مکہ ہی اور مکہ سی گیارہ منزلون کی راہ پر مدینہ واقع ہی اور مدینہ سی براہ دوالمروہ نو منزلون پر عونید ہے دوسرا راستہ مکہ کو بائین طرف چھوڑ کر سیدھا مدینہ کو گیا ہی غرض رومان سے عونید تک ۴۹ منزلین ہین - لیکن اگر مکہ سے بدر ہوکر ینبع جائین اور وہان سے کناری کناری عونید تک پہونچ تو کل مسافت ۴۴ منزل ہوجاتی ہی یہ راستہ رسول اللہ صلعم کے زمانہ مین لوگ اسوقت اختیار کرتے تھے جب عام راستہ مدینہ ہوکر بند ہوتا تھا اسلئے یہ قرین قیاس نہین ہی کہ گیلس نے یہ آخری راستہ اختیار کیا ہو -

نبط کا وزیر مقرر ہوا - ایک بیڑہ جہازات کا جنکی تعداد ۱۳۰ تھی عرب کیجانب روانہ ہوا اسمین دس ہزار رومی سپاہی - پانسو یہودی اور ایک ہزار نبطی تھے -

اس حملہ کی سرگذشت ہم سٹرابو کے بیان کے مطابق نقل کرتے ہین اور اسکے بعض مقامات کا تطابق بھی موجودہ مقامات سے کرینگے - یہ جماعت بندرگاہ ینبو کے قریب مقام لیوکی [illegible] پر اتری یہان آب و ہوا ایسی خراب ہوگئی کہ جنوب کیطرف انھون نے رخ کردیا سب سے پہلے یہ نجران پہونچے جو یمن کی سرحد پر واقع ہے یہان ایک بہت بڑی جنگ ہوئی عربون نے شکست کھائی دس ہزار عرب قتل ہوئے اور ادھر صرف دو رومی کام آئے اس فتح کے بعد وہ کا پہونچا یہان کا بادشاہ بھاگ گیا اور شہر پر قبضہ ہوگیا اسکے بعد وہ ارتھلا [illegible] گیا جو بغیر لڑائی کے مطیع و منقاد ہوگیا - یہان گیلس نے ایک دستہ فوج چھوڑا اور آگے بڑھا اس مرتبہ وہ مرسیابا [illegible] پہونچا جو رہانیت مین واقع ہے - یہان چھ روز تک اسنے شہر کا محاصرہ کیا لیکن جب رومی گرمی کی شدت اور دھوپ کی تاب نہ لا سکے تو اسکو مجبوراً محاصرہ اوٹھا لینا پڑا - یہان سے واپسی مین وہ خود رہبری کرتا تھا کیونکہ اسکو یہ محسوس ہوا تھا کہ اسیلیس نے اسکو دھوکہ دیا اور غلط راستہ بتایا - اس مرتبہ جس راستہ سے وہ بہت نزدیک تھا اور وہ صرف دو مہینون مین نجران پہونچ گیا حالانکہ پہلا راستہ اسنے پورے چھ مہینون مین طے کیا تھا - واپسی مین اسٹرابو نے ان مقامات کا ذکر کیا ہے اپنی روانگی کے نوین روز وہ نجران پہونچا اس شہر سے گذر کر گیارویں دن وہ ایک مقام پر پہونچا جسکو وہ سات کنوین (الابار السبعہ) کہتا ہے یہان سے ملک مین امن وامان شروع ہوتا ہے اسکے بعد وہ ایک چھوٹے سے گانون چالا Chaala مین پہونچا چالا سے گذر کر وہ مالوتھا Malotha [illegible] پہونچا جو ایک دریا پر واقع ہے اسکے بعد جس ملک مین وہ پہونچا وہان پانی کا قحط تھا - اسنے آخری منزل ایجرا مین کی جو ساحل پر واقع ہے اور شاہ عبدرس کے زیر حکومت تھا -

کشتی ران صرف راس مسند تک جاتے تھے۔ [illegible]۳۲۵ ق م مین سکندر اعظم کے امیر البحر نے خبر دی کہ دریاے قدیم کا ایک راستہ ایک نئے ملک عرب سے بھی ہے۔ سکندر نے اپنی عمر کے آخری سال مین ایک جماعت اس راستہ کی تحقیقات کی غرض سے روانہ کی۔ یہ جماعت بحرین اور حیرہ تک جو نجد مین ایک نہایت آباد شہر ہے گئی تھی سکندر نے اس جماعت کے واپسی کے بعد عرب کے سواحل کا دورہ کرنا چاہا اور اپنے اس ناقابل عمل طریقہ سے عرب پر جسنے ابھی اطاعت و فرمانبرداری کا ثبوت کسی طریقہ سے سکندر اعظم کو نہین دیا تھا قبضہ کرنا طے کرلیا۔ مگر اسکی بے وقت موت نے اسکے ساتھ اس تجویز کا بھی خاتمہ کردیا۔

اس واقعہ سے تقریباً دس برس پیشتر مصر یونان کے حصہ مین آچکا تھا۔ عربون کی تجارت مصر تک پھیلی ہوئی تھی اسلئے یونانیون کو مصریون سے عرب کے متعلق بہت کچھ معلومات حاصل ہوگئین تھین۔ یہ معلومات کیا تھین اسکا پتہ ایروٹوستھنس — کے بیان سے جو چوتھی صدی قبل مسیح مین تھا اور بہت بڑا جغرافیہ دان تھا۔ چلتا ہے افسوس ہے کہ ایروٹوستھنیس کی تصنیف ضائع ہوگئی مگر اسٹرابو نے جو کچھ اس سے اخذ کیا تھا وہ محفوظ ہے۔ ایروٹوستھنس جنوبی عماد کے پورے حالات سے واقف تھا۔ اسکو یہ بھی معلوم تھا کہ عماد کے شمال مین ایک بہت بڑا صحرا ہے۔ اہل سبا اور اہل منا اور انکے تمدن کے کچھ حالات سے بھی اسکو واقفیت تھی۔ اسکے بعد دو مشہور جغرافیہ دان جنکے معلومات بعد کے مورخین ذریعہ سے ہم تک پہونچے ہین۔ اگار تھاشائڈ [illegible] اور آرٹیمیڈورس [illegible] گذرے ہین انکی نظر بھی جغرافیہ عرب پر معمولی تھی

ایلیس گیلس کا حملہ

اٹھارہ برس قبل ولادت مسیح علیہ السلام رومی بادشاہ اگسٹس کو عرب کے فتح کرنیکا خیال پیدا ہوا اور اس خیال کو تقویت شاہ نبط کے مدد کے وعدون نے دی غرض مصر کا گورنر ایلیس گیلس اس حملہ کے لئے متعین کیا گیا۔ عرب کے دشوار گذار رستون مین رہبری کرنیکے لئے سیلیس شاہ

کہ وہ دوسرے ملکون کا سامان اپنے یہان نہین لیجاتے تھے۔ انکے ملک کی شادابی انکی دولتمندی کا سکہ لوگون کے دلون مین جم گیا تھا۔

۲۔ شرقی عرب کے تعلقات ہندوستان سے بوجہ بحری تجارت کے قایم ہوچکے تھے اور ہندوستان کا مال خصوصاً ساخہ اور بحر عمان کے ساحل پر ہندوستان سے آکر اترتا اور وہان سے خلیج عرب تک خشکی کی راہ سے عرب ہوکر جاتا تھا یہان سے وہ مصر کو روانہ ہوتا تھا۔ اسلئے یہ ہندوستان سے تجارت کا ایک آسان راستہ بھی تھا۔

۳۔ بحر احمر مین جہازرانی کی مشکلات کی وجہ سے یمن وشام کے مابین تجارت کے لئے یہ خشکی کا راستہ اچھا سمجھا جاتا تھا۔

سب سے پہلے جس قوم نے جغرافیہ کی طرف تھوڑی بہت توجہ کی وہ اہل فنیقیا ہے یہ خود تجارتی قوم تھی جو بحر ابیض پر آباد تھی اسکے تعلقات عرب کے تاجرانہ تھے۔ قدیم اہل مصر کے معلومات عرب کے متعلق کیا تھے یہ مسئلہ ابتک مختلف فیہ ہے بہرنوع انکے معلومات ہم تک جو پہونچے ہین وہ یونانیون کے ذریعہ سے پہونچے ہین۔ عرب کے جغرافیہ کی ابتدا پانچوین صدی قبل مسیح علیہ السلام سے شروع ہوئی یہ وہ زمانہ ہے کہ جب ہیرڈوٹس نے اپنی مشہور ومعروف تاریخ ہندون کی تھی۔ اسکی معلومات عرب کے متعلق صرف اسقدر ہین کہ وہ عرب کی مغربی جزائر سے پوری طرح واقف تھا جنوبی حصہ عرب کو اسنے سب سے زیادہ جنوبی حصہ کرہ زمین کا قرار دیا ہے۔ ایک بڑی غلطی جو اسنے کی ہے وہ یہ ہے کہ عرب اور فارس کو ایک ملک قرار دیا ہے جس سے معلوم ہوتا ہے کہ خلیج فارس کا اسکو علم نہ تھا اور بحر الشرق کے متعلق اسکے معلومات ویسے ہی محدود تھے جیسے کہ خود جزیرہ نما عرب کے متعلق مگر تاہم اس سے انکار نہین کیا جا سکتا ہے کہ جہان وہ ملک بخورات لکھتا ہے اس سے وہ جنوبی عرب مراد لیتا ہے۔

ہیرڈوٹس کے سو برس بعد تک عرب کی تحقیقات کسی نے کچھ نہین کی یونانی

ایلیس گیلیس کا حملہ عرب

یہ مضمون انجمن اُردو کے پہلے اجلاس مین پڑہا گیا اور باتفاق رائے منظور ہوا

تاریخ عرب کے تین دور ہین (۱) قبل جاہلیتہ (۲) جاہلیتہ (۳) اسلام۔ دور اول سنہ ۸۰۰ ق م سے شروع ہوتا ہے اور سنہ ۵۰۰ء مین ختم ہوجاتا ہے۔ اس دور کی تاریخ بہت کم معلوم ہے مُستشرقین یورپ نے اسکے متعلق بڑی بڑی مصیبتین اور تکلیفین اٹھاکر کچہہ معلومات جمع کئے ہین عربی زبان مین جو کچہہ مواد ہے وہ بہت ہی مختصر ہے زمانہ جاہلیتہ کے حالات مین جستہ جستہ اس زمانہ کے واقعات کا بھی ذکر آجاتا ہے ہان کلام مجید مین البتہ اس زمانہ کی اقوام عاد و ثمود کا ذکر ہے مگر اس سے انکی معاشرت و تمدن پر کوئی روشنی خاص نہین پڑتی صرف اتنا پتہ چلتا ہے کہ یہ بڑی دولتمند قومین تہین اور ایسا ہونا بالکل صحیح ہے کیونکہ کلام پاک مین انکا ذکر ضمناً ترغیب و ترہیب کی غرض سے آگیا ہے مقصود بالذات انکی تاریخ بیان کرنا نہین ہے اصلی ذرایع اس زمانہ کی تاریخ کے متعلق دو ہین ایک تو قدیم یونانی و مصری مورخین و جغرافیہ والون کا بیان اور دوسرے وہ کتابے جو مستشرقین یورپ نے یمن مین جاکر جہان یہ قومین آباد تہین جمع کئے ہین۔ انمین سے سب سے قدیم کتابہ سنہ ۸۰۰ ق م کا ہے۔ اس وجہ سے قبل جاہلیتہ کا دور اس سنہ سے شروع کیا گیا ہے کیونکہ اس سے پیشتر کی تاریخ بالکل نامعلوم ہے۔

جغرافیہ عرب کی تاریخ پر ایک نظر ڈالو تو معلوم ہوتا ہے کہ ہمیشہ سے فاتح و حکمران اقوام نے اس ملک کو للچائی ہوئی نظرون سے دیکہا ہے۔ اسکے چند سبب تھے۔

۱۔ عربون کو انکی بخورات کی تجارت نے بہت مشہور کردیا تھا اور اس واقعہ سے

عرب قدیم و ثمود کی تاریخ آج کسیکو معلوم ہے یمن کے مسلمان جنکو بہت کچھ آسانیاں ہین اسطرف توجہ نہین کرتے منتشرقین یورپ ہزارون قسم کی تکالیف اٹھاکر ان ممالک مین جاتے ہین چنانچہ انھون نے بہت سی کتابین جمع کی ہین جن سے ان اقوام قدیمہ کی تاریخ پر بہت کچھ روشنی پڑتی ہے - آپکا مضمون عرب قدیم کی تاریخ سے متعلق ریسرچ کا ایک نمونہ ہے - فقط

ضیاء الحسن علوی

سکرٹری انجمن اُردو

اسماء عہدہ داران انجمن

۱۔ صدر انجمن۔ جناب مولوی عزیز مرزا صاحب ٹرسٹی کالج۔

۲ { نایب صدر۔ پروفیسر احمد سعید خانصاحب پروفیسر فلسفہ۔
نایب صدر۔ }

۳۔ سکرٹری۔ جناب ضیاءالحسن صاحب علوی

۴۔ جائنٹ سکرٹری۔ جناب مسٹر عبدالرحیم صاحب۔

انتظامی کمیٹی کے رکن حسب ذیل ہیں۔

جناب مولانا منصور احمد صاحب ایم۔ اے جناب محمد صدیق حسن صاحب (تھرڈ ایر)

جناب سید ظفرالحسن صاحب ایم اے کلاس (فلسفہ) جناب محمد حسن صاحب علوی (تھرڈ ایر)

جناب محمد اختر عادل صاحب ایم اے کلاس (عربی) جناب ایف ایم عبدالقادر صاحب (تھرڈ ایر)

جناب عبدالقیوم صاحب پلک (وایس پریسیڈنٹ یونین) جناب عبدالرحیم صاحب ممتاز (سکنڈ ایر)

جناب محمد فاروق صاحب بی ایس سی کلاس۔ جناب محمد الیاس صاحب برنی (سکنڈ ایر)

جناب عبدالغنی صاحب انصاری (تھرڈ ایر)

اسکے بعد حسب اجازت صدر انجمن صاحب ضیاءالحسن علوی نے مضمون۔ "ایتھیس گیلس کا حملہ عرب" پڑھا۔ مضمون ختم ہونے پر میر ذوالفقار علی صاحب نے اُردو زبان پر ایک تقریر کی۔ اس تقریر کے بعد مضمون تنقید کے لئے پیش کیا گیا۔ بغیر کسی قسم کی تنقید کے مضمون منظور ہو گیا۔

عبدالرحیم صاحب نے جلسہ کی طرف سے صاحب صدر انجمن کا شکریہ نہایت پرجوش الفاظ مین ادا کیا۔ صدر انجمن صاحب نے اپنی آخری تقریر مین مضمون پر تظر کرتے ہوئے فرمایا کہ افسوس ہے کہ مسلمانون مین ریسرچ کی طرف توجہ نہین ہے۔

اسکا حق دونون پر برابر ہے اسلئے اسکو ہندوستان کی
کہنا چاہئے - یہ زبان ہندوستان کے ہر حصہ مین بولی اور سمجھی جاتی ہے حتی کہ برہما کے لوگ بھی اسکو سمجھتے ہین وہان ایک مقام ٹالی ہے جہان تعلیم اردو زبان مین ہوتی ہے - مگر مسلمانون کو اس زبان سے بہت زیادہ انس ہے مین حیدرآباد کی ملازمت کے زمانہ مین جب بیٹر کا ڈپٹی کمشنر تھا اثنائے دورہ مین ایک مرتبہ تشخیص کے لئے ایک شخص کا نام خان لیا گیا مین نے اس سے پوچھا کہ تم کون زبان بولتے ہو - اس نے کہا کہ اردو اسلئے کہ مین مسلمان ہون - اس سے ثابت ہوتا ہے کہ عوام کا خیال اردو کے متعلق کیا ہے - حضرات - اپنی اس زبان کی حفاظت اور اپنے تئین اس شرمناک الزام سے بچانیکے لئے کہ ہمنے اپنی زبان کی کچھہ خدمت نہین کی اسکی ضرورت ہے کہ جدید تعلیم یافتہ جماعت اسکی ترقی کی کوشش کرے اور اس مقصد سے یہ انجمن یہان قائم کی گئی ہے "

اسکے بعد انجمن کے ضوابط طے ہوئے جو علیحدہ چھپکر شایع ہونگے چند باتین تھین

اس انجمن کے دو قسم کے رکن ہونگے ایک اعزازی اور دوسرے معمولی -

ارکان اعزازی وہ مشاہیر قوم ہو سکینگے جو اغراض انجمن سے ہمدردی رکھتے ہون یا جنھون نے خاص طور پر قومی زبان کی خدمت کی ہو -

اس انجمن کے صدر جناب مولوی عزیز مرزا صاحب ٹرسٹی کالج ہونگے - اس انجمن کے دو نایب صدر ہونگے جو کالج کے پروفیسرون مین سے مقرر کئے جاینگے اس انجمن کا ایک سکرٹری اور ایک جائنٹ سکرٹری ہوگا -

انتظام انجمن کے لئے ایک انتظامی کمیٹی ہوگی - جسکے گیارہ ممبر علاوہ عہدہ داران کے ارکان معمولی سے منتخب کئے جاینگے -

میمبری کی درخواست کی انہوں نے ہماری استدعا منظور کرلی اور انجمن کے مقاصد سے بہت کچھ ہمدردی ظاہر کی یہ حضرات علامہ شبلی نعمانی۔ ڈاکٹر محمد اقبال۔ مسٹر عبد الحق بی اے۔ مولانا حبیب الرحمن خانصاحب شروانی ہیں بعد کے تین بزرگ پنجاب حیدرآباد ممالک متحدہ کی انجمن ترقی اردو کے سکرٹری بھی ہین۔

انجمن کا افتتاحی جلسہ

۳۔ فروری کو انجمن کا جلسہ صبح دس بجے یونین کلب مین منعقد ہوا۔ ہماری انجمن کے صدر انجمن جناب مولوی عزیز مرزا صاحب ٹرسٹی کالج کرسی صدارت پر تھے۔ ہمکو خوشی ہے کہ باوجود علیگڈھ نمائش کی دلچسپیون کے طلبہ کی ایک معقول تعداد موجود تھی۔ جلسہ کی کارروائی جناب صدر انجمن کی افتتاحی تقریر سے شروع ہوئی جو مختصر اور پر مغز تھی اور جسکا خلاصہ یہ ہے "حاضرین جلسہ۔ آج مجھے ۲۲ برس کے بعد اسکا موقعہ حاصل ہوا کہ اپنے کالج کے اس کلب مین تقریر کرون اجیرن مسلمانون کے سامنے اردو زبان کی اصلیت کے متعلق کچھ لکھنا بالکل ہی فضول اور تحصیل حاصل ہے کیونکہ اردو انکی مادری زبان ہے جسکا نقش انکے قلوب پر ایسا گہرا ہے کہ وہ مٹ نہین سکتا لیکن جب دوسری قومون اور انکی زبانون کا مقابلہ زبان اردو سے کیا جاتا ہی تو یہ دیکھکر کہ انکی بولنے والون نے اپنی زبانون مین بہت بڑا لٹریچر پیدا کرلیا ہے ہمین اپنی زبان پر افسوس آتا ہے۔ تاہم اس سے انکار نہین ہو سکتا کہ اردو مین بھی کچھ نہ کچھ علمی سرمایہ موجود ہے مگر وہ کسکی کوششون کا نتیجہ ہے صرف قدیم تعلیم یافتہ جماعت کی یہ کالج مرکز ہے تمام مسلمانون کی تعلیم کا یہان ہر گوشہ سے طلبہ آتے ہین جب وہ یہان سے اردو سے دلچسپی لیکر اپنی دور دراز وطنون کو جائینگے تو وہ اردو کو نہ بھولینگے اور اپنے مقام پر اسکی ترقی کی کوشش کرینگے۔ اردو ہند و مسلمانون مین ایک قدر مشترک ہے

عام افراد مین مغربی روشنی پھیلانا چاہتے ہین تو یہ ضروری ہے کہ انکی زبان یعنی اُردو مین تہذیب و تعلیم کا مواد جمع کرین - ہمکو معلوم ہے کہ صفحہ تاریخ پر اگر کوئی کارنامہ کسی قوم کا ہمیشہ زندہ رہتا ہے اور اسکو بقائے دوام کا رتبہ حاصل ہوا ہے تو وہ اسکا ادب و انشا ہے اور اسکے علوم و فنون ہین آج یونان سے زیادہ کون تاریخی ہمت رکھتا ہے لہذا یہ صرف اسلئے کہ ہمارے موجودہ ضروریات اور تنازعات بقا ہمکو زبان اُردو کی طرف متوجہ کرتے ہین بلکہ اسلئے بھی کہ اگر ہمکو اپنے آبا و اجداد کے سلسلہ ناموری کو جاری رکھنا ہے اور قومی اہمیت حاصل کرنا ہے تو ہمکو اپنی اس زبان عامہ کی خدمت کرنا چاہئے - ہمارے کالج سے زیادہ کون اس خدمت کا مستحق ہو سکتا ہے جہان ہر قسم کا علمی سامان موجود ہے - اصطلاحات علمی کا وضع کرنا - مفید معلومات کا اُردو مین لانا - علوم و فنون کے تراجم کرانا یہ کام یہان سے بہتر کہین نہین ہو سکتا اسوقت زبان اردو کو جس فن کی ضرورت اور اشد ضرورت ہے وہ سائنس اور ریاضی ہے - اس کام کے لئے ڈاکٹر ضیاء الدین احمد صاحب سے بڑھکر مشورہ دینے والا اور کام کرنے والا کون ہو سکتا ہے اسوقت عام طور پر انجمن ترقی اردو کی کوشش کا نتیجہ فلسفہ کے بعض کتابون کے تراجم تھے مگر یہ ابھی ہماری ضرورت سے زیادہ ہے - ڈاکٹر محمد اقبال سے زیادہ کون اس مسئلہ کے متعلق اچھی رائے دے سکتا ہے وہ اپنے ایک خط مین تحریر فرماتے ہین "فلسفہ بحیثیت مجموعی کسی قوم کے لئے چندان مفید نہین ہے - مین تو اس مضمون کی تعلیم کو بھی بہت ضروری نہین خیال کرتا ہون" اسلئے ہمارا مقصد اسوقت سائنس کی کتابون کا ترجمہ کرنا ہے مگر اسکی ساتھ ہی تاریخ و فلسفہ و اردو علم ادب بھی ہمارے خیال مین ضروری ہین ہمکو ڈاکٹر صاحب کے آخری جملہ سے کلیتہً اتفاق نہین ہے کیونکہ کسی قوم کی ذہنی حالت کے درست کرنے کے لئے اور تشحیذ ذہن کے لئے اسکی سخت ضرورت ہے -

ہم یہ امر نہایت خوشی سے ظاہر کرتے ہین کہ جن بزرگان قوم سے ہمنے انجمن کی

سے کے بےلکیں اور کرسکیں گے - دہلی ولکھنؤ محاورہ دانی پر ناز کرین لیکن علمی زبان چیز ہی دوسری ہے اسکی نشوونما کے لئے علیگڈہ سے بہتر کوئی مقام نہین اس ہمارے مرکز علمی کو ہماری تمام علمی تحریکات کا مخرج بننا چاہیے -

عرصہ ہوا کہ ایک بزرگ قوم نے ایک دوسرے معاصر کو لکھا تھا کہ "اُسوقت تک زبان اُردو کی خدمت جو کچھ کی ہے وہ چٹائی پر بیٹھکر مکتب کے پڑھنے والون نے کی ہے" یہ بالکل صحیح اور مطابق واقعہ ہے کیا نئی تعلیم یافتہ جماعت کوئی سرسید - محسن الملک مولانا حالی علامہ شبلی نعمانی - ڈاکٹر نذیر احمد شمس العلماء آزاد اپنی جماعت سے پیش کرسکتی ہے -

مگر ہان وہ کہہ سکتی ہے کہ طرز قدیم کے ہزارون طلبہ مین چند افراد ایسے نکلے جو اُردو زبان کے واقعی محسن ہین انھون نے اسلامی تاریخ اسلامی علوم وفنون کا ایک معقول ذخیرہ اُردو مین جمع کردیا اور ایسا کرنا مقتضاء وقت تھا کیونکہ انہین لوگون کو علمی گروہ کا لیڈر رکھا جاسکتا تھا اسلئے کہ انہون نے طلب علم کیلئے کی تھی - نئی تعلیم یافتہ جماعت جو انگریزی تعلیم مین جوت دئے گئے ہین وہ اسطرف توجہہ ہی نہین کرسکتی تھی مگر سوال یہ ہے کیا ان بزرگون کا جمع کیا ہوا سرمایہ کافی ہے کیا ابتک کولڈز سمتھ ہلویٹ دسنفیلد - دی گویہ نالڈسکین ہمین پیدا ہوا گو علامہ شبلی کی ذات اس سوال سے مستثنیٰ ہے مگر "ونحن لنبغی فوق ذٰلک مظہرا" ابھی مغربی علوم وفنون کا ذخیرہ ہماری زبان مین آنے کو باقی ہے انیسوین صدی کے طرز جدید کے قدیم علماء نے جو کچھ باشان سرمایہ اس صنعت کے متعلق جمع کیا ہے وہ کہان تک قابل وثوق ہے! اور ہو کیونکر سکتا ہے! جبکہ وہ یورپ سے یہان بجائے بحراحمر کے ترراستہ کے افریقہ وعرب کے خشک میدانون سے ہوکر بےفیض مانسون کی طرح ہم تک پہونچا ہے -

اب یہ امر مدنظر رکھنا چاہیے کہ اگر ہم اپنی قوم کو تعلیم یافتہ ومہذب بنانا چاہتے ہین اور اسکے

پیدا ہوا کالج مین چند میرے ہم خیال ملگئے جو خود اس تجویز مین تھے اونہون سنے میرے اس خیال کی بہت زور سے تائید کی اور بہت کچھہ مدد کی - کالج کے بعض اساتذہ سنے بھی اس انجمن کا خیر مقدم کیا نواب وقار الملک بہادر نے اس سے دلچسپی ظاہر کی اور ہمارے پرنسپل صاحب سنے بھی اسکی اجازت دیدی یہ سب تھا مگر اُس سے بھی زبردست محرک جو اس خیال کو عمل مین لانے مین کامیاب ہوا وہ ہماری زبان کی ایک ادیب اور اُردو ادب کے جزو کامل جناب مولوی عزیز مرزا صاحب ٹرسٹی کالج کا حیدر آباد سے آکر علیگڈہ مین مستقل طور سے قیام تھا - مولوی صاحب سے اس انجمن کی صدارت کی درخواست کی گئی اور آپنے اسے منظور کرلیا جس سے ہمکو بڑی تقویت حاصل ہوئی اس انجمن کا مقصد اور خاصکر اسکے کالج مین قایم کرنیکی ضرورت یہ ہے کہ اب تک مختلف صوبون مین جو انجمنین زبان اُردو کی ترقی کے لیے قائم ہوئین انکی خدمات اُردو کی ساتھہ گو بہت نہین ہین لیکن تاہم قابل قدر ہین مگر ہم ایک ایسی انجمن کی بنیاد ڈالنا چاہتے ہین کہ وہ جو کچھہ کرے وہ اس سے ارفع و اعلی ہو جو کچھہ ابتک کیا جا چکا ہے - اردو زبان کی ترقی - اسمین علوم و فنون کا ترجمہ کرنا اسکے لیے اصطلاحات علمیہ کا وضع کرنا - مغربی خیالات و تمدن کی اشاعت علوم جدیدہ سے اسکو مالامال کرنا یہ ایسے امور ہین جو افرادی کوشش سے انجام نہین پا سکتے - اسکے لیے ضرورت ہے ایک متحدہ قوت کی جسکا حاصل کرنا ہر صوبہ و ہر شہر مین آسان نہین ہے - ہمارے ملک و ہماری قوم کو تنازع للبقا مین ابھی تک آسانیان نہین حاصل ہوئین ہین وہ واقفیت کے دائرہ مین نہین شمار کیجا سکتی جب حالت یہ ہے تو کیا امید ہو سکتی ہے کہ مسلمان اپنی متفقہ کوشش کسی ایسے کام مین صرف کرینگے جو انکے نزدیک انکی ترقی کی شاہراہ کی دوسری منزل ہے کیا وہ اپنا تعلیمی مرکز بنا کر وہ اپنی کوشش کے نتایج سے فائدہ اٹھا چکے ہین کیا انھون نے علیگڈہ کالج کو یونیورسٹی کے مرتبہ پر پہونچا دیا اگر نہین تو یہ مشکل ہے کہ وہ علیگڈہ سے ہٹ کر اپنی متحدہ کوشش زبان اردو کی ترقی

علیگڈھ منتھلی

نمبر ۲	فروری سنہ ۱۹۱۰ء	جلد ۸

انجمن اُردو

اس مدرسہ میں جہاں مسلمان طلبہ کی سب سے زیادہ تعداد موجود ہے اور جو سوء اتفاق
بعض مسلمانوں کی ہر قسم کی علمی و ادبی و رفاہی کوششوں کا مرکز ہو رہا ہے ایک ایسی انجمن
کی ضرورت محسوس ہو رہی تھی جس کا مقصد زبان اُردو کی ترقی و اصلاح ہو اور جو ہندوستان
کے ہر گوشے سے جمع ہونے والے طلبہ میں اردو زبان سے دلچسپی اور اردو علم ادب کا
صحیح مذاق پیدا کرے۔ مجھ کو معلوم ہوا کہ ایک انجمن اردو سے متعلق قائم تھی۔ لیکن جہاں تک
معلوم ہوا اس نے بجز اس کے کہ اردو زبان کی ایک صنف یعنی شاعری کی طرف اپنی توجہ زیادہ مبذول
کی ہو۔ یہ انجمن چند افراد کی خوش مذاقی و علم دوستی کا نتیجہ تھی اور جب وہ نوجوان ملک
میں اپنے اپنے مناصب پر کامیاب ہو کر اس مرکز سے منتشر ہو گئے تو وہ اپنے ساتھ انجمن کا خیال
بھی لیتے گئے۔ بہر نوع یہ واقعہ ہے کہ اب یہ انجمن موجود نہیں اور اس کا سبب خواہ ہماری
بدمذاقی ہو یا کوئی اور۔ میں جب کالج میں آیا تو مجھے اس انجمن کے قائم کرنے کا خیال

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علیگڑھ منتلی مدرسۃ العلوم علیگڑھ

علیگڑھ منتھلی

جلد (۸) | بابت ماہ فروری سنہ ۱۹۱۰ء | نمبر (۲)

فہرست مضامین حصہ اردو

شیخ محمد انصاری کے اہتمام سے
مطبع [illegible] علیگڑھ میں طبع ہوا ۱۹۱۰
پبلشر محمد شفیع صاحب [illegible] مدرسۃ العلوم علیگڑھ

[Register No. A234]

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CAWNPORE:

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The Aligarh Monthly.

Vol. VIII. | March, 1910. | No. 3.

Editorial.

We make our humble bow to our readers towards the end of April. We are named the March number. We supply the news of February. We apologize for our lateness, but plead that the College news which we supply will be new and fresh, as most people will have forgotten all about the events which we relate. In self-defence we must state that the New Press Act has caused indirectly the delay in publication. Having delivered our monthly apology, we will proceed.

We wish first of all to record our sincere debt of gratitude to H. H. the Maharajah of Gwalior for his princely donation. We are glad that the cloak of anonymity has been cast aside, so that we can know and thank our benefactor.

We have also to thank the Nawab of Juragadh for so kindly coming forward to help the College. Support and interest which is shewn by those who live at some distance trom Aligarh, is always a very pleasant and encouraging sign.

The College presents a listless and dejected appearance. The students, or rather the few who are left, wear sad and woe-be-gone visages, wrinkled with much thought and care. We hope that now they are freed from the torture—Chambers of the Examination, they will soon recover their wonted serenity.

How different are the remarks and the looks of those who have returned from Allahabad. If satisfied looks are any criterion, there should be a record crop of B. A's. this year. Personally we await the publication of the results.

The College has sustained a great loss in the departure of Mr. Ashcroft, who has been offered a temporary post in the Government Educational Department. We fear only too well that the temporary post will become a permanent one. His keenness and thoroughness both in his work, and in the College games, will be very severely felt and his departure will leave a gap that it will be very hard to fill up. We wish him every success in his new post and hope that we shall see him again periodically returning to visit the many friends he has left behind in Aligarh.

The Athletic Sports.

The Annual Athletic Sports passed off with considerable success on February 8th It had been decided to hold them in the "Fair week." This innovation was eminently successful, and the result was that a large number of visitors to the station, local raises were able to accept the kind invitation of Mr. Towle, who was "At Home."

A regular course, with four laps to the mile, had been marked out. The Cricket Pavilion was utilized and made an excellent grand-stand for witnessing the finishes of the races. The following is a brief description of the proceedings :—

JUDGES.—B. H. Goldie, Esq.
G. M. Ashcroft, Esq.
H. Tudor Owen, Esq., (*President*).
STARTER —J. C. Rees, Esq.
TIME-KEEPERS.—Dr. Ziauddin Ahmed Sahib.
H. B. Dunnicliff, Esq.

Events. *College.*

1.—THROWING THE CRICKET BALL.
1. Ghulam Mohiuddin, C.
2. Mhd. Yahya, B.
3. Hasan Shah, B.
Distance.—96 yards, 1 foot, 7 inches.

2.—¼ MILE HANDICAP.
1. Ali Ahmed.
2. Abdul Ghaffoor.

3.—LONG JUMP.
1. Masudul Hasan, B.
2. Ghulam Dastagir, A.
3. Abdul Ghani, E.
Distance.—17 feet, 5 inches.

Events. *College.*

4.—PUTTING THE WEIGHT.

1. Mhd. Jan Khan, A.
2. Ghulam Hosain, C.
2. Mhd. Shoaib, C.

Distance.—30 feet, 9 inches.

5.—HURDLES.

1. Ghulam Dastagir, A.
2. Musudul Hasan, B.
3. Khaliq-uz-Zaman, B.

Time—18 secs.

6.—TUG-OF-WAR.

Mr. Goldie's side beat Mr. Tudor Owen's side by two pulls to none.

7.—HIGH JUMP.

1. Mhd. Azam, B.
2. Masud-ul-Hasan, B.
3. Mhd. Said, B.

Height.—5 feet.

8.—100 YARDS.

1. Masud-ul-Hasan, B.
2. Ghulam Dastagir, A.
3. Syed Nooruddin, E.

Time—10$\frac{3}{5}$ secs.

9.—HALF-MILE.

1. Ghulam Hosain, C.
2. Mhd. Azam, B.
3. Naziruddin, C.

Time—2 min. 26 secs.

10.—220 YARDS HANDICAP

1. Syed Nooruddin, 15 yds.
2. Ali Ahmed,, 11 ,,

Time—21$\frac{1}{5}$. Won by inches.

11.—$\frac{1}{4}$ MILE.

1. Masudul Hasan, B.
2. Ghulam Dastagir, A.
3. Khalik-uz-Zaman, B.

Time—54. Won very easily.

12.—THE MILE.

1. Naimullah, C.
2. Gholam Hosain, C.
3. Abdul Ghaffoor, B.

Time—5-45. The time speaks for itself.

The following Cups were won in the College :—

The Kunwar Ikram Ali Khan, side Challenge Cup was won by Mr. Tudor Owen's (B) with 64 points.

Mr. Goldie's side (A) was second with 44 points.

Ths prize presented by Mr. Towle for the best all-round Athlete in the College was won by Masudul Hasan.

The "Morison Cup" for the ¼ Mile was won by Masudul Hasan.

The "Mahmud Hasan" Cup for the 100 yards was also won by Masudul Hasan.

The "Beck Cup" for the mile was won by Naimullah.

The School.

1.—THROWING THE CRICKET BALL.

1.	Sibte Hasan,	Mor.
2.	Asad Ali,	Me.

Distance.—86 yards, 2 feet, 1 inch.

2.—OPEN LONG JUMP.

1.	Ahmad Kamal,	Mor.
2.	Ashfaque Ali,	M.

Distance.—17 feet, 1¼ inch.

3.—LONG JUMP (under 16).

1.	Iqbal Ali Shah,	Mor.
2.	Asad Ali,	Me.

Distance.—15 feet, 10¼ inches.

4.—HIGH JUMP (under 16).

1.	Nadir Mirza,	Me.
2.	Abdul Qayum,	M.

Height—4 feet, 7½ inches.

5.—OPEN HIGH JUMP.

1.	Abdul Aziz,	M.	*Tied.*
2.	Ashfaque Ali,	M.	
3.	Ahmed Kamal,	Mor.	

6.—OPEN 100 YARDS.

1.	Aziz Khan,	M.
2.	Asghar Ali,	Me.
3.	Sibte Hasan,	Mor.

Time.—11⅗ secs.

7.—100 YARDS (under 16).

1.	Mhd. Akbar,	M.
2.	Iqbal Ali Shah,	Mor.

Time.—11⅘ secs.

8.—100 YARDS (under 14).

1. Abdus Salim — **Mor.**
2. Ashgar Hosain — **M.**

Time.—12$\frac{1}{5}$ secs.

9.—100 YARDS (under 12).

1. Ashgar Hosain, — M.
2. Azizur Rahman, — M.

Time.—13$\frac{3}{5}$ secs.

10.—100 YARDS (under 10).

1. Abdul Qasim, — Mc.
2. Mhd. Nazir, — M.

11.—HALF MILE.

1. Sarfraz Ah.
2. Ahmed Ali Khan.
3. Ahmed Kamal.

Time.—2 ms. 26$\frac{2}{5}$ secs.

12.—300 YARDS (under 11).

1. Abdus Salim, — Mor.
2. Karimdad Khan, — M.
3. Abdur Razzak, — M.

Time.—42$\frac{4}{5}$ secs.

13.—$\frac{1}{4}$ MILE (under 16).

1. Mhd. Akbar, — M.
2. Shamsuzzoho, — M.
3. Ainul Haq, — Mor.

Time—62$\frac{1}{5}$ secs.

14.—OPEN $\frac{1}{4}$ MILE.

1. Aziz Khan, — M.
2. Ashgar Ali, — Me.
3. Sarfraz Ali, — M.

Time—57$\frac{4}{5}$ secs.

15.—CONSOLATION (220 yards Hdle).

1. Tajuddin, — 3.

The School House competition was won by the Mumtaz with 81$\frac{2}{3}$ points.

The cup presented by Mr. Towle to the best Athlete in the School was won by Aziz Khan, M.

The four Medals presented by the Head-master to the four boys making most points for their side, were won by—

Aziz Khan,	20	*Mumtaz.*
Sarfraz Ali,	13	
Mhd. Akbar,	12	
Ashfaque Ali,	11$\frac{1}{3}$	

In the Tent-Pegging competition open to College and School, the first prize was won by Mhd. Nawaz Khan, (Col.)

The second prize by Mhd. Nawaz Khan, (sch.)

The prizes were cups kindly given by Mr. Towle.

The Tug of War, College *vs.* School, caused much enthusiasm. In the first pull the School ten pulled the College eight over fairly easily. The School team was then reduced to nine, with the result that the College won the next two pulls after prolonged struggles.

The Sweepers, Bhishtis and College Servants' Races afforded the usual amusement. Great difficulty was experienced in the Bhishtis race, in finding the winners, owing to small supply of water in most of the *mussaks.*

After the races were over, Mrs. Towle kindly gave away the prizes. Mr. Tudor Owen briefly thanked Mhd. Jan (Capt.) and Syed Nooruddin (Hon. Sec.) for the way they had helped to make the new arrangement a success. Three cheers were then given for Mrs. Towle.

Three cheers were also given for the visitors, the Principal, the Head-master, Mr. Tudor Owen and Mr. Ashcroft. Thus ended an enjoyable and pleasant afternoon.

College Clubs and Societies.

Union Club.

The building of the new Lecture Hall which had long grown to be an eye-sore is nearing completion and in a month or so we will hear the Hall declared "Open."

The ordinary work of the Club has so far proceeded very leisurely, the debates held were few and the audiences scanty. Though the dread of the blue pencil of the examiner be ascribed as the reason of this state of things, yet for the real cause we have to seek somewhere else. The average number of students seems to take but little interest in its affairs and this is highly deplorable. It is to be hoped that in future both the members and the officers will endeavour to keep up the level of speaking as well as of the general administration of the Club.

The following are some of the important subjects discussed during the last month :—

(1) That Pan-Islamism is the life-buoy of Islam.

(2) The System of Purdah common in India is not ordained by Islam.

SHAKESPEARE SOCIETY.

Mr. B. H. Goldie, the president, has recommenced the work of his Society with fresh vigour and keenness. The meetings are lively and well-attended. Antony and Cleopatra has been finished and the Winter's Tale is in hand. There has however been brought about a change in the regulations of the Society. It has confined its activities to reading the works only while the staging department has been left out to seek new masters. The change is believed to be a wise one as the Shakespeare Society will henceforth tend to produce scholars rather than actors. Altafur-Rahman has been appointed as the new Secretary by the President.

DRAMATIC CLUB.

This is still in embryo but there are visible signs of its coming into the land of living soon. The President of the Shakespeare Society has, we believe, already presented the costumes to Mr. Dunnicliff who becomes the President of the new Club and financial help has also been offered by some of the local friends of the College.

HISTORICAL SOCIETY.

Every fortnight the learned historians continue to meet in the Union Club for mutual benefit ; and the result of their deliberations has been, from time to time, published in the pages of this magazine. To make it more attractive we would suggest the organization of short trips to some places of historical interest.

The Junior Literary Society and the First Year Debating Society continue to exist. Can the members not realise their responsibility of turning up without the continual ring and a reminder ?

The Persian Society seems to have gone quietly to sleep after a somewhat laborious term leaving the lovers of Fardusi and Sadi in bewilderment. M. Abbas Hussain Sahib is however stirring up new life in it.

Lujnatul Adab (*Arabic Society*) *and the Urdu Literary Society* are leading a useful career in a systematic form.

The Junior Reading Society is proceeding on a firm basis and is conspicuously pushing its way to the front among all its contemporaries.

The Scientific Society always moves in an uncertain and unknown orbit. Like Halley's Comet it is visible but for a short period. The last time it was viewed was in May 1909 from the Graduate's Lawn. Can all these budding scientists not arrange to meet at least once a month for mutual enlightenment ?

Football.

The side competition matches were played this year with the usual keenness, and afforded a very pleasant and interesting engagement for the spectators. A healthy spirit of friendly rivalry was prevalent throughout, which speaks well for the future of football in the College.

The following were the matches played in the first round with their results :—

(1). Mr. Tudor Owen's side *vs.* the Rest of the School. The former had an easy victory by 7 love.

(2). Mr. Goldie's side *vs.* the Rest of the College. Resulted in the victory of the former by 1 goal.

(3). Dr. Ziauddin's side *vs.* Mr. Dunnicliff's side. These were evenly balanced combinations which rendered the game well contested. On the first day the score was one all ; when re-played Dr. Ziauddin's side won by one goal.

(4). Mumtaz House *vs.* Morison Court. The former were too strong for their opponents and won by 6.

In the semi-finals Mumtaz House beat Dr. Ziauddin's side. Mr. Tudor Owen's side met Mr. Goldie's side. This was the most exciting game of all and was witnessed by a large audience. In the first encounter no goal was scored by either side. For Mr. Goldie's side Abdul Ghafoor was the mainstay of the defence, though Ali Ahmad, their Captain, was none the less useful. For Mr. Tudor Owen's side Khaliq-uz-Zaman and Mohd. Azam were conspicuous on account of their excellent

play. The drawn game was re-played the next day. During the first half time the game was fast and well contested. Ten minutes before time Mohd. Azam drew the first blood and 5 minutes later Masud-ul-Hasan put on a second goal, thus winning by two love. The defence of the losers was excellent. Wajid Husain, Khaliq-uz-Zaman and Mushtaq Husain as halves did Yeoman's work. Among the forwards Mohd. Azam and Mohd. Aqil made beautiful and accurate passes. The final was played between Mr. Tudor Owen's side and Mumtaz House. For the first quarter of an hour the game was almost quite even.

Masudul Hasan scored the first goal which proved the last. The School boys played a plucky game for the last and but for the strong defence of Mr. Tudor Owen's sides, the young boys' attacks would have been hard to face. A word of praise is due to their forwards. Ahmad Ali, Abdul Hamid and Abdul Aziz who showed very good combination among themselves Ahmad Said and Abdul Qayyam Khan were very useful in the defence. Rao Fariduddin Ahmad Khan, their goal-keeper stopped some very good shots.

I may now be allowed to make a few general observations with regard to these competition matches.

The substitution of the side system for the class system has worked quite satisfactorily this year, but I am not inclined to favour the idea of knock-out system. To my mind the league competitions system is more desirable and attractive. It enables the weakest team to play as many matches as the strongest and thus try its chances as best as the others without damping its zeal and spirit at the very first fall.

My very best thanks are due to Mr. Towle who kindly refereed in most of the matches and also to Messrs. Goldie and Ashcroft for a similar favour. I cannot conclude this report without expressing my obligations to Mr. Tudor Owen, the president of the Football Club, who takes very great interest in the game and it is a pleasant coincidence that the president of the Club should keep the shield in his own side, a fact upon which he is to be congratulated :—

TEAMS.

Mr. Tudor Owen's side *i.e.* W. S. S. Court.

Hyder Husain (Goal-keeper), R. M. Bahroz Akhtar Khan and S. Zakir Hussain (W. Backs), Khaliq-uz-Zaman, Swajid

Husain and Mushtaq Husain (Half Backs), K. Abdul Salams Mohd. Aqil, Sultan Hasan Mirza, Masud-ul-Hasan (Captain) Mohd. Azam (Forwards).

MUNTRY HOUSE.

Rao Farud-ud-din (Goal keeper), Abdul Rahim and Mohd. Akbar (Backs), Abdul Qayyum Khan, Ahmad Said and Mohd. Sulaiman (Half Backs), Abdur Rashid Sarfaraz Ali, Ahmad Ali Khan, S. Abdul Aziz (Captain), Abdul Hamed Khan (Forwards).

S. MASUD-UL-HASAN,

Football Captain.

The Pre-British Historic Landmarks of Patna.

Patna which at present is known to us only as the foremost town of the province of Behar and the second biggest and most important city after Calcutta and its suburb Howrah in the whole province of Bengal, has a historic importance too glorious to be vied with by any town but few either Indian or foreign. The main interest which centres in it is not only due to the fact that it was the metropolis' Educational centre, and headquarter for all the political activities of Ancient India but also because, from the remotest antiquity to this decade of the present century, with only some unavoidable and unfortunate casual intervals, it has held a position of distinguished eminence and importance. Its glory has been perpetuated, as it were, by its uninterruptedly holding its rank among the 1st class towns of India, not only through the remote sovereignties of the Hindus or the recent sway of the Moslems but also through the present palmy period of the British Suzerainty. This city seems to have met with special dispensations of Divine decrees which have been remarkably propitious in averting those envious providential calamities and the various disintegrating influences which seemed to have wrought the utter annihilation of the Roman Pompeii or the all-but-in-name destruction of the Assyrian town Ninevah. Eminence it had and unlike Pompeii or Ninevah it still has, but, what is quite natural, there is a difference in degrees. Patna of the present day is not quite co-extensive in eminence with the Patna of the past. Its unique position of grandeur in the past and the consequent historic weight which is attached to it, its once forming the capital of an Empire extending from Peshawar to Bengal and its necessarily enjoying a marked distinction—all these when

compared to its present position of being the mere principal town of Behar, make it very obviously clear how transcendentally superior is its past to its present. In the case of Patna, unlike some other cities of note, a different story is to be told. Its history, like theirs, does not consist in a mere sudden rise, by a peculiar twin of events, into a prominent position, then an ephemeral continuance in that Commanding State, and later on in an equally unforeseen process of toller and decay, thus passing finally into an eternal oblivion. The history of this city, on the other hand, has been made interesting by the absence of these very circumstances—namely an unexpected sudden rise into prominence and an equally violent and irrevocable fall. What imparts special interest to its history is the fact that though its glory dwindled from time to time as is quite natural on the dissolution of one dynasty and the ascendency of another, on the extinction of one Empire and the inauguration of another, it never sank into that unfathomable abyss of nothingness which should have turned for ever its living existence into a complete non-entity, too much pulverized even to demand a passing sigh from the roaming tourist.

Now to History : As regards the historical chronology of this city, is to be traced to the most ancient times. Its history —correct and authentic—begins at a time when the greater part of the known world was steeped in dire savagery and ignorance. The earliest recorded description of this city is to be found in the valuable accounts left by Megasthenes who lived as an ambassador in the Court of Chandra Gupta about 300 years before Christ. In his treatise on the India of that time he mentions Plibothra as the capital of the Emperor in whose Court he lived for a considerable time as a foreign ambassador. This Plibothra is the same as the Palimbothra of the great Egyptian astronomer and geographer Ptolmey who lived at Alexandra in the 2nd Century of the Christian Era. The Plibothra of Megasthenes is only a transcription of Paliputra which was the spoken form of Patliputra, the capital of the Maurya Empire about 300 B.C.

As regards the origin of this City various assertions are made and most of them point to its foundation being due to some legend or other. But legends after all are no more than mere fabulous myths and accordingly no more credence can be attached to them than what they deserve as such. One of these legends attributes its existence to a certain prince Putraka, who on account of his excessive devotion to his wife Patali, and desirous of commemorating his love for her by some

tangible and lasting monument, brought into being by a stroke of his magic staff, this city which he named after his sweet heart. Another similar legend points to the Wood-Deity as the agent of its foundation, who had it built for the putra (son) of his daughter Patali, thus giving this place the name of Patali-putra. But to put implicit faith in these would be as preposterous as to believe that Pau is still combating Apollo on Mount Tmolus or that Jupiter is still presiding over the Court of the Deities on Mount Olimpus.

But side by side with these myths we have also at our disposal reliable accounts which can prove their truth and originality by standing a full test of any Historical scrutiny.

The Buddhist accounts, which are the main sources of our information for those periods, state that while Budhi was on his last journey from Rajgirhi to Vaisali in the year 480 B. C., he saw a fortification being built under the supervision of two ministers of Ajatsatru, the then ruler of Magadh. This fortification was being raised at a village Patli, to keep off the predatory incursions of the people of Vriji a tract which lay to its north. But the Vaya Purana mentions that it was founded by Raja Uday, a grandson of Ajatsatru. Inspite of the latter assertion the expressions 'Gantum gate' and 'Gantum Landing' which Hieun Tsang who visited India in 643 A. D. mentions to have been the names of the various entrances of the old fortification, point to Ajatsatru as the probable founder, who for the deep devotion of his spiritual leader Gantum was led to give under a reverential spirit, such names in his pious memory. When the Sisunag dynasty, whose representative was Ajatsatru, was supplanted early in the 4th Century B. C., and on its ruin rose the Nanda dynasty, Patliputra entered up upon a new phase. Rajgirhi which had been as yet the capital of Magadh was now deserted for Patliputra which henceforward occupied the position of a capital town.

When the Nanda dynasty gave way to the dynasty of the Mauryas, a still brighter future was in store for Patliputra. Its founder Chandra Gupta who ascended the throne in 321 B. C. wrested from the Greeks the whole of the territory corresponding, roughly speaking, to the modern North Western Frontier, Afghanistan and Beluchustan. Thus under him Patliputra became the capital of the Empire extending from the fact of the Hindukush to the extremity of Bengal.

It was in the reign of this Sovereign that Patliputra found for a period of five years the residence of Megasthenes who

was sent to his Court as an ambassador in 306 B. C. by the Assyrian King Seleucus Nikator. He left very valuable accounts about India, some fragments of which the works of subsequent writers still preserve. He described Patliputra lying on the confines of the Prasu. These Prasü are to be identified with the inhabitants of Ptolmey's Prasiake, which he says was the name by which the Greeks called Magadh. Patliputra as described by Megasthenes was situated on the confluence of the Ganges and the Erranoboas, the latter being identified with the modern river Sone. The 300 years before Christ presented a beautiful sight, occupied a vast expanse, retained a strong fortification and above all formed the centre of an elaborately organised administration, which very few towns of Modern India, despite the lapse of 21 centuries accompanied by the ever-increasing wealth, can feel proud of. Patliputra, he says, had a circumference of 25½ miles, its length being some nine miles. The city was protected by a thirty cubit deep moat, and a timber *fortification some remains of have* been *recently dug* 12 to 15 feet below the ground. He further mentions the Imperial palaces which stood inside the fortification. They were generally built of wood and were always furnished with ponds and parks, evidences of luxury which the present civilization alone cannot be blamed to have brought in its train. What is most striking is the presence at Patliputra, in these primitive ages, of the very recognised systems of good Government which are adopted by the most civilized nations of the modern times. The establishment at the city of six separate Departmental Boards to look after the administration of the town were precursors, though too early, of the present system of the Municipal Governments. Proper arrangements were made for irrigation and the war office was under no less a perfect and vigilant control.

Having brought it thus to the standard of a present model Indian town Chandra Gupta left his Empire as a consolidated legacy to his successors. Patliputra received no further embellishment at the hands of his immediate successor Bindusara. But when one the death of Bindusara came his son Asoka to the throne about to 263 B. C., a new era of prosperity and eminence dawned upon Patliputra. By way of improving the ancient wooden fortifications he supplemented them with masonry work. In his reign Patliputra formed a busy centre of theological controversies and vigorous religious preachings. It was at this City that Asoka used to hold the quinquennial Councils for formulating plans for the moral and mental training of his people. He built a large number of

monasteries some of which for instance the Bhikua Pahari which he built for his brother Mehendra and the Chhota and Bara Pahari designed for his spiritual teacher Upa Gupta still stand in ruins. The Bhikua Pahari now resembles a hillock with a height of forty feet and a circuit of one mile. It is still worshipped by some as the Bhikua kuwar. It was the improvements effected by Asok in the building of magnificent edifices, establishing hermitages for renowned ascetics and making it the centre of religious and secular trainings that raised it to a position, which once lost, it never regained. Asoka being dead in 231 B C., no king who came after him either of his own line or of the subsequent ruling dynasties of the Mitras, Kanvas, Andhras and the Gupta's strove to keep up the pristine position to which he had raised this city. To add to the unfortunate absence, among those who ruled Magadh from 231 B. C. onwards, of the military capacity of a Chander Gupt, or the philanthropy and political prescience of an Asoka, there were also at work those evil agents which wrought the ruin of the Roman Empire or brought about the destruction of the Bagdad Caliphate. The barbaric Scythians and Huns were causing the same irruptions and depredations in Northern India in these troubled periods, as the savage Gauls and Vandals did with the Roman Empire in the 5th Century A. D. or as the Tartars under Halka did with the Abbasides of Bagdad some eight centuries later. During this period the rulers could not give their undivided attention to the maintenence of its old glories. Though Fa Hien who visited India in 406 A. D. describes Patliputra as a still flourishing city, yet, truly speaking, it was not the same as the Pathputr of Asok. The dynasties which ruled in Northern India after the fall of the Gupta Empire about 500 A. D. deserted this metropolis for another capital town in the North Western part of India. Thus from the 4th Century B. C. to the 5th Century A D. this city existed as the chief town of Northern India, but after this, its history for a time becomes shrouded in an inscrutable darkness.

It is not till the 9th Century A. D. that we hear of this city again. We find it then as the capital of the Budhist Pal kings who by having fought their way to the throne of Magadh, had secured for a time the supreme position. But their family dissensions, mutual rivalries and interneccine quarrels did not give them ample opportunity to make themselves strong enough, so as to be able to offer any sturdy resistance to any invading army. The reign of imbecile kings was to come to a close, the peaceful inhabitants of Magadh were no more to suffer from weak rulers and some divine succour must be sent to the

people. This help came in the person of Md. Bukhtyar Khilji, who under orders from Md. Ghori's General Ayluck, marched upon and reached Magadh in the year 1196.

Patliputra from Bukhtyar Khilji's invasion enters upon a new epoch of the Indian history. Bukhtyar Khilji at the head of only two hundred men besieged Patliputra and sacked it. The reigning chief, though he exhibited much courage, could not withstand the shock of the Moslems. The Pals were now gone and the Moslems established instead. Patliputr was completely metamorphised. It lost all its aspects—obsolete and antique—and received other embellishments instead of them. Patliputra, the name by which it had so long been called, now vanished with the disappearance of the Pals, and Patna became the newly given name. Though on the advent of this new era, it regained at once much of its lost eminence, yet under the early Moslem soveroigns the town of Behar which stands some miles away on its South East became a more important place than Patna. The early Governors of the province had their seat of Government at Behar rather than Patna and it was from this town that Magadh was given up for 'Behar' by which name the Province is still known.

The Governors, who were appointed by the Delhi Emperor from time to time, not unusually would throw away all the semblances of allegiance to the Emperor and selling themselves up as independent chiefs, would practically become absolute rulers But though some times the Emperors who ruled at Delhi were no more than mere fictitious pageants, yet the Governors of Behar owed their nominal allegiance to them as far as practicable. But the confusion and misrule following the death of Md. Tugluk in 1351 and the consequent anarchy which convulsed the country proved to the distant Governors that the garb of the nominal allegiance had been worn threadbare and that even a fiction of submission was not worth maintaining. During Ibrahim Lodi's sovereignty, the once hardy men of the mountains had grown effete past recovery. The various provinces were falling away and during the masterless confusion the dynasty of the Lohans got possession of the province of Berar, whose minor chief Jalal Khan Lohani was under the Regency of Sher Shah (1531-4). Now Patna and its vicinity became the scene of very hotly contested battles which took place in 1534 A. D. between Sher Shah Sar and Qutubuddin the General of the Bengal king Mahmood Lodi, and then Patna formed, under Sher Shah the capital of an independent state. From this time onwards till the reign of Akbar, nothing took

place here of such great an importance, as would entitle it to be given some space in Historical record.

With Akbar as the Indian Monarch, Patna became once more, the scene of fiercely fought battles and decisive engagements. When Akbar, a few years after his accession to the throne, had conquered the country as far as Jaunpore and made his position secure on the throne, he found leisure to turn towards the refractory Daud whose father Sulaiman Kararani had, after the fall of the Sur dynasty made himself master of Behar. Being dissatisfied with the arrogant and the audaciously menacing bearing of this inpudent Chief, Akbar sent his General Moniem Khan against him (1572) with injunctions to bring him to his knees. He besieged the city of Patna and Daud, being unable to offer a continued resistance submitted and willingly accepted the terms dictated by Moniem. Akbar however thought these terms to be too lenient and provoked by further offences which Daud gave him, he now marched in person to administer to him a condign chastisement for his villainous deserts. Akbar laid a 2nd siege to Patna, himself leading the besieging party. The siege was vigorously pushed on, the Royal presence inspiring with courage the drooping spirits of the fatigued beleaguerers. Patna surrendered and Daud fled away. Akbar then retired, leaving behind Moniem Khan as the Governor of the Province, who made Patna his capital and headquarter. It was not for long that Patna could enjoy this tranquility of the capital of a settled province, for before long the old insurrections began recurring and for the time being, disorder again became the order of the day. This took place in 1580 A. D. The introduction of some innovations in the military and the financial systems of the Government, which Behar shared in common with other provinces of the country led to the serious rising of the Moghuls in Behar under one Masum Kabuli.

Akbar on this occasion sent Raja Tadarmal who had as great a reputation as a warrior as he had as an administrator, for the suppression of these malcontent's rising. The main battlefield, as usual, was no other place than Patna, and the expedition ended in the complete comfiture of the rebels and a final and permanent restoration of the Province of Behar to the Moghal Sovereignty. Todarmal fought one more battle near Patna, in which he totally routed a large number of soldiers under one Arab Bahadur, who like Masum Kabuli, had raised a standard of revolt, thus reducing this province to a complete Moghal subjection.

Under the new division of the Indian Empire into 15 Subas by Emperor Akbar, and the initiation of many other revenue and fiscal reforms, Patna formed the Chief Sirkar (corresponding to the modern district) and the main city of Behar. This Sirkar was further divided into 46 mahals (or fiscal unions) which alone yielded to the Imperial Exchequer in the year 1594 (as shown by the statistics of that year) a revenue of Rs. 20,04,910. Out of 2,444,120 bighas which formed the entire area of the seven Sirkars which in Akbar's days constituted the whole province of Behar, a tract of 952,598 bighas was covered by the Sirkar of Patna alone. Thus we find that this Sirkar included a territory twice more than what should have gone to it according to due proportion.

Patna from this time formed, with only some casual intermissions, the chief residential city only of the Governor who represented the Moghul Emperor in Behar which under the new regulations of Akbar became to all practical purposes a distinct province from Bengal. The Subadarship of those who came immediately after Moniem Khan was of no great importance. Patna under the incumbency of Nazir Shah Munsoor, Azam Khan and the great Raja Man Singh was as undisturbed and uneventfull as under the late Subadars Qutub-ud-din and Asaf Khan But under the subsequent Subadarship of Afzal Khan Patna became the emporium of Behar, for foreign traders. Some members of the East India Company founded at Patna a trading factory which was probably the 1st of its kind in the Province of Behar. The trade not proving sufficiently lucrative, they gave it up for the time being, though after the lapse of some years, Patna became the trading city not only for the English but for the Dutch too.

During the reign of Jahangir, it was not until the closing years of his sovereignity, that Patna gained conspicuousness in some way It acquired importance as the base of Shah Jahan's operations when he, being disgusted with his father and Nur Jahan's attitude, had settled himself in Behar. Though he had established his family at the hill fort of Rohta's, he would very often come to Patna to reinforce his strength for enabling himself to carve out an independent principality of his own, at which he had been aiming. But with Jahangir's demise and the succession of Shah Jahan, the new order of things was gone and the 'old order' took its place. The agitated Patna of the days of Shah Jahan's rebellion again reverted to the undisturbed state which it had retained in

Jahangir's early reign. Again, after a continued peaceful existence, Patna occupied the same position about the close of Shah Jahan's reign, as it had done while Jahangir's reign was coming to an end. In 1658 A. D, by a curious coincidence of accidental circumstances, this city formed the Asylum of Prince Shuja, in the same way as it had served his father Shah Jahan some thirty-five years earlier. This prince, after his defeat at Kudgwa at Aurangzeb's hands, had repaired to this city but Patna was at once captured by Aurangzeb's son Prince Mahomed and Shuja had to leave the place.

When Aurangzeb ascended the throne after his father's illness and deposition, Patna did not draw his attention for a period of twenty years. But about the year 1682 while Behar was under the Subadarship of one Saif Khan, some risings took place at Patna, which though put down, gave us little trouble to the Moghul Government. Patna was thrown into a great commotion in this year, when a certain impostor gave himself out as Shah Shuja's son and claimed, on the strength of having thus descended from the 2nd son of Shah Jahan, the allegiance of the people of Behar in preference to Aurangzeb who was only the 3rd son of Shah Jahan. His fate was no better than what persons of his stamp have always met with in any country or clime. This impostor was the Indian Pekin Warbeck of the 17th Century, and the rewards he had for his pains was as rich as that which Henry VII had given to Warbeck. The rising was suppressed and the impostor was put to death. After suppressing one more serious rising of a Ganga Ram, a prominent zamindar of Behar, who marched upon Patna pretending to espouse the cause of Aurangzeb's fugitive son Prince Akbar, Behar was firmly settled. Aurangzeb's grandson Azimus Shan was now appointed the Governor of Behar as well as of Bengal. Shortly after this when he offended his grandfather by his ill-treatment of the Dewan Murshid Quli Khan, he was ordered to quit Bengal and settle in Behar. He removed his family under the Emperor's permission to the city of Patna to which he gave the name of Azimabad by which it is known to the majority of its population.

It is in the reforms that Patna in common with other Sirkars shared, that its main interest of this period centres. In order to ensure the effective Government of this Sirkar and a regular transmission of the collected revenue to the Royal Exchequer, measures were taken on a much improved scale. The extent of the Mahals was reduced and consequently there was a corresponding increase in their number. A computation

made some years after Aurangzeb's death, showed that the number of the Patna Mahals had swollen to 58 instead of the 46 of Akbar, and very naturally there was a marked improvement in the efficient control of the Sirkar and its fiscal unions.

Having raised Patna to the position of an ideal Sirkar, with an effective constitutional machinery, Aurangzeb passed away in the year 1707. The history of Patna after his death is a long chapter of sad incidents which could naturally be expected while the Moghul ascendency was on its speedy decline. The revenue and constitutional reforms which were introduced in the Province of Behar during the reign of Akbar and Aurangzeb now were substituted by utter misdeed and hardly repressible anarchy.

When Moazzim ascended the throne under the title of Bahadur Shah, he appointed for a 2nd time his son Azimus Shan the Governor of Behar. On the death of Moazzam and the accession of his son Jahandar to the throne, the Governorship of Behar was left absolutely under the dictatorial authority of one Syed Husain Ali. This man, whose merit as a notorious political intriguer and an unscrupulous Professor of the most despicable practices of treacherous statecraft, can hardly be denied, bore the odious appellatoin of 'king maker.' In the art of king-making he has achieved far greater notoriety than the Earl of Warwick who lost his life at the English battlefield of Barnet in the year 1471. As a Governor he lived at Patna which had by this time become the traditional residence of the Behar Subadars. The same year which saw the accession of Jahandar Shah, Patna gave refuge to one more Royal prince of the now-waning illustrious line of Baber. Furrukhsyar, a son of Azeemus Shan betaking himself to Patna craved the help of the Governor who acceding to his request attacked Jahandar. Jahandar was killed and the crown passed to Furrukhsyar. On his accession Behar which until then was a distinct province from Bengal was amalgamated to the latter under the Governorship of Murshid Quli Khan. But shortly afterwards it was again separated by the same Emperor and Patna again became the residential place of the Subadar of Behar. Nasrat Khan was succeeded by Fakhrud Dowla as the Subadar of the Province when on the accession of Mohamed Shah Behar once more was annexed with Bengal—this time finally. Mohamed Shah now visited the Governorship of the provinces of Bengal and Orissa as well as of Behar in the same manner, so that in the year 1740 the Subadarship was conferred upon Ali Vardi Khan who had for a time lived at Patna as a Deputy Governor of Behar under

Murshid Quli's successor Shuja-ud-din. Thus about the close of Mohamed Shah's reign Patna completely lost its eminence as the seat of a Governor. It became thenceforward the seat of a Deputy Governor instead.

With the accession of Sirajjud Dowla to the Masnad of Bengal, a new era dawned—an era of family intrigues and troubles, internal uprisings of the Hindu subjects and lastly of a virtual overthrow of the Moslem Subadarship and the introduction of a foreign domination. With his overthrow at the battle of Plassey the English acquired a position which ensured their success in any further battlefield in Bengal. In the year 1763 Patna was the scene of the Massacre of a large number of English men. On the outbreak of—symptoms of hostilities between Mir Qasim and the English about transit duties, Mr. Ellis the Chief of the English factory at Patna captured the place. But it was at once recaptured by Mir Qasim's troops and Mr Ellis with his followers was taken prisoner. Being exasperated at the disastrous defeats which Mir Qasim suffered at Gheria and Undwanela, he ordered the wholesale Massacre of the English prisoners which act was perpetrated by his Belgian employee Samen Sahib. Mir Qasim was shortly afterwards compelled to leave Behar, and in 1765 marched upon it with the Emperor Shah Alam and the Nawab of Oudh. The decisive battle was fought at Buxar. On Munro's Victory at Buxar in 1764, the fiscal fate of the whole province was decided. The grant of the Dewani of Bengal, Behar and Orissa to the English in 1765, brought upon Patna, as with the other towns of these Provinces, a radical change. It passed away from the hands of the nominal Emperor Shah Alam into those of the English people, whose occupation since, is not to be blamed for any decrease in its former grandeur.

Patna under the British Government, as already said, forms the chief city of Behar. Its history since 1763 has been one of unceasing improvements Though the ancient glory of Patna is at present a thing of the more past, and some of the still existing crumbling relics serve only to intensify the sombreness of our painful reflections, yet to do justice to our present rulers, its condition can never be said to be pitiful. The measures initialled by Lord William Bentinck, the reforms inaugrated by Lord Dalhousi, and the education despatch, which can be called the 'Intellectual Charter of India,' promulgated in 1854 have borne fruits amply by this time. All these show us in the Patna of to day some glimpses—though very faint—of its magnificent past. Patna, we have seen, fell from its eminence

more than once but at the same time it gained and regained its lost prestige. When such is the general current of history, when not a few times a fallen city regains its lost position, who can say that, under the auspices of the present Government, a sudden turn of the political kaleidoscope may not once more bring Patna to its former eminence ?

FAKHRUD-DIN AHMAD,

Patna District, Aligarh College Student.

17*th March*, 1910.

کوشش کریں اور دوسری زبانوں کی طرح اسکے خزانہ کو بھی ہر قسم کے زر و جواہر سے معمور کردکھا

اردو زبان ہندوستان کی ایک متحدہ زبان ہے اسکی درستی اور ترقی میں جسقدر اوقات عزیز صرف کئے جائیں کم ہیں۔

ہمکو امید ہے کہ جناب ناظر اس رسالہ کو ہر پہلو سے بے نظیر اور مفید بنانے میں کوئی دقیقہ فروگذاشت نہونے دینگے اور ملک کے عالی خیال و اہل کرم بڑی گرم جوشی کے ساتھ اسکا خیر مقدم کرینگے۔

قیمت باوجود ان خوبیونکے فی رسالہ ۸ر اور سالانہ چار روپیہ ہے۔

آنریری منیجر

لڑکوں کی کامیابی اور خوشنودی سے ظاہر ہے۔

محمد متین عفی عنہ سب ڈپٹی

ادیب "الہ آباد"

اس نام کے رسالے ہندوستان میں متعدد شائع ہوے بلکہ دکن سے اب بھی ایک ادیب نکلتا ہے مگر بلا تصنع یہ بات ہے کہ کوئی رسالہ کیا باعتبار مضامین اور کیا بلحاظ چھپائی لکھائی اس کی ہمسری کیا گرد تک کو نہ پہنچا۔

ہمکو خوشی ہے کہ ہمارے دوست منشی نوبت راے صاحب نظر لکھنوی نے جنکو تحریر نظم و نثر میں خاص دستگاہ ہے اس رسالہ کو نہایت اہتمام اور ضروریات زمانہ کو ملحوظ رکھکر شائع۔

ادیب اردو علم ادب میں ایک قابل قدر اضافہ ہے اور اہل علم اور اہل دول کی امداد کا مستحق۔

اسکے دو نمبر (جنوری و فروری) ہماری نظر سے گزرے اور شکر ہے کہ ترتیب مضامین اور رنگ روپ میں ایک دوسرے سے بڑھ چڑھ کر نکلے۔

تصاویر کا التزام و اہتمام جس ندرت کے ساتھ عمل میں آیا ہے قابل داد اور موجب افتخار ملک ہے۔ خدا چشم زخم حسّاد سے مامون رکھے۔

ہماری تعریف کی انتہا یہ ہے کہ ابتک ہمنے اپنے رسالہ کو ریویو وغیرہ کے اندراج سے بالکل الگ تھلگ رکھا ہے مگر ادیب کو جستہ جستہ نہیں باستیعاب دیکھا۔ اور باوجود غیر معمولی عدیم الفرصتی کے کچھہ نہ کچھہ ہمارے قلم سے بے اختیار نکل گیا۔

ضرورت ہے کہ ہندو مسلمان دونوں اردو علم ادب کی ترقی اور اصلاح میں

پونہ میں چونتیس ہزار روپے جمع کیے۔ اور ان روپوں سے سنی مسلمانوں کے لاوارث بچوں کے لیے یتیم خانہ جاری کیا، جو مرحوم کی وصیت اور نیت کا ماحصل تھا۔ پروردگار عالم مرحوم کی روح کو تازہ کرے اور انکے ورثا کو جنہوں نے اس کارِ خیر میں اپنی سعی بلیغ سے کام لیا اجرِ جزیل کرامت فرمائے۔

یتیم طلبا کی تعداد ۲۰ ہے جن میں ۱۵ طلبا خاص پونہ کے ہیں باقی ہر ایک دو علاقہ ستارہ دو علاقہ خاندیس ایک ناسک دو کاٹھیاوار ایک اودے پور اور ایک کھونڈی ضلع پونہ کا ہے۔ طلبا کی صحت کی جانب ٹرسٹیان یتیم خانہ کو خاص توجہ ہے اور خدا کا شکر ہے کہ اس پُرآشوب زمانہ طاعون میں کسی کو اس مرض منحوس سے مضرت نہ پہنچی، اس یتیم خانہ میں طلبا کو اردو فارسی۔ انگریزی۔ گجراتی اور مرہٹی وغیرہ پڑھائی جاتی ہے ٹرسٹیوں کو اس امر کا خیال ہے کہ یتیم خانہ کے متعلق اس قسم کا اسکول جاری کیا جائے کہ طلبا کو مختلف اسکولوں میں جانا نہ پڑے۔ جیسا کہ اسوقت ایک میٹرک درجہ کا طالب علم پونہ سٹی ہائی اسکول میں پڑھنے کے لیے داخل کیا گیا ہے۔ اور ایک لڑکا انگریزی پانچویں جماعت کا پونہ سٹی نیو انگلش اسکول میں بھیجا گیا ہے۔

ہر لڑکے کو مذہبی تعلیم اور اسلامی تربیت ہر تعلیم سے فرضاً مقدم رکھی گئی ہے۔ قرآن شریف کی پڑھائی باترتیب ہوتی ہے اور لاہور کی انجمن حمایت اسلام کے دینی رسالے باقاعدہ کم و بیش سکھلائے جاتے ہیں۔ تعلیم کے لیے مولوی سلام احمد الدین صاحب دہلوی مقرر ہیں۔ اور انہیں کی نگرانی میں یتیم طلبا ارکان نماز سیکھتے ہیں اور پنج وقتی نماز یتیم خانہ کے قریب عثمانیہ مسجد میں ادا کرتے ہیں۔ مولوی صاحب موصوف بھی اپنے فرائض متعلقہ کو نہایت جانفشانی سے بجا لاتے اور طلبا کو اخلاق و محبت سے پڑھاتے اور سکھلاتے ہیں جس کا ثبوت

سنہ ۱۹۰۶ء مطابق ۴ ربیع الاول سنہ ۱۳۲۴ھ کو بمقام پونہ انتقال فرمایا، مرحوم نے اپنے
حین حیات ۱۰ مئی سنہ ۱۹۰۵ء موافق ۲۳ ربیع الاول سنہ ۱۳۲۳ھ کو ایک وصیت نامہ تحریر کرایا
جسمیں سیٹھ حاجی صالح محمد حاجی عثمان صاحب اپنے برادر حقیقی کو بلاشرکت غیرے
اپنا اگزیکیوٹر (منتظم) قایم کیا۔ اور مطابق حکم شرع شریف اپنی والدہ ماجدہ آمنہ بائی
اور اپنی منکوحہ رابعہ بائی۔ اور حاجی صالح محمد حاجی عثمان و حاجی موسیٰ حاجی عثمان و حاجی
عمر حاجی عثمان و حاجی عیسیٰ حاجی عثمان وغیرہم برادران حقیقی کو اپنا وارث قرار دیا۔ اور اس
امر کا خلاصہ تحریر کیا کہ میری ملکیت کے تیسرے حصہ میں سے دس ہزار روپیہ دہرم
یعنی خیرات میں صرف کیے جایں اور ہر حقیقی بھائی کے ہر فرزند کو ایک ایک ہزار روپیہ
دیا جائے اور اس تقسیم کے علاوہ جو رقم باقی رہے وہ بھی دینی مد یعنی خیرات میں صرف
کیجائے۔ ملکیت کا ⅔ حصہ از روی شریعت مذکورہ حقیقی وارثوں کو تقسیم کیا جائے۔
اسلئے بموجب قانون حاجی صالح محمد حاجی عثمان منتظم مذکور نے عدالت العالیہ (ہائیکورٹ)
سے وصیت نامہ کو عمل میں لانیکی اجازت چاہی مگر مرحوم کی بیوہ رابعہ بائی نے درخواست
مخالفانہ پیش کی کہ مرحوم وصیت نامہ پر دستخط کرتے وقت اپنے ہوش و حواس میں نہ
تھے اور اگر عقل سلیم بھی رکھتے تھے تو بھی دس ہزار کی رقم جو (دہرم) یعنی خیرات میں
دینے کے لیے تحریر کیا ہے وہ قانوناً ردّ و باطل ٹہرتی ہے اسپر مرحوم کے منتظم حاجی
صالح محمد حاجی عثمان نے اپنے قانونی حامی مسٹر جے۔ ڈی۔ رالو رایٹ۔ اور اُسوقت
کے ایڈوکیٹ جنرل (جواب عدالت عالیہ کے جج ہیں) آنریبل مسٹر بیسل اسکاٹ سے
مشورہ لیا۔ اُنہوں نے تحریری صلاح دی کہ قاعدہ کی باریکی میں (دہرم) کا جملہ
ردّ و باطل ٹہرتا ہے۔ اس صلاح کے بعد حاجی صالح محمد عثمان نے مرحوم کی زوجہ اور تمام
وارثوں کو مرحوم کی کل ملکیت حوالہ کردی لیکن مرحوم کی والدہ اور بھائیوں نے مرحوم کی
یادگار قایم کرنے کے خیال سے اور مرحوم کی نیت جو کار خیر کی تہی اُسکو مدنظر رکھکر

یتیم خانہ طیبیہ

خدا کا شکر ہے کہ اس خفتہ بخت قوم میں بھی ضروریات زمانہ سے متاثر ہوکر ترقی کے آثار نمایاں ہو چلے ہیں۔ چنانچہ یہ یتیم خانہ بھی جس کی رپورٹ کا خلاصہ ہم ہدیۂ ناظرین کرتے ہیں انہیں باخیر و برکت نشانیوں میں سے ہے۔

دین اسلام میں یتیموں کے ساتھ خوش سلوکی کی جسقدر ہدایت کی گئی ہے اُس کی مثال کسی دوسرے مذاہب میں مشکل سے ملیگی چنانچہ حدیث میں آیا ہے ان احب البیوت الی اللہ بیت فیہ یتیم مکرم۔ (ترجمہ) اللہ کے نزدیک گھروں میں پسندیدہ تر وہی گھر ہے جسمیں یتیم کی عزت کیجاے۔

ایک اور حدیث ہے جو مشکوۃ المصابیح میں ابی امامہ سے منقول ہے وہ روایت کرتے ہیں کہ قال رسول اللہ صلعم من مسح راس یتیم لم یمسحہ الا للہ کان لہ بکل شعرۃ یمر علیہا یدہ حسنات ومن احسن الی یتیمۃ او یتیم عندہ کنت وھو فی الجنۃ کھاتین وقرن بین اصبعیہ (ترجمہ) رسول اکرم صلی اللہ علیہ وسلم نے فرمایا کہ جو شخص محض اللہ کے واسطے یتیم کے سر پر مہربانی سے ہاتھ پھیریگا تو ہر بال کے عوض میں (جسپر اُسکا ہاتھ پہنچے) اُسکے لیے بھلائی ہوگی اور دو انگلیوں کی طرف اشارہ کرکے فرمایا کہ جو یتیم کے ساتھ حسن سلوکی سے پیش آئیگا میں اور وہ اسطرح بہشت میں ساتھ ہونگے جیسے یہ انگلیاں۔

یہ یتیم خانہ ۱۵- اپریل ۱۹۰۸ء مطابق ۱۳ ربیع الاول ۱۳۲۶ھ کو مرحوم سیٹھ حاجی طیب حاجی عثمان صاحب کی یادگار میں جاری کیا گیا اور انہیں کے نام سے موسوم ہوا۔

مرحوم سیٹھ حاجی طیب حاجی عثمان صاحب نے جو قوم میمن سے ایک رئیس اعظم مخیر۔ خدا ترس۔ اسلام کے فدائی۔ قوم کے جاں نثار اور مشہور مدبر تھے۔ ۱۹ مئی

گر رکھا ہے جبکہ اُن کے لئے ترقی کی کل راہیں کھلی ہوئی ہیں مگر افسوس ہماری آنکھوں
پر ایسے غفلت کے پردے پڑے ہوئے ہیں جنھوں نے ہمیں بالکل بیکار کر دیا ہے اور بجائے
آگے بڑھنے اور روز افزوں ترقی کرنے کے ہم لوگ اور پیچھے ہٹتے جاتے ہیں۔ کیا ہماری
گزشتہ تاریخیں ہمیں کافی سبق دینے کے لئے موجود نہیں ہیں۔ تجارت جسکو قریب
قریب ہم لوگ معیوب سمجھتے ہیں کیا اسی کی بدولت ہمارے ختم المرسلین پیغمبر علیہ السلام
کو "امین" کا لقب نہیں ملا تھا۔ غرضکہ میں اس امر کو کہہ رکھے بغیر نہیں رہ سکتا کہ اگر ہم لوگوں
کو ترقی کرنا ہے اور اپنی ہم عصر قوموں کے قدم بہ قدم چلنا ہے تو ہمارے لئے ضروری
ہی نہیں بلکہ ہمارا فرض عین ہونا چاہیئے کہ ہم اس خاص دن کی جو مذہب و تمدن دونوں
لحاظ سے قابل عظمت ہے یادگار قائم رکھیں۔ اور اُس فخر بنی آدم کی جس کے نور نے
اس دن تمام عالم کو منور کر دیا تھا اور جس نور کی جھلک ابھی تک ہم لوگوں کے لئے چراغ
ہدایت ہے زندگی ہی نہیں بلکہ ادنے ادنے بات سے سبق حاصل کریں اور اُن کی تقلید
کی کوشش کریں۔ آمین۔ فقط۔

خاکسار

احقر زمن ابو الحسن طالب علم
مدرسۃ العلوم علیگڑھ۔

ایک علامہ نے یونانیوں سے اثنائے گفتگو میں کہا کہ یہ کس قدر تعجب کی بات ہے کہ یونانی لوگ جو زمانہ گذشتہ میں ہر بات میں اسقدر مشہور و معروف ہوئے تھے، اور جن میں ایسے لوگ پیدا ہوئے تھے کہ جن کا ثانی آج تک پردۂ دنیا پر پھر نہیں پیدا ہوا آجکل ایسی گمنامی کی زندگی بسر کریں اور اپنی ہم عصر قوموں سے ترقی کے میدان میں پیچھے رہ جاویں۔ لیکن میں یہی سوال اپنے قومی برادران کی خدمت میں پیش کر کے پوچھتا ہوں کہ کیا وہ اس مقولے کے مصداق نہیں ہیں۔ وہ مسلمان کہ جن کے گذشتہ کارناموں کی داستانیں دنیا کے بڑے بڑے شہروں کے در و دیوار پکار پکار کر بزبان حال بیان کر رہے ہیں کسقدر۔ افسوس کی بات ہے کہ انھیں مسلمانوں کی آج کل ایسی ناقابل بیان و کس مپرسی کی حالت ہو ع۔ ببیں تفاوتِ رہ از کجاست تا بکجا۔

مجھے اس امر کا کامل یقین ہے کہ اگر ہر سال ہمارے برادران قومی صرف ایک دن اور وہ بھی اس خاص دن میں اپنی اور اپنے آبا و اجداد کی گذشتہ حالت پر غور کریں اور یہ خیال کریں کہ ہم کیا تھے اور کیا ہو گئے اور آجکل ہماری حالت کیا ہے، میرے نزدیک کوئی فردِ بشر ایسا نہیں ہے کہ جس کا ان باتوں پر ایک نظر ڈالنے کے بعد دل نہ پسیجے اور وہ ترقی کے میدان میں قدم بڑھانے کے لئے مستعد نہ ہو جاوے، اگر زمانۂ حال کے مسلمان بہ نظرِ تعمق سے اپنی موجودہ حالت پر غور کریں تو بیشتر ان میں سے اپنے آپ کو ایسے لوگوں میں پائیں گے کہ جن کے نہ تو خیالات ہی مذہب اسلام کے موافق ہیں اور نہ ان کے کردار ایسے کہ ان کے مسلمان ہونے پر دلیل قائم ہو سکتی ہے، بلکہ اسلام ان کو اپنے پیرووں میں گننا بھی نہ پسند کریگا۔ کیا مسلمانوں میں اب اتنی بھی ہمت اور اخلاقی جرأت باقی نہیں ہے کہ وہ ان باتوں کا خیال کر کے چپکے بیٹھے رہیں اور ان بدنما دھبوں کو اپنے دامن سے علیحدہ کر کے پھر جیسے کہ تھے ویسے ہی ہو جاویں۔ میری سمجھ میں نہیں آتا کہ کیوں ہمارے برادران قومی نے اس غلامی ذلت و گمنامی کی زندگی کو پسند

میں کی نمایاں ترقیں، عجیب و غریب معلومات، نئی نئی ایجادیں، بڑی بڑی تحقیقیں و تحقیقات و علوم و فنون کا چار دانگ عالم میں جھنڈا لگ گیا۔ اسی کو مرحوم مولانا حالی نے ذیل کے دو بندوں میں کہا ہے۔

گھٹا اک پہاڑوں سے بطحا کے اُٹھی کڑک اور دمک دُور دُور اسکی پہنچی	پڑی چار سُو یک بیک دھوم جسکی جو ٹیگس پہ گرجی تو گنگا پہ برسی

رہے اُس سے محروم آبی نہ خاکی
ہری ہو گئی ساری کھیتی خدا کی

کیا اُمیوں نے جہاں میں اُجالا بتوں کو عرب اور عجم سے نکالا	ہوا جس سے اسلام کا بول بالا ہر اک ڈوبتی ناؤ کو جا سنبھالا

زمانے میں پھیلائی توحید مطلق
لگی آنے گھر گھر سے آوازِ حق حق

اِس دِن کو خصوصیت اِس وجہ سے بھی حاصل ہے کہ اس کی یادگار ہمارے سامنے ایک سلسلہ ایسے واقعات کا پیش کرتی ہے کہ جسکی ابتدا گو کہ مذہب پر مبنی ہے لیکن اسکا ہر ایک پیچ گویا بجائے خود ایک پولیٹیکل معاملہ ہے۔ یہی وہ دن ہے کہ جس دن رات کو ملک عرب میں ایک ہلکی سی روشنی گھنے بادلوں سے چھن چھن کر آتی ہوئی نمودار ہوئی تھی اور جو بعد کو اسقدر بڑھی کہ جسکے سامنے روز روشن کی روشنی ماند نظر آنے لگی، یہ وہ روشنی تھی جسکو حق سبحانہ تعالیٰ نے اپنے رحم و کرم سے گمراہان بادیۂ کفر و ضلالت کی رہنمائی کے واسطے پردۂ دنیا پر بھیجا تھا۔ تمام دنیا کے مسلمانوں کو ہر سال کے اِس خاص دِن کی یادگار کو قائم رکھنا اس لئے بھی ضروری ہے کہ یہ دِن گذشتہ زمانہ کے پُرشان و شوکت واقعات کو ہمارے پیش نظر کر کے ہمارے قالبوں میں ایک تازہ رُوح پھونک دیتا ہے اور ہمکو اُن کی پیروی و تقلید پر جوش کے ساتھ آمادہ کرتا ہے۔ زمانۂ حال کے

[illegible] تو قائم رکھنا
علم و رنگیں تخیلات کی کچھ تک بندی

میرے اس عہد وفا میں کبھی آئے نہ خلل
توشۂ راہ جو ہوگا تو فقط حسنِ عمل

ہو کوئی روضۂ اقدس کی زیارت کی سبیل
درد و فرقت سے ہے مقبول نہایت یہ عمل

یومِ ولادتِ باسعادت ختم المرسلین

کریم السجایا جمیل الشیم
نبی الورا یا شفیع الامم

امام رسل پیشوائے سبیل
امین خدا مہبطِ جبرئیل

چہ وصفت کند سعدیِ ناتمام
علیک الصلوٰۃ ای نبی والسلام

تواریخ اسلام میں یہ دن خصوصاً تمام سال میں ایک ایسا مبارک و سعید بلکہ برتر از روز عید ہے کہ جس کی یادگار قائم رکھنا ہمارے تمام فرائض کا ایک اہم جزوِ اعظم ہی نہیں بلکہ تمام ربع مسکوں کے مسلمانوں کا ایک ضروری فرض ہونا چاہیے ہر سال ہمکو کئی خوشی و برکت کے دن پیش آتے ہیں لیکن کوئی اس خاص دن کی عظمت شان و برکت و سعادت میں ہمسری نہیں کرسکتا۔ یہی دن ایک ایسا دن ہے کہ جسکو انسانی تمدن و اخلاق کے ساتھ ایک خاص تعلق ہے، اس کی عظمت صرف اسی بات پہ نہ خیال کرنی چاہیے کہ اسکو ایک نئے مذہب کے بانی سے تعلق ہے جس نے بنی نوع انسان میں ایک خاص فرقہ پیدا کردیا۔ اس دن صرف ایک پیغمبر ہی کی پیدائش نہیں ہوئی ہے بلکہ یوں سمجھنا چاہیے کہ ایک خاص قوم کی پیغمبری کون پیغمبر جسکے نور جبیں کے پرتو نے جہالت کی تاریکی کو یک لخت صفحۂ ہستی سے مثل حرفِ غلط محو کردیا اور قوم بھی وہ قوم

قافلے چلتے ہیں جو کچھ مدینے کی طرف
[illegible] ترے دل کی ... کل

جذبۂ حالی ہے جنکے تری جو کشش کی سبب
حسرتیں بھی دل ناکام کی [illegible]

ورطۂ یاس میں ہے کشتیٔ امید یعنی
کیا عجب ہے جو بچا لے کرم عز و جل

سلطنت دونوں جہاں کی ہے ترے قبضے میں
کہ منسوخ ترے دین نے دنیا کے ملل

تیری تعلیم سے جب ہمنے ہدایت پائی
پھر ادا کیوں نہ کریں شکر خداوند ازل

یہ مسلم ہے ہوئی ختم نبوت تجھ پر
نص برحق کہیں تاویل سے سکتی ہے بدل

تیرے احکام ہیں حکمت پہ سراسر مبنی
فلسفی کی کبھی واں کام نہ آئی اٹکل

منطقی کو ہے اگر تیری شریعت میں کلام
لغو ہیں اُس کے براہین دلائل مہمل

کوئی دنیا میں اگر مذہب روحانی ہے
دین اسلام ہی لاریب ہے سب سے اول

متفق ہیں فقط اسلام سے دنیا کے علوم
اُس پہ قرآن کی تائید ہے قول فیصل

وائے بر قوم! اُسی راہ سے برگشتہ ہے
جس پہ گمراہ بھی آجائیں تو جاتے ہیں سنبھل

کوئی تقلید و رسومات کا دیوانہ ہے
کوئی یورپ کے تصور میں ہوا ہے پاگل

بنکے پیر اپنے مریدوں کو جو بہکاتے ہیں
جو فروشوں کی اُن انفاس پہ صادق ہے مثل

غیرت و شرم کا آنکھوں میں کہیں نام نہیں
بیحیائی کا نگاہوں میں رچا ہے کاجل

نہ تو تہذیب میں بہتر ہیں نہ اخلاق درست
نہ کوئی قول ہی احسن نہ کہیں طرز عمل

نہ زمانہ نہ زمانہ کی ضرورت سے وقوف
نہ کوئی شغل مناسب ہے مگر مکر و دغل

[illegible] دین سے ... ہیں
رد مذہب پہ وہ کر لیتے ہیں قائم اول

اُن کو آزادی سے جو ذہن میں ہو کہہ دینا
نہ انھیں مد نظر وقت نہ موقع و محل

ذکر مذہب پہ تمسخر سے وہ ہنس دیتے ہیں
دل لگی جانتے ہیں اُسکو سمجھتے ہیں ہزل

ننگ اسلام ہیں وہ قوم کو کیا فخر اُن سے
لاکھ عہدوں سے ہوں ممتاز کہ ہوں اہل دول

یہ زمانہ کا اثر ہے جو یہ آزادی ہے
نہ وہ اسلام کا دورہ ہے نہ وہ علم و عمل

سرو ہیں مست لب آب تو گل ہیں خاموش — حوض ساکت ہیں کہیں آب رواں ہے بیکل
نگراں تختۂ بلور سے ہے نیلوفر — محو نظارۂ گلزار ہے پانی پہ کنول
ہے پریشاں کہیں سنبل کہیں حیران نرگس — چھپ رہے سوسن بھی مگر سوچ کے موقعہ و محل
گل خوش رنگ ہی کچھ باعث تفریح نہیں — سبب نور نظر ہے کہیں فرش مخمل
قطرے شبنم کے ہیں جھولی میں بھرے جگنو کی — کیوں نہ پھر شوق سے جنگل میں منائیں منگل
تو نہالان چمن وجد میں ہیں جھوم رہے — شاخ نخل گل صد برگ جھکی سر کے بل
پھرتے پھرتے کہیں تھک جاتی نہ کمزور نگاہ — کھینچ دی گرد چمن تار نظر نے جدول
کہتے ہی صل علیٰ کھل گئیں ساری کلیاں — نکہت باد بہاری سے بسا ہے جنگل
تختۂ سبزہ نے آنکھوں کو طراوت بخشی — ہو گئی تیغ نگہ زنگ چمن سے صیقل
ہو جب ایسی طرب انگیز فضا گلشن کی — بلبلیں کیوں نہ گل تر سے کریں گرم بغل
شاہد گلشن عالم کے تصدق کے لئے — اگلے ہیں ڈالیوں نے پھول دئے پھولوں نے پھل
ذرہ ذرہ کی زباں پر ہے رہا الّا ہو — پھیرنا دانۂ تسبیح کا ہے طول امل
مست تکبیر ہیں مرغان سحر بالالحان — محو تہلیل کسی شاخ پہ پنہاں ہر آں
للہ الحمد ہوئی دور دلوں سے کلفت — جس طرح چشم جہاں میں ہے عنقا اوجھل
آج کیا ہے جو یہ مضمون چلے آتے ہیں — خیر مقدم کے لئے قافیے پڑتے ہیں اچھل
خارج امکان سے ہے مقصد صانع کا وقوف — یہ وہ عقدہ ہی نہیں ہو جو کسی نہج سے حل
منتظر تھی نظر شوق کسی مہوش کی — شاخ امید میں بارے نکل آئی کونپل
بارک اللہ ہوا آج اسی گل کا ورود — آمد آمد کی یہاں جس کی پڑی تھی ہلچل
مرحبا سیدنا مرشدنا مولٰنا — سارے نبیوں سے تری ذات ہے بیشک افضل
زہر قاتل بھی ترے ہاتھ میں تریاق بنے — شہد ہو جائے ترا نام جو لے حنظل
دیکھیں جانا ہو ترے کوچے کی جانب کب تک — دام پھیلائے ہوئے بیٹھا ہے صیاد اجل

سے بخوبی واقفیت پیدا کرنے کے قبل باریک باتوں کو درست کرنے کی کوشش نہ کی جائے مثلاً شیکسپیر کے مختلف مطالب کو سمجھنے کے لئے یا اُس کے شرح نویسوں کے عالمانہ خیالات، دریافت کرنے کے لئے اُسکو بیس مرتبہ پڑھنا چاہئے۔

(۱۸) عمدہ عبارت جسکا کہ نام ہے۔ بولنے اور پڑھنے۔ ترجمہ اور پھر ترجمہ کرنے کی مشق کا انتہا ہے۔ عبارت آرائی کی مشق کے لئے ضروری چیز یہ ہے کہ نمونہ کے مطابق لکھا جائے۔ نہ کہ لغتوں سے کسی مصنف کے جو کسی خاص عبارت کا عمدہ نمونہ ہو جیسے کہ افلاطون۔ فلسفیانہ کلام میں، یا لوشین پُر مذاق گفتگو میں، اُن کے فقروں کو لے لو۔ اور خود اُسی نمونہ کے مطابق بغیر اپنی مادری زبان استعمال کئے ہوئے لکھنے کی کوشش کرو۔

سید مجید الدین احمد اشرفی
متعلم مدرسۃ العلوم علی گڑہ۔

قصیدۂ نعتیہ

صبح صادق ہے نسیم سحری کا ہے عمل
زاہدا پردہ نشیں وقت عبادت کا نہیں
صحت افزا ہے عجب گلشن فطرت کی ہوا
کیوں نہ اِٹھلائے گلستاں میں ہمہ ناز ہما
فیضِ قدرت نے وہ پودوں میں نموبخشی ہے
دیکھ تو عالمِ اسباب میں کیا ہوتا ہے
ہے بہارِ چمن دہر بھی کیا فرحت خیز
وقت بھی کیا ہی سہانا ہے کہ ماشاء اللہ

قابلِ دید ہے اسوقت صبا کی چھل بل
دیکھ قدرت کا سما حجرۂ طاعت سے نکل
دُور ہو جائیگی شب بھر کی ریاضت کی کسل
مہرِ انور کو جب آغوش میں لے برجِ حمل
ہو چلا ہے متوجہ سُوئے اعلیٰ اسفل
نظرِ شوق ذرا دیدۂ مردم سے نکل
بارشِ نور ہے غنچوں میں پڑی ہے کھلبل
منظرِ فیضِ خداوند ہیں صحرا و جبل

کرنے کے لیے دلچسپی ہونا ضرور ہے۔ ایسی حالت میں دوگنی ترقی ہوگی۔ کسی چیز کے پڑھنے کے قبل اگر اُس کے بارے میں کچھ معلومات ہوں تو بہت مدد مل سکتی ہے۔

(۱۳) پڑھتے وقت غیر زبان اور اپنی مادری زبان کے محاورات کا فرق ملحوظ رکھو۔ غور سے خیال کرو۔ قلم یا پینسل سے اُن کے نیچے نشان کرو۔ اور اُن کا ترجمہ اپنی زبان کے محاورے میں کرلو۔ چندروز بعد پھر اسکو اُسی زبان میں جس سے تم نے ترجمہ کیا تھا۔ ترجمہ کرڈالو۔

(۱۴) اپنے خیالات کی درستی کے لئے۔ جہانتک مفید سمجھو کسی قواعد سے سلسلے کے ساتھ مدد لو۔ لیکن قواعد کو مشق کے ساتھ پڑھو۔ نہ کہ مشق کے قبل۔

(۱۵) صرف مشق کی ترتیب پر جو اکثر قواعد میں پائی جاتی ہے، اکتفا نہ کرو۔ بلکہ ہمیشہ قاعدے کے اصول دریافت کرنے کی کوشش کرو۔ خواہ وہ عام قواعد سے متعلق ہوں، یا خاص سے۔

(۱۶) زبان کی اصلیت، بندش، اور یہ کہ وہ دوسری زبانوں سے کیا تعلق رکھتی ہے سیکھو۔ اِس طرح سے جو اُصول حاصل ہونگے، وہ تمھارے پڑھنے میں بہت مدد دینگے ورنہ تمھاری قوتِ حافظہ پر بہت بار پڑیگا۔

(۱۷) مشق نہایت ضروری چیز ہے۔ پہلے زبان سے مناسبت ہونا ضرور ہے اور یہ مناسبت صرف ہمیشہ کے پڑھنے اور بولنے سے حاصل ہوسکتی ہے۔ جہاں کوئی شخص باتیں کرنے کے لئے نہ ملے تو تم اپنے کو مخاطب کرکے زور سے بولو۔ لیکن زبان اور کان کی تربیت کرنا چاہیے۔ نہ کہ صرف آنکھ اور سمجھ کی۔ پڑھنے میں طالب علم کے لئے یہ کچھ ضرور نہیں ہے، کہ مشہور مصنفوں کی کتابیں پڑھے جو چیز کہ ہاتھ میں آجائے بہ شوق پڑھنے لگے۔ اُسے صرف کتاب کو بڑی ہوشیاری کے ساتھ طیار ہی نہ کرنا چاہیئے، بلکہ زبان کی عام چیز کو بار بار پڑھا کرے۔ زبان

جیسے "میں روشن سورج دیکھتا ہوں" (جیسے I saw the bright sun)

(۶) اسی طریقے پر برابر آسان افعال کے کل صیغے۔ حال۔ ماضی۔ مستقبل سے چھوٹے چھوٹے جملے کسی مناسب اسم کے ساتھ بنا کر یاد کرو۔ لیکن ہمیشہ جس زبان کو سیکھتے ہو اُسی زبان میں بغیر اپنی مادری زبان استعمال کئے ہوئے سوچا کرو۔

(۷) جب کان اور زبان اسم، فعل اور جملوں کی آسان شکلوں پر پورے طور سے عادی ہو جائیں، اُس وقت طالب علموں کو رفتہ رفتہ آسان سے مشکل اور پیچیدہ گردان کی طرف بڑھنا چاہیئے۔

(۸) قاعدہ بغیر عمل کے مفید نہیں ہو سکتا۔ بلکہ کان اور زبان کی مشق کے ذریعے سے قواعد بنائے جائیں۔ اور قواعد بہت تھوڑے اور کلیہ ہونے چاہیئیں۔

(۹) عام قواعد کی مستثنا باتیں جب پڑھنے میں آویں تو اُسی وقت غور کرنے سے خیال میں آ سکتی ہیں لیکن بعض مستثنیات جو کہ چند افعالِ ناقص کی گردان میں بار بار آتے رہتے ہیں، اور جو ترقی کے لئے بہت ضروری ہیں، اُن کا زبانی یاد کر لینا جہاں تک جلد ممکن ہو بہتر ہے۔

(۱۰) اوّل کوئی آسان حصہ پڑھنا چاہیئے۔ بہتر ہے کہ کوئی مشہور مکالمہ جیسا کہ یونانی زبان میں۔ انبیسس۔ اور میمو ریبلیا۔ وغیرہ مصنفہ زینوفون ہیں۔ لیکن بغیر بوسے اور غور کئے ہوئے پڑھنا۔ جیسا کہ عام رواج ہے کسی حالت میں جائز نہیں اس بُرائی کو دُور کرنے کے لئے بہتر طریقہ یہ ہے کہ قدرتی یا کسی دلچسپ چیز کا بیان بغیر اپنی مادری زبان ملائے ہوئے چھوٹے چھوٹے جملوں میں بیان کیا جائے۔

(۱۱) پڑھنے اور بیان کرنے کی مشق کو بار بار دُہرانا چاہیئے۔ اُس کتاب کو جو زبان سیکھنے کے آغاز میں پڑھائی جاتی ہے۔ بار بار پڑھا کرو۔

(۱۲) جہاں تک ممکن ہو ایسی چیزیں پڑھو جن سے تمہارے دماغ کو مناسبت ہو۔ کام

جناب اڈیٹر صاحب تسلیم

قبل اس کے کہ میں اپنے پہلے ترجمے کا سلسلہ شروع کروں میں مناسب سمجھتا ہوں کہ پروفیسر بلیکی صاحب کے اُن نصائح کو جو ہم طالب علموں کے لئے نہایت مفید ہیں ناظرین کی خدمت میں پیش کروں۔ انشاء اللہ آئندہ پرچے میں پھر سلسلہ شروع ہوگا۔

طالب علموں کو نصیحت۔

(۱) جہاں تک ممکن ہو۔ لائق اُستاد سے پڑھنا شروع کرو۔ وہ تمہارا بہت وقت اُن مشکلات کو دفع کر کے جو تمہاری ہمت کو پست کر دینے والی ہیں بچائیگا۔ اور غلط تلفظ کی ہو جانیوالی عادت کو جو کہ تھوڑے عرصے کے بعد جا نہیں سکتی روکیگا۔

(۲) دوسرا کام یہ کرنا ہے کہ جس زبان کو سیکھنا مقصود ہو اُس کی اُن اشیاء کے ناموں کو جو تمہاری نظر کے سامنے آتے ہیں۔ بغیر اپنی مادری زبان کے استعمال کئے ہوئے زور سے یاد کرو۔ دوسرے الفاظ میں یوں کہنا چاہیئے کہ اپنی طالب علمی کے پہلے ہی گھنٹے سے اُن اشیاء کو جو تمہارے اردگرد ہیں، اُسی زبان میں جسکو سیکھنا چاہتے ہو، سوچو اور بولو۔ اور یاد رکھو کہ زبان (Language) کا پہلا تعلق نہ صرف تمہاری کتاب اور دماغ کے ساتھ ہے بلکہ کان اور زبان (Tongue) کے ساتھ بھی ہے۔

(۳) اسم کی سب سے آسان اور معمولی مختلف گردانوں کو زبانی یاد کر لو جیسا کہ (mensa) اور (res) کا گردان لیٹن میں۔

(۴) جب تم اُن اسماء کا فاعل و مفعول سیکھ لو تو کسی فعل حال کے صیغۂ متکلم کو لے لو اور چھوٹے چھوٹے جملے فعل و حروف کے ساتھ قواعدِ نحو کے مطابق بنا کر زور سے یاد کرو جیسے "میں آفتاب دیکھتا ہوں" (I see the Sun)

(۵) پھر اس مشق کو اسماء کے ساتھ صفت لگا کر بڑھاؤ۔ اور اُسی اسم کے مطابق اگر تم

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رشید احمد انصاری کے اہتمام سے

مطبع علی گڑھ میں طبع ہوا

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FOR THE M. A.-O. COLLEGE, ALIGARH, AND PUBLISHED BY PROF. MOHAMMED SHAFI.

The Aligarh Monthly.

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Editorial.

It is with the deepest regret that we record the sudden death of Mr. Towle's father. We are sure that he will understand the silent sympathy, so much more expressive than words, which is extended to him by all those who are connected with this College.

Prof. Noor Mahomed has left us and will be greatly missed. At the same time we must offer him our hearty congratulations on his obtaining a post as Extra Assistant Commissioner in the Punjab.

We were glad to welcome Mr. Valentine Chirol the foreign Editor of *The Times.* He paid the College a brief visit of inspection and was entertained to dinner by the Trustees.

We congratulate the Hockey team on their success so far in the Beighton Tournament at Calcutta. May it continue. Apart from that interest shewn in their tour, there is very little else going on in the College

The friends of Mr. Syed Hosain of Calcutta as he was popularly called, will be glad to know that he is gone to England for the Bar in time to escape the new regulations. His book, "The Echoes" from Old Dacca has recently come out and is reported to be a very readable one.

Mr. Mohd. Ahmed Ansari, B.A., LL.B., who till very recently was in charge of the Lytton Library has settled at Moradabad with a view to practice in the Courts of that district.

Messrs. Abdur Rehman Bijnori, B.A., LL.B., and Abdul Khalik, B.A., LL.B., are, we hear, shortly to settle at Aligarh. We wish these young men every success in their career.

The Riding School.

Lately three nice animals have been purchased by the school and it now possesses quite a good stock. Old Saddlery has also been replaced. But the number of the members is on the decrease. We trust Haji Aminullah Khan who retains the captaincy will endeavour to raise the number.

Historical Society.

The record of this society for the month of March, 1910, has been unique in some respects. It was in this month that the dreaded ordeals of the annual examination with all its horrible attendants set in. As every one was engaged heart and soul in preparing himself to pass through it, and as no one could be expected to spare any amount of time for some thing else, we hardly hoped that the Essays which were taken up to be read in this month would be of the order which had been preserved all along. But fortunately to the credit of the essay readers, our misgivings were altogether falsified, and this month saw the society enriched by some contributions of the highest order.

The first meeting of this nonth took place on the 3rd of March when Mr. Mushtaqı Ahmed read his paper Khalid-Ibn-Walid. The paper was a long one and full of information. He did ample justice to the "heaven-born" general whose biographer he chose himself to be.

The second meeting came off on the 17th of the month, when Mr. Fakhur Uddin Ahmed read his scholarly paper on "The Pre British Historic Landmarks of Patna." This paper was the product of an assiduous and truly valuable research work. The gentleman ransacked the ancient history of the city, taking its antique origin and dealing in a masterly style over its further developments into Azimabad and its ultimate evolution into the Patna of to-day

The society is doing well these days. Students are taking more and more interest in it.

ALAUDDIN CHOUDHRI,

Offg. Honv. Secretary.

The Old Boys' Dinner.

It is gratifying to note that the number of pilgrims to their Alma Mater this year was unusually large and the result of their two-days deliberations is pronounced to be very satisfactory. Most of the resolutions passed by them are admittedly very sound and are a clear proof of the genuine interest they take in the working of the College. Our thanks are due to the members of the Association for the grant of two Scholarships, out of its funds, worth Rs.30 each for those students of the College who would join the Engineering College at Roorkee. The new officers of the Association are Mr. Abdul Salam, Hon. Secretary, Mr. Sarfaraz Khan, Joint Secretary, while Messrs. Mohd. Ali and Malik Zaman Mahdi represent the Association on the Board of the Trustees.

Every effort was made to extend full hospitality to the visitors but on the receipt of the sad news of the death of the Principal's father several items of the programme were abandoned as a mark of sympathy with the Principal in his sad bereavement. But the dinner in the Strachey Hall, on the 26th of March, 1910, to which the staff and students were also invited was a great success, everything passing off without a hitch. After the dinner Nawab Viquar-ul-Mulk proposed the toast of H. M. the King Emperor and Messrs. Mohd. Ali and Mumtaz Hussain of Lucknow while proposing that of the College described at great length its importance and its future. Mr. Ihsanulhak of Jullunder endorsed the words of the former speakers. Mr. Rees proposing the toast of the Old Boys assured them that they were always most welcome to the College and hoped they would whenever convenient visit it and thereby infuse a lively spirit among their successors. He was supported by Abdul Ghani Ansari of III year. Mr. Shaukat Ali replying on behalf of the Old Boys was sometimes humorous and sometimes grave but throughout frank. His appeal to the Trustees to found a new College was endorsed by all present enthusiastically.

The Hon. Secretary of the College in the end made a few general observation on the system of religious instruction in the College and hoped to be soon able to raise the Science School to the status of a College. The dinner being over, all the devotees dispersed bidding the College and their friends an *au revoir* but not farewell hoping in the words of the poet.

اب تو جاتے ھیں بتکدہ سے میر
پھر ملینگے اگر خدا لایا

Hockey.

Mr. Ashcroft having resigned the presidentship of the Club, Mr. H. Tudor Owen succeeds him.

The Hockey team with S. Nooruddin as captain is on tour to Calcutta and has joined in the Beighton Cup Tournament. From private accounts we hear the team has made a good impression on the Calcutta public and has enlisted the sympathy of the spectators. But not being used to play on turf, it is labouring under a great disadvantage. They have already played several friendly matches. One of them being with the St. Xavier's College, the game ending in a win for Aligarh by 3—1.

In the Beighton Cup Competition our team has played with the Rangers and the Medicals. In the former the game ended in a draw while in the latter it resulted in a victory for Aligarh by 2—1. A short account of the game, in absence of the Captain's report, we reproduce below from *The Statesman* dated the 23rd April and hope to publish a detailed account of the tour on return of the team.

SECOND ROUND.

ALIGARH COLLEGE (2) : MEDICALS (1).

These two teams met in the second round of the cup competition on the Calcutta ground on Thursday A fast and *interesting game resulted in a win for the Aligarh visitors by two goals to one* The Aligarh team gave a very fine exhibition of a *passing game.* After changing ends the Medicals equalised but it was disallowed by the referee on the ground that the ball was not stopped dead from the corner-hit according to the latest interpretation of the *International Hockey Board.*

The Aligarh boys were the first to attack and within a couple of minutes from the start *Asad Ali* scored the first goal for his side. The Medicals gradually retaliated and Beveridge transferred play and forced a corner, which was, however, was not improved upon. They kept up the attack but "offside" against Hippolette spoiled their chance. Some up-and-down play followed and at last a combined run by the Medical quintette looked promising and McNelly equalised. Both teams now strained every nerve to get ahead and at last *Anwar Ali scored from a melée.* The Medical's failed to draw level and

when half time was called they were still pursuing a fruitless errand. During the second half the Medicals had a bigger share in attack but no scoring was recorded and when time was called the Medicals had to retire beaten by two goals to one.

The teams were :

Aligarh.—Mahommad Usuf, goal ; S. Nooruddin and Masudul Hasan, backs; Mahbul Alum, Usuf Koreshi, and Azhar Ali, halves ; Ziauddin Hasan, Asad Ali, Serwer Ali, Abbas Meerza, and Anwar Ali, forwards

Medicals.—Mann, goal; Perkins and Hinder, backs; Rego, Doyle, and Hixon, halves ; Nyss, McNelly, Beveridge, Hinder, and Hippolette, forwards.

Referees.—Messrs. Bhattacharji and Margrett.

"Allahabiana"

During the last examination days the Mahomedan candidates assembled at Allahabad (95 p.c. of whom belonged to our College) were very hospitably entertained at a dinner on Saturday evening by the boarders and the Hon. Superintendent of the Mahomedan Boarding House. The last paper of Political Economy being over, most of the dinners were as free as Ariel but a small section still feared the "bowling" of the examiner of Monday on the field of Sadi's rose-garden for after all an examination is but a cricket match and good luck to the examinees.

Mr. Mukhtar Ahmed, B. A. (Aligarh), proposed the toast of the M. A.-O. College which was responded to in eloquent terms by Mr. Abdul Qayum Malik. Messrs. Zahiruddin Faruqi and Wali Mahomed of Agra College played upon the same harp. Mr. Mahomed Ishaque who is too well known in Aligarh to need any recommendation, in a few well chosen words welcomed the guests to the M. B House. Mr. Mumtaz Hussain of Aligarh was unusually eloquent and humourous. His tiny speech was characterized by well-worded and appropriate similes creating considerable laughter. After him for a minute there was a dead silence but it was soon broken by the announcement of a new speaker—the representative of the Christian College, and the next moment we saw the familiar figure of Mr M. Elias Effendi surveying the audience through bright pebbles. With a heap of Biblical quotations he successfully stormed the hosts with sincere expressions of thanks in an exceedingly pleasant manner. The reply of Mr. Rasul Ahmed—the Hon. Superinten-

dent—which was full of sound advice brought a very pleasant evening to a close.

Away ran the examinees—majority to Pan and shortly afterwards to their beds but a tiny section to prepare "the fresh fruit" of Zahuri to satisfy the appetite of the examiner of Monday morning.

Anniversary of the Duty Society.

On Thursday the 21st March at 9 p.m. "the servants" and the students met in the S. U. Club with the Principal in the chair to celebrate the 20th anniversary of the Society. The proceedings began with an instructive report from Rafiul Kadar Khan the Asstt. Keeper who was able to show a distinct improvement in the finances of the Society. The total income realized from various sources such as the deputations, individual collections, rents, etc. amounted in the year 1909-10 to Rs.26,983-9-6, the total expenditure being Rs 36,302-4-3, out of which Rs.32,080-0-0 were given away as "debts of honour" to the needy students—the present capital of the Society being Rs.83,181-14-11. After a few suggestions and the announcement of the appointment of the Principal as the keeper of the Society which was enthusiastically welcomed, the report concluded with the acknowledgement of the services rendered by Mr. Archbold the ex-keeper and by Nawab Viquarul-Mulk to the Society.

The Hon'ble Mr. Aftab Ahmed Khan then made a most seasonable speech. While praising the efforts of the students, he took the opportunity of impressing vigorously on the minds of his hearers the responsibilities of Aligarh students each and everyone of whom he said, was the custodian of Aligarh's fame in as much as when out in the world he is regarded, and rightly too, as its representative Therefore the real thing that Aligarh expected of its members was not so much cash in the form of money the yellow metal as in the reputation for character for the formation of which Aligarh stood pledged. The Chairman then in a neat little speech summed up the duties of an Aligarh students laying great stress on the preservation of the good name of the institution because that rested on the quality of the commodity manufactured within its four walls.

Obeying the summons of the chair Mr. Jelaluddin successfully caused roaring, spontaneous, uncontrollable laughter by the recitation of a poem which was followed by a fairly successful magic-lantern entertainment. But the organizers of

future meetings will please to remember that to secure a really good attendance a better guarantee will have to be given.

A vote of thanks from the chair to Dr. Ziauddin the retiring keeper and his colleagues and Prof. Murad brought the meeting to a happy close.

Mr. Abdul Majid becomes the Assistant Keeper.

Omar bin Khattab.

(The Second Caliph.)

The world is full of biographies and lives of great men, ever greater men than Omar, but when we take into consideration the race to which he belonged and the atmosphere in which he was brought up, our admiration for him is increased many fold.

The people of Arabia, before the origin and propagation of Islam, were immersed in grim idolatory and had fallen into all sorts of corruption and barbarism, which had polluted their society and reduced the nation to a state of awful demoralization. There was no nationality, no fellow-feeling among them; they were divided up into many bribes, each under its own leader. Jealousy and hatred of one another was a common factor among them; their blood-feuds sometimes lasted for generations.

Such were the people among whom Omar was born and bred. From what has been recorded of the then state of Arabia, one would expect to find in Omar, a man possessing all the nefarious and abominable qualities of his people but history proves him to be quite the contrary. He was the man for whom was reserved the task of completing the grand architecture the foundation of which was laid and strengthened by the Holy Messenger of God and his first successor. His inborn qualities of justice, prudence and moderation eminently fitted him for being the ruler of the chequered tribe of the lawless Arabs.

At the time of the death of Abu Bakr, the first Caliph, a man possessing strong moral principles, extensive political views and force of character, was needed, in order to combine the Arabs, composed of heterogeneous elements, into a homogeneous whole. Omar possessed all these qualities and was

elected as the Caliph. After his installation to the Caliphate he exercised his natural gifts of political sagacity and firmness of character so skillfully and in such a masterly fashion that within a short rule of 10 years he not only succeeded in uniting the Arabs into one nation but carried the Moslem flag from one corner of the world to another.

His invasions and conquests were not like those of barbarians, which were characterised by rapacity and cruelty but they were marked by moderation and humanity. But unfortunately some prejudiced historians hold him responsible for some incredibly inhuman doings. The charge of burning the Library of Alexandria is laid at his doors but this seems to be foundless. This is asserted on the authority of Abulpharagius who wrote it 600 years after the accident alleged to have happened. But neither Elmacin nor Eutychius mentions it. Elmacin was a historian, who wrote the Saracenic history only 200 years after the capture of the city, while Eutychius was the patriarch of Alexandria at the time of its capture and had detailed the conquest of that city. Besides this it seems to be inconsistent with the character Amr-bin-Aás, the conqueror of Egypt, who was a poet and a man of superior intelligence. It has also been recently investigated that the literary treasures thus believed to have been destroyed, do actually exist in Constantinople. But Maulana Shibli Nomani writes that the Library was burnt many years before the Moslem Conquest of Egypt. The greater part of the Library was burnt by Julius Caesar, while the remaining part was burnt by the orders of Emperor Theodosius, who was a Christian and hated the works of pagans.

Far from vandalism, whenever any country was conquered he at once took measures for improving its material conditions. In every conquered place he excavated canals, made roads, founded new cities, appointed officers of justice and took every measure requisite for the governance of a country.

From the above we can only conclude that Omar was a man of rare qualities. He understood the responsibility of his office and tried his best to promote the welfare of his people and to augment the glory of Islam.

He had not learnt his political skill and his capacity as a commander from any man but he was a born general, a statesman and a strong prop of his nation.

Omar, the commander of the faithful, was the son of Khattáb and a descendant of Adi-bin-Kaáb, the son of Lowai, great grandson of Malik. Thus the geneology of Omar meets with that of the prophet in the 9th generation. He was born in 578-A. D.

When a boy, he was employed by his father to tend his camels. But his father did not treat him well. When he became sufficiently grown up, he was brought up as a Geneologist, his ancestral profession. After this he skilled himself in wrestling and other manly games. At the same time, he learnt reading and writing, which was a rare accomplishment among the Koraishites in those days of ignorance.

When he reached up to manhood, he took himself to trade, which was then the chief occupation of the Arabian nobles. It was his journeys made in the course of his trading pursuits, which gave him judgement, sagacity and wisdom. This also helped him in sharpening his genius and in making him a distinguished man of experience, even before his conversion to Islam. He was often employed by the Meccans as an envoy to settle disputes, when they happened to fall out either among themselves or with others. This shows that he was an orator too, because in those days eloquence was essential for an envoy.

These experiences gained by him in his early youth were very helpful to him, when he was called upon to discharge the twofold duties of being the Emperor of the Islamic Empire and of being the religious head of the Moslems.

The story of Omar's conversion to Islam is wonderful, on a price of 100 camels and 1,000 dirhuns being set on the head of prophet Mohammed by Abu Lahb, Omar undertook to kill Mohammed. Accordingly he started from his house with a drawn sword, with the intention of executing his murderous mission On his way to the prophet's house he met a man, who ridiculed him with not taking care of his sister and brother-in-law, who had become Moslems. On hearing this he was very angry and immediately turned towards the house of his sister. When he reached there he found that they were reading a chapter of the Koran. On seeing him they concealed it, but Omar had seen and asked them to show it. When they refused he began to beat them. At last Fatima, the sister of Omar, was wounded. On seeing blood flowing out of his sisters body, he was moved to pity and kindly asked them to show to him the

piece of Koran they were reading. At last when they brought it and Omar read it, he was so much moved that he began to weep and at once presenting himself before the prophet, he became a Mussalman. Thus though an inveterate enemy of the prophet and of the tenets he preached, yet the unique sublimity of the Koranic lines won his spontaneous homage as it has done in the case of many other men.

Omar's conversion to Islam tended materially to the augmentation and glory of the Islamic power. Hitherto the Moslems used to pray in private but after the conversion of the intrepid Omar, the Moslem power was so much increased that they began to pray publicly.

After his conversion Omar was a constant companion and adviser of the prophet. He always shared the ups and downs of the prophet's fortunes. In the religious wars Omar was always in the foremost rank. At the battle of Shod when the Moslems met with a reverse, Omar is charged with flying away from the battlefield. But this is hardly correct. Some historians assert this on the basis of Omar's own confession, which they take on the authority of Abba-bin-Abdulla and Gaiz-bin-Ishaq. But both of them are unreliable persons, whose veracity has been questioned by eminent authorities.

After the demise of the Holy Prophet in the 632nd year of the Christian era, there was a great popular commotion at Medina about the *nomination* of a successor. There were 3 parties, namely, the Mahajrins or Exiles, the Ansar or Helpers and the Hashimites or the members of the prophet's family. The dispute grew serious and swords were drawn. At this juncture Abu Bakr nominated Omar and Abu Obaida but the commotion continued to increase. Seeing no remedy for the termination of these troubles but in his own self-abnegation, Omar took measures accordingly. The interests of his country was paramount in his mind and in order to advance this throwing aside his own interest, he took the oath of allegiance at the hands of Abu Bakr.

During the reign of Abu Bakr the personality of Omar was not the less conspicuous. He was a constant companion and adviser of Abu Bakr. The success of every scheme undertaken during Abu Bakr's reign was to a great extent due to him. These activities had their natural effects upon his future career. They made him eminently qualified for the onerous and responsible task which fell to his lot in later years.

When Abu Bakr saw that his end was approaching, he expressed a wish to nominate Omar as his successor. Some companions of the prophet remonstrated against it, on account of his unreserved temperament. He himself was opposed to his succession. But Abu Bakr, notwithstanding all these oppositions made a will in which he had the name of Omar put down as his successor.

The nomination of Omar was supported by Ayesha and acquiesced in by Ali, the chief members of the prophet's family.

Caliphs Abu Bakr and Omar, as also Oman, the third Caliph, are not considered by a sect among the Mohammedans as lawful, because they became Caliph in preference to Ali, who was the nearest relation of the prophet. But when we consider the question critically we shall certainly see no reason to call them usurpers.

The first thing to be considered is that the Holy Prophet had not introduced a kingdom or held himself in the position of a king. The Headship of Islam was to be given to the fittest and both the immediate successors of the prophet did not fail to prove themselves as such. Even learned men of the opposing sect admit that "Omar's accession to the Caliphate was of immense value to Islam. He was a man of strong moral fibre and a keen sense of justice, possessed of great energy and force of character." Ali, no doubt was pious, chivalrous, learned and brave, but he lacked something which both Abu Bakr and Omar possessed. He lacked that political sagacity and administrative capacity which made the reigns of both Abu Bakr and Omar so much successful and his own when he ascended the throne as the Fourth Caliph, so much disturbed.

When we compare the reigns of Abu Bakr and Omar with that of Ali, we can not but say that the Moslems were right in electing them instead of Ali. Had they elected Ali, the old and buried jealousies and animosities among the different tribes of Koraish would have sprung up, as it did during his Caliphate. What in this case would have been the result ? The enevitable result would have been that the infant Islam would have been nipped in the bud and the realisation of the hopes of the prophet would have been something like a dream.

After his accession Omar's first act was to send reinforcements to Irac. He next organized his army in Syria and trans-

ferred the chief command from Khalid-bin-Walid, who was fierce, rash and prodigal, to Abu Obeidah, who was famous for his piety, wisdom and moderation.

The ousting of Khalid-bin-Walid may be cited as an instance of his regard for the conquered people. The valour and military skill of Khalid-bin-Walid were not unknown to him, yet he took away the chief command from him, only because he considered Khalid to be a rough soldier, who would treat the people harshly, while under Abu Obeidah there was no danger of this sort.

Perhaps there was another cause of his supersession. A certain person had written a poem in his praise. Khalid rewarded him with 1,000 dinars. On hearing this the Caliph was shocked. He thought Khalid could not afford to pay so much for a poem unless he had robbed the people or withheld a part of the share of the public treasury from the booty. Hence he took away the chief command from him.

The army sent by Omar to help Mosana in Irac was commanded by Abu Obeidah. He was brave but rash. He at first gained some success. But in an evil moment, notwithstanding, the prudent advice of Mosana, he crossed the river Euphrates and gave battle to the Persians. The battlefield on the opposite bank of the river was narrow and uneven. So he could not arrange his army in battle array. A sanguinary battle ensued, in which the Moslems were defeated and Obeidah lost his life.

Although the Persians gained a great victory, yet they did not press their advantage and were ultimately out-generalled and defeated by Mosana.

After this victory the Moslems spread throughout the whole of Irac. The Persians attributed their defeat to the mismanagement of Puran Dukht, their queen and deposed her.

After this they raised Yezdgurd to the throne. He was young, energetic and ambitious. He aspired not only to reconquer his own country but Arabia also. Consequently he began to prepare a large army. When the news of the preparation of this large army reached Mosana, he left Chaldea and retired to the borders of Arabia, where he awaited re-inforcements. But Mosana soon died.

After this Saád-bin-Wakas, who was sent with reinforcements from Medina became Commander-in-Chief. The first battle which he fought took place at Kadsia was very hotly contested but the Moslems ultimately came out successful. This battle practically decided the fate of the whole of Irac. He then captured Madain, the capital of the Persian King. The Persian King, who was stationed at Holwan, sent an army to recapture Madain. The battle that ensued was fought at Jalula, but the Moslems came out successful. After this a treaty was made by which the Persian Range was made the boundary between the two empires.

Although this treaty was made, yet the Moslems did not enjoy peace for any considerable length of time. The Persian governors constantly made raids in the Moslem territory. The Persian army too was clamourous for a fresh advance. Yezogurd himself was chaffing under the humility to which he was subjected by the loss of his capital and two beautiful provinces. He, therefore, soon rode over the treaty and began to make preparations for a last struggle. This Moslem officer stationed in Irac, being incensed at this state of affairs sent a deputation to the Caliph to obtain permission for war. The Caliph at first outright refused to give them permission. But when the officers impressed upon him the necessity of crushing Yezogurd, by reminding an old oriental saying that neither two swords can be placed in one and the same scabbard, nor two kings can reign in one and the same country, he very reluctantly consented and sent an army from Medina.

The last of the series of battles begun in the reign of Abu Bakr was fought at Nihawand in 642 A. D. Although the Persians outnumbered the Moslems by six to one, yet they were defeated with terrible loss. This victory made the Moslems masters of the whole of Persia. Yezogurd fled from place to place until he was killed by one of his own men.

In the meantime the army sent to Syria was not idle or unsuccessful. When the army was under the command of Khalid, he had captured Damascus and several other places. But when the chief command was taken away from him by Omar, it was apprehended that the Moslems would not be able to follow up their success. But the change of officer had no effect on the army. The swelling tide of the Moslem Conquest continued to move on and on.

After taking the chief command from Khalid, Abu Obeidah gained a very important victory at Fihl in the year 635 A. D.

This victory gave him many important places including Hems, Hama (Epiphania) Kinnisrin (Chalsis) and Allepo.

After this the Moslem army advanced towards Antiock, the Roman capital of Syria. An unimportant battle ensued after which the inhabitants opened the gates of the city and submitted. The Roman Emperor had to flee away to Constantinople.

In the meantime, the operations of Amr-bin-Aás in Palestine were also crowned with success. The most important battle, which he fought in Palestine was at Aijudin. After this victory the Moslem General easily captured Jafa, Nablus, Ascalon, and many other towns. The only town which held out was Jerusalem. The Moslem General invested the town. It held out for several months but at last the patriarch of the city consented to surrender on condition that Caliph Omar came there personally. He accordingly came and the city was taken.

After the capture of Jerusalem the Moslems practically became the Masters of Syria but they had to fight one more important battle at Caesarea with Constantine, the son of Emperor Heraclius. But the Moslems were successful and the whole of Syria came into their possession.

Although the whole of Syria came under Moslem sway, yet the Moslems were not at perfect tranquility, because the Romans continued to make raids in Syria from Egypt Hence to prevent the Romans from raiding in Syria, the Conquest of Egypt became necessary. The Caliph consented to this, though reluctantly.

Accordingly an army was sent under Amir-bin-Aás, who soon drove the Romans outside the country He at first captured the fort of Fostat and then captured Alexandria and then gradually the whole of Egypt came under Moslem sway.

In the 18th year of the Hijra Northern Arabia and Syria was visited by famine and plague. They caused much havoc in the country. In order to look after the state of affairs there, Omar himself went to Syria and set everything in order.

When he returned to Medina, he busied himself in setting in order his newly acquired territories. But the hand of assassin did not give him leave to finish his task. A Persian slave named Firoz, who bore some grudge to the Caliph,

stabbed him, while he was engaged in his prayer, after which he survived only a week.

Thus passed away a man who has justly been extolled for his unaffected piety, a keen sense of justice, unswerving uprightness, moderation and an almost primitive simplicity o life.

Omar was a tall dark man, with a grave demeanour, and a bald head. His strength was uncommon, he use the left as adroitly as the right hand. In his public life his uprightness and justice were proverbial. In his private life he was very simple. His meal was usually composed of a few dates and a few pieces of barley-bread. He often appeared in public with patched garments. His simplicity of life, self-denial, abstinence and austere piety nad a great share in making the Moslem arms successful, wherever they went. He never allowed his officers, employed in the different provinces, to indulge in luxuries. He had strictly forbidden his officers from riding on palfreys, from using fine and showy clothes, and from eating delicious food. Any officer who dared to act in contravention to these orders was given salutary punishment.

It may be objected that this was undue harshness on his part. But this was not so. He knew perfectly well that the moment the Moslems departed from their old habits of frugality and simplicity, the prowess of their arms and their success would at the same time leave them. This actually did happen. Fortune befriended them so long as they followed the right path chalked out to them by their greatest statesman, but no sooner they became luxurious and debauched, like magnates and princes of other nationalities than they suffered the same fate as have suffered many of the fortunes favoured ones.

He kept a strict watch over the officers employed in the different provinces Under his strict and just rule nobody could commit a crime with impunity. Whenever he appointed any officer he had his properties scheduled, so that at the end of his term of office he might know that he had not attained undue prosperity by extortion and embezzlement. Whenever he received any complaint about any officer he at once appointed a commission to investigate the matter.

His wars are often considered as wars of aggression. But this is not so. The wars with Syria and Persia were not of

his initiation. They had begun long before. These wars were undertaken in order to retaliate the outrage to which the Moslem ambassadors had been put when they had been sent to the courts of Kisra and the Gassanide prince of Syria in the life-time of the prophet.

There was another cause of war with Syria and the Romans. In the 9th Hijra the Syrians in alliance with the Romans had invaded Arabia, but they had fallen back on the advance of the prophet with an army. Thus the Moslems were justified in making war with them because they were always a threatening danger.

Omar laid the foundation of a republican Government which lasted for sometime even after his death He never did anything without consulting his council, which was composed of the Ansars, Mahajrins and the members of the prophet's family. He never appointed any officer without the consent of the people. His territories included 2,251,030 square miles with an income of about 30,000,000 dinars. For administrative purposes, he divided his territories into 8 provinces, each under a Governor, who was styled as Amil. Besides, this, he appointed a host of subordinate officers to help the Governors.

His revenue system was also excellent. He had a survey made of all the countries under his sway and effected a permanent settlement except in Egypt. The revenue was fixed at the rate of 1 dirhem for two Joribs or 1½ bigha. But sometimes two dirhems for 2 Joribs was also fixed for lands that could produce wheat and barley. Egypt was excluded from this arrangement because there the growth of corn chiefly depends on the rise of the Nile. Hence in Egypt the revenue was settled according to the condition of the standing crop. The ryots were given the choice of paying either in cash or in kind.

The taxes were generally very low. The *Zimmis* or non-Moslems were required to pay Jizia, in return the state promised to defend from all foreign attacks. The Moslems did not pay this tax, because they at any time might be called to arms. Such of the Zimmis as were willing to fight were exempted from this tax.

He did many acts of public utility. He opened a department of Exchequer or Diwan for keeping a systematic account of the receipts and disbursements of the revenue.

He regulated the Arabian year, which was necessary for administration. He introduced for the purpose an Era commencing with the new moon of the first Mohurram of the year of the prophet's flight from Mecca and the year was named Hijra or the year of Flight.

He separated the Judicial and Executive functions and appointed paid Kazis or Civil Judges, who held their office independent of the Governors.

Again it was during his reign that coins were struck in Arabia.

He did not follow the Feudal System which was then in vogue in many countries. The soldiers were paid servants, but they were entitled to a share in the booty. His generals also were paid servants.

The key-note of Omar's policy was the aggrandisement of the Sarcenic power. His foremost principle was to consolidate Arabia by uniting the heterogeneous elements of the Arab tribes and to secure the stability of Moslem rule. His another grand principle was to win the goodwill and affection of the conquered people. In this object he succeeded to a great extent by administering to them a firm justice and by dealing with them kindly.

MOHAMMED OF BEHAR.

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CAWNPORE:

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THE LATE SIR SYED AHMED KHAN, K.C.S.I.

The Indian Press, Allahabad

The Aligarh Monthly.

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In Memoriam.

On the evening of May 7th, the news of the demise of the King Emperor, Edward VII, was received at Aligarh.

Never has the death of one man caused such universal sorrow nor the passing of any monarch been so universally lamented.

While Prince of Wales his knowledge of men and affairs, his wonderful tact and graciousness had given him a unique reputation as an unofficial diplomatist; yet he had received none of the training in foreign politics which had been the heritage of his illustrious mother, Queen Victoria.

No king and no statesman had to work more strenuously to master the intricacies of foreign politics and to range up in order the complications which they presented.

The success he achieved, the influence he had on the world's affairs, the gap in European politics which his death leaves all bear witness to the justice of the title of "the Peacemaker,"

Though his name will be remembered as that of a great statesman on account of the services rendered to his country it is impossible to forget the aspect in which he appears to his subjects all over the world—his aspect as one of themselves.

However high his birth had set him above his subjects the meannest of them always felt that the King was above all a British gentleman and one who shared their amusements, their interests and even their avocations.

There was no sport which had not his support and no national interest, whether it affected the nation's health, wealth, well being or politics, which failed to elicit his deepest sympathy. His impartial attitude in politics was maintained with an inflexibility of character which was the mark of a great king and a great statesman.

In all philanthropic movements it was always the first thought of the promoters that the support of the Prince of Wales or the King should be solicited and the number of foundation stones he laid and the number of dinners and opening ceremonies which he graced with his presence bear testimony to the sympathy he had with anything which was instituted in the interests of his people.

Both as Prince of Wales and as King he strove with all the resources of his ability and tact to show to Colonial statesman that he and the Royal Family of which he was a representative regarded the interests of his subjects bayond the seas as being on the same plane as those of their fellow subjects at home.

During his reign he sent the Prince of Wales our present King, to visit India and possibly nothing has contributed so much to win the sympathy of the Indian people and to make the British Nation comprehend the possibilities vast extent, importance and responsibility of that great Empire.

One of the last events of his reign was his consent to the journey of his only son, to the new Consolidated South Africa.

However much love the King may have won by doing all in his power for the well-being of his subjects, the key to the people's devotion would be found in the long series of personal happenings in which, as in the case of no other nation, the people and the Prince were linked together in one affectionate common interest.

He studied at both Oxford and Cambridge, he joined in the national sports and sympathies with the people in every phase of their life.

This short appreciation of our late King Emperor cannot be concluded without a reference to his consort, Queen Alexandra.

His popularity with people of all nations can be traced to many causes but perhaps nothing endeared him to them so much as his marriage with the Princess Alexandra of Denmark. Everywhere the young couple went they were hailed with exuberant joy and it is not too much to say that when Princess Alexandra of Denmark became Princess of Wales she became one of the two most beloved persons in the British Empire.

Their happiness was of the kind in which the whole nation rejoiced and there has been nothing which seemed to English people more in keeping with their own ideals and sympathies Sandrangham than the home life at which began after their marriage and continued till his death.

College Notes

We have to note the departure of Prof. Mhd. Shafi. His indefatigable efforts in the Dining Hall will be greatly missed. At the same time we wish him every success in his new post as Excise Inspector in Mooltan.

We congratulate the Hockey XI on the excellent impression they made at Calcutta, and commiserate them on their hard luck.

We wish through the medium of these lines to thank the H. H. the Begum of Bhopal for the volumes she has so kindly presented to the Lytton Library.

Thanks are due also to Zain-ud-din Sahib son of the late Maulvi Zainul Abidin, the friend of Sir Syed for the library which he has presented to the College.

We publish elsewhere an account of a farewell dinner given to Mr. K. Abdul Majid at Cambridge before his departure for Aligarh. At the time of our going to the press we learn that he has landed at Bombay loaded with "the Spirit of Islam." We heartily congratulate him on his successful career at Cambridge and hope that he will continue to take interest in the College.

Eminent Indian Moslems.

SIR SYED AHMED KHAN.

So when a good man dies,
For years beyond his ken
The light he leaves behind him lies
Upon the paths of men.
Longfellow.

Learn as if you were to live for ever, live as if you were to die to-morrow.—

Ansalsus De Insulis.

Among the names of the foremost Indian Moslems "which carry a perfume in their mention" almost the greatest is that of Sir Syed Ahmad who is now by universal verdict awarded a most conspicuous place in the list of the benefactors of the country. Born on the 17th April 1817 at Delhi, Syed Ahmed was the grandson of the prime minister of Akber II while his

father, Mir Taqi, was also a high official at the Mogul Court. Being deprived at an early age of fatherly protection, he was brought up and educated at home in Persian and Arabic by his mother who like so many Mohamedan ladies spoke two or three languages and possessed a rich knowledge of oriental poetry. Much against the wishes of the family he, at the age of 20, entered the service of the East Indian Company and in 1847 became the *Sadar Amin* of Delhi and it was at that period that he found singular opportunities for exploring the buried past and for writing the Archaeological history of Delhi. In recognition of the ability he displayed in these researches, he was honoured with a fellowship of the Royal Asiatic Society and given the title of Nawab Jawadud-Dowlah Arif Jung by the Mogul sovereign.

NUTINY AND AFTER.

At the time of the Mutiny he was stationed at Bijnore where by his courage, devotion, cool resource and extraordinary influence over his countrymen, he rendered heroic services in saving the lives of the British residents—men women and children—at a great loss to himself. In the words of Sir John Strachey no man ever gave nobler proofs of conspicuous courage and loyalty to the British Government than were given by him in 1857 and no language that he could use would be worthy of the devotion he (Syed) showed. In the way of reward, Syed Ahmed was offered a rebel chief's jagir yielding an annuity of Rs. 1½ lacs but as his conscience did not permit him to accept it, he was granted a pension of Rs.200 per mensem for two generations. After the Mutiny, Syed Ahmed was of considerable service to his co-religionists in rescuing them from the official wrath and wrote earnestly and successfully to vindicate the character of the Moslems who were accused of disaffection in consequence of an utterly erroneous view of the teachings of Islam. With considerable boldness and eloquence, he approached the public with a pamphlet entitled "The Causes Of The Indian Revolt" which was subsequently put into English by Sir Auckland Colvin and it produced an admittedly strong impression on the minds of the governing class. He analysed these causes into 5 heads (1) misapprehension of the intentions of the government (2) the passing of laws and regulations objectionable and ill suited to the country (3) ignorance of the government with regard to native wants and grievances (4) lack of sympathy between the rulers and the ruled (5) the bad management of the army under which head he includes the paucity of English soldiers in the

country. In addition to this he mentions the non-admission of Indians to the Legislative Council. The experience of later years has proved the validity of the contentions of the author and it still retains an instructive store of information for the ruling class.

His Educational endeavours.

But that which makes the life of Syed Ahmed chiefly memorable is his labour and ultimate success in the cause of Mohamedan education, in raising the moral and social standard of his co-religionists and in effecting an *approchment* between the government and all classes of natives. His first attempt at education was the foundation of a school at Moradabad in 1858. Five years later he founded another at Ghazipur together with a Literary Society for translating into Urdu European books both those of scientific and those of purely literary interest. Transferred to Aligarh he put his Literary and Scientific Society, the patron of which was Duke of Argyll, on a permanent footing and utilized the leisure his duties allowed him in literary pursuits the products of which by that time were History of the Mutiny in Bijnore, Commentary on the Bible, Correction of Ain-i-Akbari and a vigorous reply to Dr. Hunter's "Are the Mussulmans Loyal?" In recognition of "his continuous and successful efforts to spread the light of Science among his countrymen", he was presented by Lord Lawrence at a public Durbar held at Agra in 1866 with a gold medal.

In England.

On his transfer to Benares as *Principal Sadar Amin*, he set out in 1869 at the age of 52 for England accompanied by his two sons one of whom (Syed Mahmood) he entered at Cambridge. Every minute of his 17 months' stay in England was profitably utilized in examining the machinery of Oxford and Cambridge and in writing the Essays on the Life of Mohamed. While he was there he was decorated by the Duke of Argyll with the C. S. I. and was received by their late Majesties Queen Victoria and King Edward, then Prince of Wales, at their levee's.

THE FOUNDING OF ALIGARH COLLEGE.

Being a man of extensive culture, though lacking the advantage of English education, he early grasped the necessity of making his fellow Moslems acquainted with the results of modern Science and art. Immediately, therefore, on his return to India, he definitely committed himself to the task of educational revival. Both from the pulpit and the press he exhorted the Moslems to eat of the tree of knowledge but no where was his zeal more misunderstood than among his own co-religionists who denounced him as endeavouring to destroy the faith of Islam by the introduction of the poisonous science of the West This did not, however, deter him from combating their prejudices and in the teeth of opposition, misrepresentation and the continual censure of the priesthood of Mecca and India, Syed Ahmed's resolution and perseverance to triumphed and the M. A.-O. College was opened on 24th May 1875. The foundation stone of the building was laid by Lord Lytton in the following year when the founders informed His Excellency that their ultimate intention was "to raise the College to the status of a University the sons of which shall go forth throughout the length and the breadth of the land to preach the gospel of free inquiry of large hearted toleration and of pure morality" Although primarily designed to meet the requirements of the Moslems, it is open to all races and creeds and is now recognized to be the best residential institution throughout the country on the model of the great Universities of England with over 1,000 boarders attending from all parts of India and even from Persia, Arabia and Constantinople. Endowed as the College is with so many glorious possibilities, it has proved a veritable lode-star to draw to it visitors from amongst the rulers of India and even from Royalty itself. Ere long, it is hoped, "it will become the Cordova of the East and that in the College cloisters the Mohamedan genius will discover and work out that social, religious and political regeneration of which niether Stamboul nor Mecca afford a prospect."

PUBLIC LIFE.

Retiring from the government service in 1867 Syed Ahmed settled at Aligarh to devote all his time to the interests of his College. He toured far and wide enlisting the sympathy and support not only of philanthropic Englishmen and broadminded Hindus but what was most important of the late Sir Salar Jung, of the Nawab of Rampur and of the most prominent sons of Islam from Patiala to Dacca. From the years 1878, to

1883, he sat on the Imperial Legislative Council under Lord Lytton and Lord Ripon and was the first Indian to have introduced private bills. His speeches on the Deccan Agriculturists Relief Bill and the Compulsory Vaccination Bill show vividly the great depth of his information and of his great intellectual gifts.

Both as a Councillor and as a member of the famous Education Commission of 1882 and the Public Service Commission of 1887, he rendered remarkable services to the Country; and it was he who strongly advocated the retention of the Statutory Civil Service. The founding of the Mohamedan Educational Conference which has played so active part in the diffusion of knowledge among the Moslems, was another benevolent work that Syed Ahmed did for his co-religionists while *the Tahzeebul-Ikhlaq* of which he was the Editor and the founder proved to be a "Spectator" for the Indians.

For two years Syed Ahmed carefully watched the movements of the Indian National Congress but when he found that it was not moderate and reasonable in its aspirations and hopelessly careless about the interests of the minorities, he strongly warned his co-religionists that participation in the agitation preached from the Congress pulpit was detrimental to their interests and ever since that time the Moslems have not only unanimously kept themselves aloof from the Congress but have been the staunch supporters of the Government at all times. He was created a Knight Commander of the Star of India in 1888 and in the following year received the LL.D. degree of the Edinburgh University. Sir Syed Ahmed Khan died at Aligarh on March 28th, 1898, leaving to posterity an everlasting monument of his zeal, noble patriotism and self sacrifice in the shape of his College that he nourished so well.

Aligarh Association, Cambridge Branch.

Farewell Dinner to Mr. A M. Khwaja.

The Cambridge branch of the Mohammedan Anglo-Oriental College Association (Aligarh) gave a farewell dinner on Wednesday night at the University Arms Hotel to Mr. Abdul Majid Khwaja, who for two years acted as Secretary of the branch. Mr. Khwaja, who graduated from Christ's, and was called to the Bar last month, is leaving England shortly for Aligarh. Major Syed Hassan Bilgrami (a trustee of Aligarh College) came from London to preside at the dinner, and he

was accompanied by Mr. Syed Hossain and Mr. Syed Mahmud. Among the guests were Mr. Henry Jackson (Downing), Mr. A. J. S. Macdonald, Mr. S. B. Redman, and Mr. A. Rought Brooks. The members or the branch present included: Messrs. S. S.Ashraf, S. A. Aziz, M. S. Ansari, S. M. Ahmad, A. K. Basit, M. A. Beg, H. M. Bux, S. M. Hasan, M. A. Rashid, S. M. Sulaiman, A. K. Shamshad, T. A. K. Sherwani, S. M. Mir, Ch. Wali-Mohammad, and S. D. Kitchlew (the Hon. Secretary).

Mr. Jackson proposed the "M. A. O. Association," first paying a personal tribute to the guest of the evening. If Mr. Khwaja were granted health in his new sphere of life he would win there the high esteem he had gained from everyone who knew him in Cambridge. The great college at Aligarh, continued Mr. Jackson, he always regarded as the finest child that Cambridge had produced. (Applause.) He doubted whether there was in the rest of the world an institution that had so completely assimilated the ideals that were held so precious at Cambridge. That was due in part, no doubt, to the long succession of Cambridge heads the college had had—men like Beck, Morrison, Archibold, and Harold Cox. (Applause.) So long as Aligarh continued its high traditions there was no doubt of its ultimate success. He believed it was destined to be the great premier educational institution of India, and that the time would be when Aligarh would not be a college but a university. (Applause.) Then at last, added Mr. Jackson, we shall be able to say that Cambridge has got a serious rival. (Laughter and applause) Aligarh had been fortunate in its ideals, fortunate in its heads, and in the men who have represented it in England. The Chairman that night was a member of a great family who had done much for Islam. He and his two brothers formed three members of a family that it would be difficult to rival in the history of India. Then there was the Right Hon. Ameer Ali, upon whom on Monday last the Senate of the University decided to confer the honorary degree of Doctor of Laws. Among the great roll of distinguished men who had received that honour, not one had more fully deserved it than Mr. Ameer Ali. (Applause.) He was a great jurist, a great Indian, and a great man.

Mr. Kitchlew Hon. Secretary of the Cambridge branch, responded. Aligarh was founded, he said, when his community was in a deplorable state, socially and educationally. The voice of the founder was as the voice of one crying in the wilderness, but because that voice was sincere it was heard, and

so it was that Aligarh had become the centre of all Mohammedan activities and thought. (Applause.) Mr. Kitchlew paid a tribute to the proposer of the toast for the help and encouragement he was always ready to extend to Indians in Cambridge.—Mr. Bux also briefly responded.

Mr. S. M. Sulaiman proposed the toast of the evening—"Our Guest"—a task which he described as an honour and a pleasure. It was impossible for him to enumerate the services Mr. Khwaja had rendered to the Association, or the untiring energy with which he had worked while he was Secretary of the Cambridge branch. But he did pay his humble tribute to that work, and he was sure he was voicing the feelings of everyone present when he hoped that his learning and culture and his patriotism for his Alma Mater would not be lost to Aligarh. (Applause.) There was something greater and more important, however, than Aligarh, and that was the condition of the Moslem community of India. (Applause) India was confronted with the greatest problems, social and educational, for the solution of which they looked with hope and confidence to the younger generation, prominent among whom was their guest that night. Upon him and men like him lay the duty of avoiding the evil influences which beset the path of reformers. Mr. Khwaja's residence in England had helped to formulate and temper his opinions, and he had, no doubt, that he would justify their high hopes and expectations. He wished Mr. Khwaja a happy voyage home, and a happy and distinguished career. (Applause.)

Mr. M. A. Begg supported. The self-sacrificing work of Mr. Khwaja formed an excellent example for future secretaries of the Association. (Applause.)

Mr. Khwaja begged to be excused from replying at length to the kind things that had been said about him, for he was quite unable to find words adequate to express his feelings at the honour done him. He thanked Major Bilgrami for coming from London, and Mr. Jackson for the deep interest he had taken in the Aligarh Association. The time he had spent in Cambridge, and in the company of many of those present, had been the happiest time of his life. That was the impression he should take away with him. He excused himself from saying more, on the ground that the feelings of his heart were too great for expression.

Mr. Wali-Mohammed proposed the health of the Chairman. Major Hassan, he said, was a sort of foster father to Indians in

England. (Loud applause.) He need not remind them of his qualities, of the services he had rendered to the Mohammedans of India in general and to Aligarh College in particular.

The Chairman, in reply, thanked the proposer for his kind words, and the company for their reception of them. Alluding to their guest, he said he was one of those who had made the best use of their time in Cambridge. He had known Mr. Khwaja for a long time, and in his opinion he had a great career before him. He hoped that he would grace his Alma Mater, Aligarh, as a teacher and professor.

Mr. Syud Hossain, as the latest arrival from Aligarh, made a brief speech, after which the more formal part of the proceedings closed.

On April 21st Mr. Khwaja was entertained by the M.A.O. in London, at the Piccadilly Hotel, where the Right Hon. Ameer Ali presented him, on behalf of the Association, with an autographed copy of his great work, "The Spirit of Islam."

The Historical Society.

During the last month two meetings of the Society were held—one of the Indian Section, the other of the General Section. Mr. Towle the President of the Indian Section, in the absence of Dr. Horovitz, was in the chair on both the occasions. In the first meeting Mr. Nooruddin read a paper on "Jaunpur" while in the other Mr. Mohd. Fakhruddin read a very interesting one on "Saladin." The meetings were well attended and the discussions lively and the students take keen interest in the work of the Society. The following 8 new "Associates" have been elected.

Mr. Aziz Ahmad Khan	Mr. Fariduddin Ahmad.
,, Nazir Husain	,, Fazlur Rehman.
,, A. Alavi	,, S. Mohiuddin Ahmad.
,, S. Azimuddin	,, Nazir Ahmad Abbasi.

MUSHTAQ AHMED KHAN,

Honorary Secretary.

The Hockey XI Tour.

It is with great pleasure that we record the rapid progress the Club has made in so short a time since we know that a few years back hockey was not the Aligarh game. So far cricket has been the only mighty contributor to the Aligarh fame but of late the interest evinced in the game by the students and some of the members of the staff, has been so great that hockey has really become a serious rival of the Cricket Club. Our success in the last as well as in the present year bears testimony to the fact, and we believe we have got a very bright future before us The account of our latest successful encounters at Calcutta will, therefore, be found not only interesting but creditable to us.

Early in April we entered the Beighton Cup Tournament but being unused to playing on turf and to the heavy dusk of Calcutta evenings, we laboured under two distinct disadvantages. We had to contend with many opposing forces and although we were successful in most of our encounters, our energies were greatly distracted and there is no doubt that under ordinary circumstances we would have made a much better show. The first match we played was against the Rangers—one of the best teams in Calcutta. Their forwards were particularly good and combined well. The game was even and very interesting and was watched by thousands of spectators with the keenest interest and although it was a draw, we had the best of it throughout.

Our second encounter with St. Xavier's College was a one-sided game and practically a walk-over. We won it by 3—1.

On the third occasion we played against the Medical College. Our defence was playing a really useful and vigorous game. We won by 2—1.

The last and the most amusing trial of our strength was against the Customs Club—the best team in that part of India and the holders of the Cup for the last two years. The game was exceptionally fast, and hotly contested from start to finish. During the first-half the Customs had the best of the game, scoring all the three goals in it. But in the second-half a change came and the tables were turned. Our forwards displayed good combination and scored two goals in rapid succession. To quote the words of "*The Empire*" "the Customs citadel during the last 15 minutes was subject to a regular bom-

bardment." But fortune seemed to favour them and we, most unfortunately, missed several sure shots and consequently lost the game by a narrow margin of 2—3.

There was a great deal of uncertainty about the third goal which was scored by the Customs. From a penalty bully in our circle the ball went out behind the goal line. The Referee after some hesitation gave a goal against us. It is imagined that it was for some further infringement. Anyhow we think that we can honestly claim that it was very hard luck to be defeated in such an uncertain manner.

Our sincere thanks are due to H. H. the Nawab of Murshidabad and Haji Bux Ellahi Sahib for their having so very kindly provided us with boarding and lodging; and to our friends and old boys of the College, Nawabs Mohiuddin and Moinuddin Mirza, for their many kindnesses which they showed towards us during our stay at Calcutta.

NURUDDIN, *Captain.*

The Riding School.

On my return from Mecca, I found a significant decrease in the number of the members—the increment in the charges being the chief reason. But I am glad to report that the reduction in the charges, has once more made the school attractive and there are now about 30 members on the roll. To popularize it further, it has been arranged to have occasional excursions. The last we had was "a paper-chase" on the 25th May 1910. The party included the President, Mr. Tudor Owen, Dr. Saiduzafar Khan and Dr. Parr.

The President and myself started off as "hares" ten minutes earlier than the "hounds." We rode at full gallop towards the fort and used all tactics for putting off our friends—the enemies. Crossing the O. R. R. line near the Polo ground we gained the school in perfect safety Three minutes later the "hounds" joined us in a forlorn condition only to augment their vexation. The "chase" was highly delightful and I hope to organize similar excursions in future also.

The School possesses ten animals and we stand in urgent need of some more. We are, therefore, very anxiously expecting the promised gifts of the Nawab Bahadur of Dacca and H. H. the Aga Khan. The thanks of the members are due to Mr. Towle the President for the interest he takes in the institution.

AMINULLAH KHAN,
Captain.

The Nauchandi Fair of Meerut.

To the east of Meerut city, there is an extensive and level tract of land known as the Nauchandi Plain. It is connected with the city by a good metalled road, which continues up to Hapar, a tahsil of Meerut District. It is said that in very old times there was a temple of Nauchandi Debi on this plain. But Qutbuddin destroyed it and erected on its site a tomb in memory of a mendicant. This plain forms a scene of a great fair which is held annually at the end of March or the beginning of April. This fair has its origin in a religious ceremony in honour of the new moon, which lasted for two days only In 1880 A. D. this period was extended to 7 days, but gradually it began to assume an aspect of more general utility. Later on a Government horse-show was added and a committee set on foot for the encouragement of manufactures and agriculture. From that date the fair has grown in importance and popularity. It is managed by a general committee presided over by the Magistrate and Collector and consists of two parts, the exhibition and the shops of the private traders. In the exhibition there are four departments, each managed by a sub-committee, and prizes are adjudged in each class. Department A is the horse-show, which consists of nine classes. Prizes amounting to Rs. 1,600 are given by the Government and other prizes to the value of Rs 900 are awarded from the fair fund. The average number of horses brought to the fair is about 1,700 or 1,800. Department B comprises cattle, agricultural product, implements and ploughing matches Department C is a flower and vegetable show, and Department D consists of manufactures. Special prizes for the encouragement of various kinds of industries are also awarded for penmanship, drawing and poultry. Horse-racing and Sports for the boys of all Schools of the District are also held in connection with the fair. The grandees of the district usually occupy tents within the fair grounds, and the fair is largely visited by persons of all ranks, including shopkeepers and exhibitors from all parts of India.

Meerut. S. I. H. ZAIDI.

The Sultan Saladin.

Providence is not very lavish in bestowing an everlasting charm and deathless beauty on the life and life-work of all those who have acquired greatness or have been forced into it only to be faded into insignificance as soon as their real worth is exposed to the critical eye of the historians. It has been the lot of only the favored few, whose numbers may be counted on one's fingers, to have attained the highest pitch of greatness and their names perpetuated down to posterity with mark, respect, and confidence. Saladin or more properly Salah-ud-din is one of a striking example of one who rose very high not because he laboured hard to climb, but principally because his natural parts were considerably above the average. Though unfortunately it has been his sad lot to emerge from the floating mists of time in many varied colours, from the blood-stained and the hypocritical usurper to the greatest hero and deliverer of the *Muslim Empire, yet his splendid actions and colossal* achievment, his well-bred manners and strong character, his devoutness to his faith and liberal treatment of non-Muslims are all things sufficient enough to place him among the galaxy of giant men of the realm of greatness. With all respect for the disparaging remarks of Lane-Pool and the black and dreadful colours in which the subject of our sketch has been painted by several others, with all respect for the humourous words of Macaulay, about the idiocy of the biographer, I have the boldness to say—not expressing an extravagant adulation, but pure, plain and simple truths, that he was among the rarities in the world of action. To estimate the real importance of his character, to fix his position among the heroes of the world, it is very necessary to make reference, ample reference to the past history of the Muslims along with the current of affairs under which the renowned adversary of Richard Cure De'Lion shaped his career.

Islam just after its inception in the desert of Arabia with its wonderful electric force spread itself so quickly all over the Western Asia, nay, even as far as the distant Europe, as if some spark had fallen from the blue and set the explosive sand into a conflagration. It was not a conflagration of destruction and devastation, it was of advancement, improvement and progress. The gloom and darkness that had, then, settled upon the world were dispelled instantaneously after its birth, development supplanted deterioration and degradation made room for improvement. A congeries of warring tribes and clans were consolidated into a nation under the influence of one Idea. Cities

were embellished with beautiful buildings; virgin soil and unbroken field became fertilised by improved methods of cultivation. But alas! the flaming zeal with which the Arabs had carried their arms, like a rushing fire, to the desert of Sindh in the east and the fertile plains on the bank of Guardalquivei in the west had not availed itself to keep together in a well-knit organisation the vast empire so amazingly acquired and so suddenly attained. An empire extending over remotely distant provinces could not longer be held in strict subjection to a central government issuing its mandate from the closet-durbar of Damascus and Bughdad. Deteriorating and disintegrating influences had set in; the state of their culture became deplorable, the condition of the people worse, and machinery of the administration pitiable. During this time of totter and decay, the Turks came to the rescue and delivery of the sinking nation. But their attempt to put a new life into the expiring zeal and cold blood of the Muslims were of no avail. Hardly half a century had elapsed after their conquest, when they had also to bow before the cold decision of the Time; the vast fabric, they had so splendidly planned and so skilfully maintained, were split into fragments. The sorrowful death of Malik Shah, the greatest king of Seljuke line, closed the series of Capable men, and the vast empire soon slipped into feeble hands of his sons, whose embecility and timidity, gave tremendous advantage to the slaves who were imported by him for the defence work. The Seljukes were hoisted with their own petard. The 12th century saw the greater part of the Seljuke empire in the hands of petty sovereigns who had risen from the ranks of Memlukes. One Imam-ud din Zungi, son of a slave of Malik Shah set up a government at Mosil and extended it towards Syria and Mosopotamia. On his death his sons divided the government—Nuru-ud-din Zungi took Aleppo, while Saif-ud-din, Mosil.

Under these portentous clouds and dark days, political chaos and moral confusions, Saladin shaped his career.

He was born in Taqreed in 1137, the son of Najmud-din Ayub, a Kurdish Officer in the employment of Bughdad Caliph and afterwards of Atabuk Zungi of Mosil Dim mists of obscurity hangs over his lineage line. We know so far that he was a grandson of one Shadhy son of Marwan, a close friend of the Greek Bahroze, who rose from slavery to the high office of the Persian Court. He passed his early life with his father in Balbek and Damascus. He learnt with him the holy Quran, Arabic Grammar and the elements of rhetoric and poetry and theology. With this poor and meagre education that well-

known Champion of Islam, Saladin, equipped himself for the great task of guiding the fate of Sarsanic Empire and steering its ship through stress and storm to the calm anchorage of peace and progress. Oh! Great men have inborn genius in them! As to what he did and how he passed his early life, historians maintain an exasperating silence; so much we can say that he loved a life of retirement. His youth was entirely undistinguished, and his uneventful youth might have gently passed into a tranquil old age, and Saladin might have remained Salah-ud-din of Damascus with a name too obscure to be Europeanized, had not his uncle Shirrukh undertaken the memorable expedition to Egypt in which the future Sultan of Moslems emerged from his voluntary retirement and stapped boldly into warlike operations to enlist himself in the rôle of Champion of Islam With his uncle, he distinguished himself at the battle of Baban and the defence of Alexandria. His succession to the Vazarite of the Fatamide Caliph at Cairo on his uncle's death in 1169 was due, no doubt, partly to his kinship, but chiefly to the belief of the Egyptian Court inspired by his brave deeds in the battle field that Saladin, young and brave as he was, could only manage the disorderly and confused affairs of Egypt He devoted all his energies henceforward to establish a monarchy in which all the petty sovereignties should submerge into one big strong empire, strong enough to resist the high handedness of the neighbouring Christians. The difficulties and dangers that attended him in the performance of his mission, and the way in which he overcame them are all materials, sufficient enough to work upon the estimate of the character of that noble vizire. As soon as he was installed to the Vizirite of Egypt, he looked through and beyond the clouds of adverse circumstances by which men are so easily blinded and dispirited, and fixed his eyes on the main chances and essential condition of success. Though "a sea of troubles" had encompassed his position, yet he saw the calm and open water that was to be reached by skilful navigation. So long as he could keep his vessel's head straight neither wind nor waves could wrench it from his hands. His position in Egypt was curiously incongruous. He was at once the Prime Minister of the Fetamide Caliphs of Egypt and Lieutenant of the king of Damascus who owed allegiance to the Abbaside Caliphs of Bughdad. With the admirable inconsistency the two names were included in the same Juma prayer sermon. The anomaly would have to be abolished; so when Al-Azeed, the Caliph was dying, he quietly restored the Spiritual Authority of the Bughdad Caliphate. He strengthened his position by substituting his own father and brother in the place of suspected officers of the

Court. A rising of the Caliph's black troops was repressed after some hard fighting in the streets and the Soudanese were banished to Said where rebellion smouldered for several years. Hardly was the Negro revolt checked, when a still more urgent danger arose. The Christians were not slow to grasp the significance of the change in the political kaliedoscope of Egypt. Accordingly in 1169 Saladin had to meet the most formidable attack at their hand, but he proved himself too strong for the Christian arms. He at once repulsed them and followed up his success by a raid into Palestine. The result of these successes against the Christians brought Saladin much renown among the Egyptians. After the death of the Caliph, Saladin became the virtual master of Egypt, ruling until the death of Nur-ud-din as his Viceroy and afterwards an independent sovereign. In 1174 Nur-ud-din his suzerain died leaving only one son, named Malik Saleh of barely 11 years of age; and upon his death, Saladin became the most powerful ruler between Bughdad and Carthage. Mere personal ambition would have led most men in Saladin's position to take advantage of the weakness of his suzerain's son. But to ascribe any such motive to him would be only to misread his character. Unless he could persuade himself that the general interest of the Saracens required his intervention, he would hesitate to agrandise his power at the expense of one with whom he was nearly connected and whose father had once been his lord and benefactor. But alas ! the state of Syria left him no other alternative than to interfere in its affairs, unless he were content to look on the kingdom that was laboriously built by Zangi and his sons falling peacemeal to rival Amirs. Chaôs and confusion reigned. Disorder and anarchy prevailed. The minority of Saladin greatly gave cover to the wire-pulling and surreptitious intrigues of his father's vassals and courtiers. Their diplomacy and intrigues compelled Saladin to write in stern language, warning them against treachery and threatening them that he would himself come to Damascus if they did not mend their character. "If Nur-ud-din" said he, "had thought any of you capable of taking my place or of being trusted as he trusted me, he would have appointed him to the Government of Egypt, the most important of all possessions. I perceive that to my heart you have arrogated to yourself the care of my Master, the son of my Master. Assuredly I will come to do him homage and repay the benefits of his father by service which shall be remembered forever and I shall deal with each of you, according to his worth, specially the abandoning of the defence of King's dominion." On receiving this letter one Gumushtagin hurried off to Alleppo taking Malik Saleh with him and leaving Damascus

exposed to the Frankish attack; upon this numerous lords of Damascus, jealous of the position of Gumashtagin appealed to Saladin to put matters right. He waited for no second bidding, but taking only seven hundred horsemen rode straight across the desert of Damascus and took its possession in the name of Child-King whose Mamuluke he still professed himself to be and whose sovereignty was formally attested by prayers and coinage. From here he wrote to the young Atabak a respectful letter containing his homage and the assurance that he had come to Syria only for his suzerain protection. The answer which was drawn up by his enemy contained, instead of thanks, accusation of ingratitude and disobedience. Enraged at this, he marched towards Aleppo where Nuruddin's heir imprudently shut the gate at his face and even went so far as to assassinate him by means of emissaries. Saladin's protestations of loyalty were of no avail. Alleppines at once flew to arms against him. "God is my witness," exclaimed he, "that I wish not to come to arms; but since you will have it, so they shall decide." The iron arms of Saladin defeated them and the city fell into a hopeless disorder. Saladin once more attempted to come to an amicable arrangement with Malik Saleh and offered him in a respectful letter Hammah, Emessa, and Balluk on the condition of holding Egypt and Damascus as his Lieutenant. Malik Saleh haughtily refused the offer. In a battle which followed, the combined forces of his uncle Saif-ud-din Ghazi of Mosil and his own were defeated. A second victory of Saladin at "Furkimasis wells" over Saifuddin himself ended in a total rout of Mesopotamies and a treaty of alliance was drawn up by which Saladin was recognised as Sovereign over all the countries he had conquered from Egypt almost to the Euphrates. Now for the 1st time Saladin asserted his independence and proclaimed himself king. In 1177 he was prayed for in all the mosques of Egypt and Syria as the Sovereign Lord and he established at Cairo mint of gold coins in his own name—Al-Malikun-Nasir Ali Yusaf-bin-Ayub. His assumption of Royal prerogation received the gracious sanction of the Caliph of Bagdad who sent him the customary Pontifical diplomas and robes of honour as "King of Egypt and Syria."

An interval of six years passed peacefully during which Saladin had to look after his administration and ministering his troops. Organisation of his wide dominion and the fortification of Cairo occupied much of his time. The walls were repaired, new extensions were laid out and the building of the Citadel was begun. The founder's inscription may still be read over the old "Gate of the Steps" Babul Modarraj. The famous "Well of the winding stairs" 280 feet deep still

called Bir Yusuf was excavated in the solid rock by Karakash under Saladin's order. His name is still associated with the great canal of upper Egypt known as Bahr Yusuf. But perhaps none of his innovations had more permanent influence than the Madrasas he established in different places. Hitherto, there had been no theological classes at Cairo beyond the ordinary elementary schools Almost the only lecture that could be attended was given in the old mosque of Amir. He founded several colleges of theology at Alexandria and Cairo. Ibn Jubair, the Moorish traveller says, that there were many colleges established by him at Cairo the most important of which were Madrsai-Nasiria-wa-Sharifia. Colleges, public libraries, Scientific institutes richly supplied with books and mathematical instruments, and a large professorial staff were established. Saladin was greatly helped in all these things by his learned and devout servant Qadiul-Fadil, an Arab of Ascalon.

Even during the interval of six years' peace Saladin had several brushes with the Franks, though a treaty had been concluded between them in 1175. Treaties with the soldiers of the Cross were then more than useless so long as they doctrine prevailed in the Christendom that "no faith need be kept with the infidels." The Franks in direct opposition to their promise by that Treaty forayed Damascus and Albaine and Saladin retorted them by invading Jerusalem ; but alas ! elements set their faces against him, famine and heavy rain wrought havoc in his army and they soon dispersed. It was the 1st and the last defeat which that noble Sultan' of Egypt had to suffer at the hands of the Christians. It does not in the least mitigate the heroic qualities of the renowned Sultan ; since it was only through accidental circumstances that he sustained this glorious defeat (I should say) Saladin was not the least defeated and he was not slow in reviving his energy, so with his Characteristic ardour and zeal in less than three months, however he was again able to take the field with a fresh army and in 1179 won a brilliant victory over the King of Jerusalem at Margion. King Boldawin of Jerusalem pressed severely by Saladin's strong arms prudently proposed a truce which the latter readily consented. Therefore the holy war ceased for a while.

Saladin's power had now made itself felt as far as Asia Minor. He was admitted Chief of the Saracene rulers from Euphrates to the Nile and was invited by other princes to act as arbitrator in their disputes. This high position he always used for a noble purpose. He brought about a general peace

among all people he could influence. On the 2nd of October 1180 he presided over a memorable Congress at which the princes of Masopotamia, Sultans of many places and King of Arminia set their seal to a solemn fact by which they bound themselves on (oath) to keep peace with one another. But all these treaties were made only to be broken. The death of Narudin's son, King of Aleppo, broke the dull monotony of peace and the perfidious negotiations of Masopotamia and the Franks opened the way. Saladin at once left Cairo in 1182. After some engagements with the Franks and unsuccessful siege of Birrut he marched into Masopotamia. By a treaty the whole of Northern Masopotamia and part of Kurdistan were permanently joined to his Empire. The object of his long and arduous campaign on the Tigris and the Euphrates had been attained. He had won allies instead of enemies on the Northern flank. All the great Barons of those parts came to increase the Moslem army, and the princes of Qangis' line, the Lords of Mosil, Sinjar and Jazria swelled the general muster with their vassals and retainers. Thus prepared and strengthened, Saladin entered upon his Palastinanian career. There had been provocation and reprisals for several years. In the year 1186 in violation of the truce existing between the Christians and the Moslems, the former attacked a rich caravan passing by his castle, massacred a number of people and pillaged their goods. The enraged Sultan demanded redress from the King of Jerusalem. On his refusal Saladin himself took in hand the work of punishment and vowed to kill the Truce-breaker with his own hand. Karak was at once besieged; further, Crusaders had to suffer a crushing defeat at Hitten near Tiberions which was followed by rapid conquest of Palestine. Saladin's army spread over the Holy land and the wole kingdom of Jerusalem with the exception of few castles was subdued in a month. Ascalon fell in a month and in October Jerusalem itself was capitulated on honourable terms. Tyre alone escaped capture in the first rush of Conquest. Guy-De-LuSignan King of Jerusalem who was in prison was soon set at liberty on his solemn word of honour that he would immediately leave for Europe. No sooner, however, did this Christian Knight recover his freedom than he broke his pledged word and collected a large army for the crusading forces. Moreover the fall of Jerusalem into the hands of Moslems threw Christendom in violent commotion and no stone was left unturned by the Christian ecclesiastical extremists in rousing the frenzy and caprice of the people and inducing the Christian sovereigns to embark on a holy war. "Palestine, says an English Historian, inspired alike the imagination the enterprize and the faith of the Western Christendom."

To recover what had been lost became the passionate desire of each knight, the ambition of every adventurer. The Pope issued a trumpet-call for a new crusade which would wash off every one's sin. Richard of England, Augustus of France, Frederick of Germany were the first to take up the Cross. "Saladin's Tithe" from every man was collected throughout the length and breadth of the Christian land. "The patriarch of Jerusalem" says Ameer Ali "whom Saladin had treated with much kindness perambulated the Frankish cities, with the figure of Messiah wounded by an Arab and thus excited the indignation of the ignorant Christians to the wildest pitch." In this manner they collected a large army for the help of the Franks in Palestine. As soon as Saladin heard of the movements of the Franks he had a Council of war called, and his own opinion was to attack them enroute. But he was dissuaded by the Amirs who advised an attack on the open ground before Acre. Now the first great battle that was fought between the Moslems and the Franks ended in the repulse of the Crusaders with a heavy loss. Saladin neglected to follow up his Victory and the Franks spent the winter in entrenching and strengthening their position before Acre. In the spring the reports of the approach of German Crusaders under Frederick Barebarossa' greatly disquieted the Saracenic Camp, but the Emperor was near fortunate to reach the goal. He was drowned in the midway in the river Kalicadnus. Discord then broke out among his men and a large number returned home. In 1190 Christians issued from their entrenchment and gave battle to the Sultan, but they suffered a heavy and crushing defeat and the field was heaped up by a mound of the slain and the wounded. The Crusaders lost their heart; two days later the arrival of Henry of Champuque put a new life into their cold blood and expiring zeal. He landed his troops without difficulty in the neighbourhood of Acre and formed a junction with the Crusaders already encamped there. Reinforcement of army poured in from the Pope and others, and with their help Henry gave battle to the Sultan who met them with an army ranged in good order. The battle continued for a long time eventually the Franks were driven back to their defence with great loss. With the advent of spring in 1191 the Frankish vessels of War returned with an enormous number. The King of France also landed at that time with an immense army. King of England soon followed him. So now the Crusaders were in overwhelming force. The Sultan unassisted by the Feudatories and enfeebled by war, pestilence and famine, found himself unable to force the Crusaders to raise the Siege. In their extremity, Mushtoob the Commander of the city betook

himself to Augustus and offered him the city on the condition that the Moslems should be accorded the same sort of treatment as they had extended towards the Christians Further he also promised to pay £ 200,000 for the ransom of several Moslem prisoners. They accepted the offer but some delay occurred in the payment, at which Richard was so much exasperated that he displayed a degraded depraved sort of chivalry by butchering many thousand innocent Moslems in cold blood. There was no more talk of peace and the King of England marched down the Coast with the intention of taking Ascalon and then striking inland for Jerusalem. "Saladin hung upon the Crusaders during the whole march," but after a defeat at Arsaf he was obliged to draw off his forces to Rancali. Richard attempted to march on the Holy land but the dissensions of the mixed Council of the crusaders and the increase in the strength of the Saracens, frustrated his designs. Richard retired disappointed to Acre. He saw opposed to him a man of indomitable and unceasing energy. Impressed with the personality of Saladin Richard became anxious for peace. He himself was tired of the fruitless, harassing and decimating struggle and was anxious to return to his disturbed dominion He accordingly made overtures for peace, the terms of which were that his sister, a widow of the King of Sicily, should be married to Saifuddin, Sultan's brother, that Richard should give for her dowry the cities held by him on the sea coast and that Sultan should give to his brother the cities he had conquered. Had Richard's priests allowed the treaty concluded, probably it might have been the means of bridging the yawning gulf that still divides Christendom from Islam. They raised an outcry against it; they threatened Richard with ex-communication. The latter being alarmed at this, changed his opinion, but he still carried on overtures for peace in a desultory manner. At last Richard was ill and the State of England urgently called for his presence so he pressed a conclusion that Crusaders should retain from Acre to Jafa and Jerusalem should be held by the Saracens, persons of either nation might go to the territory of the other without molestation or fear. "Thus ended the holy war," says Mr. Ameer Ali, "in which a number of human beings perished, thousands of homes both in the East and the West were rendered desolate, Germany ingloriously lost one of its greatest Emperors and France and England the flower of Chivalry." The result hardly justified the cost, the whole of Europe was drained of the species of men and money. The Emperor, the Kings of England, France and Cicily, Leopold of Austria, the Duke of Burgundy and many famous Barons and Knights of all nations had joined with the King and

the Princes of Palestine in their effort to deliver the Holy city and restore the vanished Kingdom of Jerusalem, to its highest pinnacle of glory; but the Emperor was dead, the Kings had gone back, many of their noblest flowers lay buried in the Holy land but Jerusalem was still the city of Saladin and its titular King reigned over a slender realm at Acre. On the departure of Richard, Saladin rested a while at Jerusalem and then proceeded to the sea coast to examine the State of maritime fortresses and to put them in repairs. At Jerusalem he built a hospital and a college under the direction of his secretary and biographer Bahauddin. He then returned to Damascus and remained with his family until his death which occurred on Wednesday 4th March 1193. Thus passed away one of the greatest and the most chivalrous monarchs the world has ever seen.

MOHD. FAKHRUDDIN,

IVth year.

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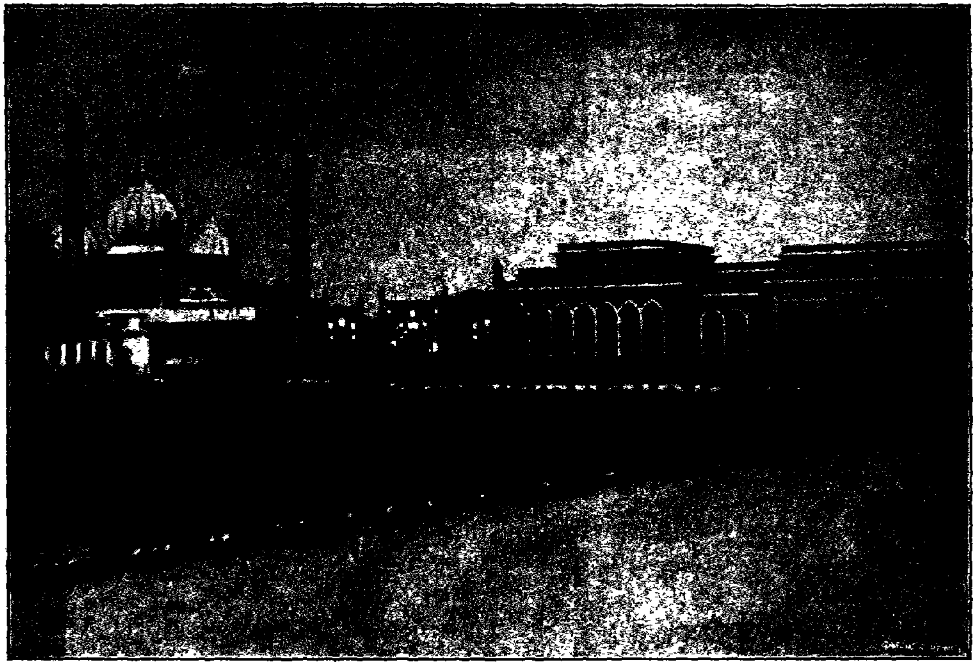
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M. A.-O. College, Aligarh.

The Aligarh Monthly.

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EDITORIAL.

IN this number of the Aligarh Monthly, we are launching out into a new venture On the first page, behold a photograph of the College. We modestly hope in future to produce in each number a photo connected with the College, sometimes a photo of an XI, sometimes of some interesting event

Let us now consider the results of the University Examination.

We will consider each examination by itself and amuse ourselves by working out the percentage.

In the M A out of six students, five passed The percentage is $83\frac{1}{3}$ Excellent '

In the B A out of 114 students 56 passed, in other words $49\frac{7}{57}$ per cent Who represents the fraction $\frac{7}{57}$ is not quite clear.

In the B. Sc out of 8, 1 passed. However as he obtained a 1st class, we will consider the average as raised considerably.

In the F. A. out 142, there passed 63, which works out at a percentage which we will leave to the industrious Mathematicians to unravel.

On the whole, the results are most gratifying. We can only say that if we had a bigger staff, and therefore smaller classes, there is no doubt every one would have passed.

As it is in the B. A. a new record, as far as the mere numbers of successful candidates is concerned, has been set up.

We welcome to the College our new Assistant Tutor. Peare Noor Hosain Sahib. His assistance on the Football field will be a great help to the College Football.

We are very glad to print the pleasant news that has just come to hand. The title of Nawab has been conferred on Khan Bahadur Muzamil-ullah Sahib. It is very gratifying to all those who know the strenuous work he has done for and the enlightened views he holds with regard to the College. We offer him our heartiest congratulations.

The College has now filled up again, and everything shews much more life than has been the case during the last two lethargic months. Hockey and football are drawing crowds of new devotees daily The cricket team has covered itself with glory at Naini Tal They won the final against the Worcesters in great style Details of the match have not yet arrived

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EMINENT INDIAN MOSLEMS.

2. NAWAB MOHSIN-UL-MULK

مرکو مہدی نے زندگانی پائی • جی کہو لے جزائی جانفشانی کہی
زندہ ہے تو چند روز فقط یہاں • جب مرگئی عمر جاویدانی لی

Thou in our wonder and astonishment,
Hast built thyself a life-long monument,
And so sepulchred, in such tomb doth lie,
That kings for such a tomb might wish to die—MILTON

OF all the heroes of Duty whose names are cherished in our land, Nawab Mohsin-ul-mulk occupies a station in the foremost rank. Duty was the foremost principle of his life and it was the guiding star of all his actions. He did not set before himself the pursuit of fame, glory or reward, but the performance of his Duty towards his nation and his God. His superb courtsey, his moral earnestness, his encyclopædic knowledge and his splendid gifts of oratory with which he drove his great convictions home to millions of his countrymen, all lead us to pronounce that the like of him can never be found—that the gap caused in our national life by his passing away must remain unfilled.

BIRTH AND EARLY CAREER.

In the historical town of Etawah on 9th December 1837, Mehdi Ali was born to Syed Meer Zamin Ali of the Syed Burah family, which enjoyed considerable reputation from the remotest period. He owed his vast learning which ornamented his career to the instructions of Moulavi Inayat Ali, the eminent scholar of Bankipur. Entering the service of the John Company on a meagre salary of Rs. 10 per mensem, he gradually rose by sheer force of his character to the Tehsildarship of his native town. Among the successful candidates in the Competitive Examination of 1863 for Deputy Collectorships, Mehdi Ali topped the list and was posted four years later to Mirzapur, where he performed his duties with such zeal and perseverence that he was announced by the Government to be " the ablest, the most industrious and the most scrupulous official in the whole province.

IN HYDERABAD.

At the special request of Sir Salar Jung I the services of Mehdi Ali were lent to Hyderabad State, where he served from 1874—93 with monumental success. As the head of the Revenue Department, he displayed extraordinary administrative capabilities and initiated the survey of the State. At the time of the dreadful famine of 1867 in Hyderabad, Mehdi Ali brought into play his great intellectual gifts, and as a result of his investigations, he compiled a graphic report of its causes together with a compendious history of the entire revenue system of the Nizam's dominions. The year 1884 saw Mehdi Ali installed on the *gaddi* of the Financial and Political Secretary with a monthly salary of Rs. 3,100 ; and the portfolio of the Secretary to the General Finance Committee was also confided to his care. It is gratifying to note that the first administrative report of the state was from his pen and that the idea of maintaining the Imperial Service Troops was first conceived by him. Before as well as after the death of his patron, Sir Salar, Mehdi Ali enjoyed the utmost confidence of the public. In view of his meritorious services of the state, the title of Nawab Mohsin-ul-mulk was conferred upon him by the Nizam, and it was by this name that he was known to the world during the rest of his life. His fame as a diplomatist was so established that by the express desire of His

Highness, he was deputed to England to settle some state affairs in which the reputation of the Nizam's Government was involved. To make a long story short, we content ourselves with saying that he creditably acquitted himself of the task. Towards the middle of 1893, when there arose intrigues at the court, Mohsin-ul-mulk honourably retired with a pension of Rs. 800 per mensem and went and settled at Aligarh to assist Sir Syed whom old age was now fast enveloping and remained his sincerest and truest friend to the last.

SECRETARY OF THE M. A.-O. COLLEGE.

The name of Mohsin-ul-mulk is particularly honoured in connection with his labours to ameliorate the condition of his co-religionists.

At the time of his succession to Md. S. Mahmood as the Honorary Secretary, the M. A.-O. College was buried up to the ears in debt, the salaries of the servants were in arrears, and every day a threatening mob of creditors beseiged the office with huge bills. It was Mohsin-ul-mulk who raised the College from total bankruptcy to its present flourishing condition and gave to the institution a national tone. The success he achieved in Sir Syed's Memorial Fund, the One Rupee Fund and particularly in his own "begging-tour"—we use the term in a good sense—is so unique that its adequate description can only be supplied by a study of "the stones"* at Aligarh. The Educational Conference bow to-day to the sacred memory of its late Secretary for the stimulus it received from him. In place of a tiny assembly of a few personal friends of Sir Syed, the Conference, through the exertions of Mohsin-ul-mulk, became a national institution and held its sittings during his life-time with dazzling success in distant towns, from Madras to Dacca and from Karachi to Calcutta. His tour to "the Silken East" undertaken in an absolutely shattered state of health, aroused a sense of awakening in the Burmese Moslems and focussed together the diverse energies of the members of the community. It is an open secret that the honour accorded to the College by the visits of King George V and his Consort—then Prince and Princess of Wales and The Amir of Kabul, was mainly through the influence of Nawab Mohsin-ul-mulk. The foundation of the Prince of Wales Science School and the institution of the Arabic Post Gra-

duate study at Aligarh are other improvements which place Mohsin-ul-mulk on a high pedestal. For the last seven years of his life Mohsin-ul-mulk remained "the unrivalled leader and the chief spokesman of the Moslems." His splendid courage when once convinced of the truth and justice of his cause was never more conspicuous than on the occasion of the Urdu-Nagri controversy of 1900, when he fought bravely in defence of Urdu. Because he organized the Memorable Moslem Deputation to the Viceroy in 1906, his memory will be perpetuated, as the founder of the Moslem League and the real benefactor of the country. In appreciation of his philanthropic services, the Kaiser-i-Hind Medal (1st class) was conferred upon him, though the honour was hesitatingly accepted. In later years he worked so strenuously that on more than one occasions his health completly broke down. Ignoring all warnings, he continued the performance of the mission of his life. He died in harness at Simla on 16th October 1907, after he had performed his last duty of thanking Lord Minto for the proper justice shown to the Moslems and had offered on their behalf his suggestions on the Reforms. His death which was acknowledged both by the Government and all the communities to be a serious public loss, cast a gloom over the whole country. In the words of the poet,

بول اٹھا یہ ساختہ جسمے سنا • زندہ ہوکر سید احمد خاں دی
۱۳۵۲ •

His mortal remains were brought to Aligarh and were buried in the College Mosque on the right side of Sir Syed's tomb.

CHOOSING A GOOD BOOK.

TO fall in love with a good book is one of the greatest events that can befall us. It is to have a new influence pouring itself into our life—a new teacher to inspire and refine us, a new friend to be by our side always, who, when life grows narrow and weary, will take us into his wider and calmer and higher world.

Whether it be biography, introducing us to some humble life made great by duty done, or history, opening vistas

into the movements and destinies of nations that have passed away, or poetry, making music of all the common things around us and filling the fields and the skies and the work of the city and the cottage with eternal meanings; whether it be these, or story books, or religious books, or science, no one can become the friend even of one good book without being made wiser and better.

Do not think that I am going to recommend any such book to you. The beauty of a friend is that we discover him, and we must each taste the books that are accessible to us for ourselves. Do not be disheartened at first if you like none of them. That is possibly their fault, not yours; but search and search until you find what you like

In amazingly cheap from—for a few pence, indeed—almost all the best books are to be had, and I think every one owes it as a sacred duty to his mind to start a little library of his own. How much do we not do for our bodies? How much thought and money do they not costs us? And shall we not think a little for the clothing and adorning of the imperishable mind? This private library may begin, perhaps, with a single volume, and grow at the rate of one or two a year; but these, well-closen and well-mastered, will become such a fountain of strength and wisdom that each shall be eager to add to his store. A dozen books accumulated in this way may be better than a whole library

Do not be distressed if you do not like time-honoured books, or classical works, or recomended books. Choose for yourself, plant yourself on your own instincts; that which is natural for us, that which nourishes us and gives us appetites is that which is right for us. We have all different minds, and we are all at different stages of growth. Some other day we may find food in the recommended book, though we should positively starve on it to-day The mind develops and changes, and the favourites of this year also may one day cease to interest us. Nothing better, indeed, can happen to us than to lose interest in a book we have often read, for it means that it has done its work upon us and brought us up to its level and taught us all it had to teach. PROFESSOR HENRY DRUMMOND.

MINUTES OF THE SCIENTIFIC SOCIETY.

PRESIDENT :—MR. H. B. DUNNICLIFF B. A., B. SC., F. C. S.

A meeting of the M. A.-O. College Scientific Society was held on the Graduate Lawn on May 18th 1910 at 9 P. M.

The President was in the chair.

After the minutes of the last meeting had been read and confirmed, Dr. Zia-ud-din Ahmed gave a lecture on "Halley's comet and it collision with the Earth."

Dr. Zia-ud-din introduced the subject by giving the opinions of the two schools of astronomy concerning the phenomena which attend such collisions and showed by quotations that, while one school holds that distructive effects are observed, the other maintains that no evil results can result. He pointed out that the latter opinion is the one whose truth is vouched for by the observations of trustworthy astronomers. A very interesting demonstration of the working of the Solar System then followed and the theories of Ptolemy and copernicus were explained. Some astonishing figures were quoted showing the enormous distances of the stars from the earth and how these distances are calculated.

Having given the meeting a general idea of the solar system, Dr. Zia-ud-din turned to the special subject of his lecture—Comets. The way in which these heavenly bodies move was shown by means of a magic lantern and then the orbit of Halley's Comet was dealt with in detail.

This Comet has been associated with many events in history, and reappears every seventy-five years. The superstitious dread with which people have regarded the appearance of these heavenly visitors was discussed, but all fear that any evil result would attend the visit of Halleys Comet this year must have been dispelled by the humorous way in which the lecturer referred to the lack of excitement which was characteristic of the previous occasions when the earth had been favoured by the attention of this particular Comet.

He explained that the Earth would probably pass through the tail, but that the latter consisted of matter in a state of such attenuation that its density was probably lower than the highest vacua capable of being produced in the laboratory.

Referring to the tail he said that the theory was not completely solved, but probably the comet was partly self luminous and party seen by reflected light.

In thanking Dr. Zia-ud-din, Mr. Dunnicliff said that he would try to anticipate a few of the most likely questions which would be put in the discussion. He explained the theory of the formation of the tail and gave reasons why some tails are straight and others curved. The composition of the tail as investigated by means of the spectroscope shows that the tail consists mainly of hydrocarbons for the spectrum is like that of a bunsen flame. The tail probably consist of a mixture of fine carbon particles in a mist of hydrocarbons and possibly some cyanogen The shape of the tail and whether it is always directed away from the sun or not depends upon whether the size of the particles constituting the tail is of such an order that the mechanical pressure of light exceeds or is less than the force of gravitational attraction. He pointed out that the tail is not a necessary adjunct to the Comet and that tails vary very much in shape. The tail of Halleys Comet is probably in the form of a long hollow cylinder.

A discussion followed, and Dr Zia-ud-din kindly answered the questions put to him After again thanking the lecturer the President adjourned the meeting.

It was a great pleasure to see some ladies present and the attendance was such that the Society must feel encouraged to hold meetings often. The college telescope was fixed up on the lawn and those who desired to do so had an opportunity of viewing some of the heavenly bodies.

A PUBLIC SCHOOL.

WE often hear the words public school and public school system in connection with English Education, so that it would perhaps be a matter of some interest, if for a short while we consider what is meant by a public school. It seems to me that the way to try to understand a new thing is first of all to see this new thing and then to try to understand it. Let us then imagine ourselves visiting an English public school and let us suppose that we have

arrived during the summer term. If we begin to look around, we shall probably admire the stateliness of the buildings. We shall see standing by itself the school Chapel where the whole school (masters and boys) assemble to begin the day's work by attending a short service. We would probably find, standing apart, also the following buildings :—The Science Laboratory ; the Swimming Bath : the Gymnasium ; the Racquet Court ; the Fives Courts ; the Workshop ; the Sanatorium ; and we would probably not fail to be impressed by the size and extent of the school playing fields, for most of the schools stand within their own grounds. Turning from the outside to the inside, we should probably be taken to see the School Hall, large enough to hold some 500 or 600 boys, the Library, the Drawing School, the Geography Room, and we should probably see into a class room. The latter we should find a spacious, comfortable room well equipped with furniture, with the light and ventilation thoroughly satisfactory, and the accomodation for the master in the shape of a desk, platform and room to move about, abundant. Black Boards, which all could see with ease and comfort, would be within ready access of the master, and he would be able to walk round his room with comfort if, he wished to pay individual attention to any one of his pupils. So much then for the buildings and class rooms ; let us turn for a while to the life of the school and see what the daily life really means. As it is summer time, the work would begin after morning chapel about seven o'clock and the first lesson would last for 45 minutes or so. The ringing of a bell would proclaim to the school that breakfast was ready, and there would be an interval of an hour, or an hour and a half for this meal when school would begin again and last for 2½ to 3 hours. Then in some schools there would be an interval from 12—1 until the the dinner bell rang. At 2 o'clock school would start again and last probably till, 4 o'clock. When after a short time for tea the whole school would assemble on the Cricket Ground either for Net practice or a pick-up as the case might be. Cricket would end about 7, and after that hour no boy without special leave could be absent from his Boarding House, and incidentally, it may be remarked that no boy from the beginning to the end of term may wander from the school grounds without leave. Between 7 and 10 the boys would have preparation and supper, and at ten would go to bed. Each boy would

proceed to his own Dormitory where he would be allowed 20 minutes to half an hour in which to retire. Discipline in these dormitories is maintained directly by Monitors, whose work is under the constant supervision of the House Master or his Assistant. The Monitors are allowed to stay up to 11.

Such then would be the daily life of an average public school boy. I do not mean to say that the hours of every public school are the same. It is rare indeed, for any two schools to have the same hours; what is the same is the system which turns out the same type of man. There is no slavish pattern which all must follow. All are journeying to the same end, but are wending their several ways alorg different roads.

We have seen the buildings—the place where the work is done We have caught a glimpse of the boy—the object of the work. Let us turn to the workers themselves and see what kind and manner of man it is that has the handling of this young life. If he is the right sort of worker, he will be very much interested in the welfare of the boys under his charge and will enter into the life of the school in no half-hearted fashion. Most of our public school masters are athletes, and they will probably be found playing in the school games once or twice a week. The masters who have the greatest influence over their boys are, as a rule, on quite friendly but not familiar terms with their pupils, but the boys would never on that account look upon such masters with anything but the greatest respect. The master would treat his boys in a perfectly courteous manner, but it would generally be found that on occasion the man who was courteous as a rule could be equally severe when necessary

He would probably be particular about his own dress and appearance, and aqually insistent on the tidy and orderly appearance of the boys under his charge. He would certainly consider it to be his duty to correct any fault he noticed in his boys, he would insist on truthfulness, he would express his disapproval of dishonest work in no unmeasured terms and would punish severely a boy found to be dishonest, he would insist on his boys being punctual, but he would not only preach he would also practise. His

work would not stop short with the mere expression of moral maxims, his own life and example would be the all important factors in influencing his class or house as the case might be.

In England as in India the school master is not highly paid on the whole, but if a man accepts a post in a school, he would feel himself in honour bound obliged to discharge all the duties of the post to the best of his ability. Moral instruction from a text book is of little value unless it is backed up by the example of real worth. It is probable that the convert has been influenced rather by the life of the missionary than by the words of eloquence that may have fallen from his lips.

In connection with the master perhaps a few words on discipline would not be altogether out of place. I do not think discipline can ever be maintained by rules which the master has learnt. Experience is the only means of help and a dogged persistence on the part of the instructor to be master of his class in every sense of the word. There will always be a struggle going on between a class and its master, until the latter has made it clear to the former that he is going to be obeyed. The power of enforcing discipline is difficult to analyse and almost impossible to impart. There are, however, certain features which it is easy enough to recognise as essential to the character of a strong disciplinarian. If a man is to maintain discipline, I think he will know his own mind, will be clear-headed himself, capable of prompt decision. He must be a master of detail, must have insight into temper and character. He must be absolutely just. What the Rugby boy said of Dr. Temple applies to all good disciplinarians. "Temple is a beast, but he is a just beast."

Discipline is not always agreeable to the school boy, but even when he winces under it, he prefers it to disorder and woe betide the unfortunate master, who is no disciplinarian. He will get no sympathy from his boys and little from his colleagues. It is always better for him to change his profession for he will never work under happy conditions if he is unable to control his class. It is always as well to remember when talking of discipline that it is not usually the best disciplinarians who set the most impositions.

There is another feature of school life which plays an important part in the development of the boy. It is the system of games. The school year, as is probably well-known, is divided into three terms, each of about 12 weeks in length. A term of 14 weeks would be considered long. The first term begins about January 20th, and ends about March 31st. When the school breaks up for the Eastern vacation—generally of about a month's duration. The 2nd term—the summer term, begins about May 1st and ends on July 31st, when there is another vacation of about 7 to 8 weeks. The 3rd term begins about September 20th and ends about December 20th, so that each school has something like 15 or 16 weeks holiday throughout the year.

What is then the term's work? To begin with, boys come back the day before the term begins. No boy could possibly be absent without some very special reason. From the beginning of term to the end of term he must remain at the school. Leave of absence during term, except for Cricket, Football or Hockey matches, if the boy happened to be a member of any of these XI's is of so rare an occurence as to be almost unkown. Boys and teachers alike know at the beginning of term what work has to be done during the term, the matches that are to be played, the sermons that are to be preached, and the examinations that are to be held, and every one sets himself down to do what is expected of him according to his ability. As a rule, nothing occurs during these months that has not been fixed before hand. The school then is a little world of its own, left quietly to itself, undistrubed by the events that happen in the greater world outside. The Headmaster and his staff are responsible for this little world, and it is only because they are left alone and undistrubed that they can be and are responsible. At the end of term masters and boys depart to their various destinations to enjoy a well-earned rest, eager again at the end of the vacation to return to a renewal of their work. For your true boy soon gets tired of the holidays and he misses the regular games in which he delighted at school and is glad once more to get back to his old haunts and his old play-fellows. And now for a word as to the games themselves and the influence they have over boys life.

Games are played according to seasons—thus, from January to March, Football, and towards the end of the

term, Hockey will be the games; in the summer term Cricket only will be played and possibly Tennis by the bigger boys when Cricket is not being played; and during the winter term Football alone is allowed.

Every boy unless he is forbidden by the Doctor to do so *must* play games and there is nothing more surprising to a foreigner than the enthusiasm with which English boys and men, for that matter, engage in all kinds of outdoor exercise. It may be that in England mental education is in some cases sacrificed to ambition for athletic distinction. But there can be no doubt that the advantages of playing games far outweight the disadvantages. The greatest advantage derived from games in the open air is the benefit to health, and the pleasure and health-giving power of games is not confined to boyhood. Those who at school have been fond of outdoor games will retain to the end of their life a liking for exercise and, with advancing years, the man who continues to take regular exercise is the man who generally gets most enjoyment out of life. But besides these good effects upon health and strength, games have other recomendations. The best of them teach courage, endurance, patience, presence of mind and create a feeling of *espirit de corps* where individual distinction must be sacrificed for the good of the side. Games, too, give valuable training in organisation and discipline. The members of a team owe implicit obedience to the Captain, if the team is to prove successful, and the Captain himself learns what the difficulties are of one who assumes a position of responsibility. He must select without fear or favour the best side, must give to each of his players the position in which that player will prove most useful to his side and must insist on absolute obedience to his wishes, even if he is likely to incur unpopularity on that account. The Captain who is afraid to be unpopular will prove a bad Captain; the Captain who does what he thinks is right may not be popular, but he will at any rate command respect. It is such training as this that fits boys to become, in after life, good leaders of men. One other phase of public school life I have not dwelt on,—it is the system by which in the highest forms or classes as we call them in India, some of the older boys exercise authority over the younger members of the school. It will readily be understood that only the most satisfactory boys will be chosen as monitors, perfects,

prepostors or call them what you will. These boys will practically manage the affairs of the school and there are many incidents of school life which a master does not hear of which are settled by the monitors—and all for the good of the school. Monitors have large powers which extend to corporal punishment, and they and not the masters are really the keepers of tone of the school. It is to them that the school looks for guidance and it seldom looks in vain; but there is no system in the world that is perfect and it sometimes happens that the monitors themselves do not set the example that is every thing to a junior, and then for a time things are not well in that school. But the failures are of rare occurrence, and the system must be judged by its successes and not by its failures.

Such then is a somewhat hasty sketch of system which owes its present state more to Dr. Arnold of Rugby than to any other man, and it may be that those of us who have read " Tom Brown " may take courage and hope, that things were not always satisfactory in that great school, which is to-day one of the foremost of English Schools. As every one will have understood, I have devoted my paper to a description of a Boarding School and I have done so of set purpose.

In India on all sides one reads for oneself and sees with his own eyes that things in the educational world are not what they should be. Year after year boys are prepared for examinations and a school is judged by the result of these examinations. While results must always play an important part in the judgment on a school, they should not be considered out of all proportion to their proper value. What is claimed of a public school system of England is that it produces not merely men who can pass examinations, but men of character, men of integrity and set purpose, who are prepared to do their duty wherever and whenever they are called upon to do it. I do not wish to be misundertsood or to say that this is the only kind of system which will produce such a type of man. Far from it, there are notable examples to the contrary in every country and we see around us daily, men whose zeal and high sense of duty are worthy of the highest praise. All I would say is that there seems to be something wanting in our educational methods when we probe below the surface of things and ask ourselves whether the results of the education of the last 50 years are all that

we could desire. Education in its broad aspect endeavours to prepare youths for the responsibilities of citizenship, as well as to make them prepared and practically efficient to meet the battles of life. If, as is claimed, English public schools have done this for England is it not possible for some such system to do similar work in India? I have often been struck by the fact that we have nothing in India which provides education for the upper classes to the same extent as we have in England. We are trying at Aligarh to model our school on the lines of an English Public School. We realize fully that our condition falls far short of what we should all like it to be, but we likewise feel that with each succeeding year some improvement is noticeable, however small; and so long as we are advancing, so long are we buoyed up by the hope that all our efforts are not in vain. One day we may see a school at Aligarh which shall serve as a model for the rest of the Muhammedan schools of India, which will do for its pupils what the public schools of England have done and are doing for Englishmen,—a school that shall be a model in every sense of the word. Perhaps I may be allowed to quote from the letter of a guardian of a boy in one school with which I fancy most parents and guardians will agree. His words were these: "I entreat you most earnestly to inculcate principles and qualities that go to make up character men more than the qualities that go to make up a highly trained mind. Aligarh returned young men are, as a rule, intelligent, but mere intelligence by itself is worse than useless. Morality, decency, clean-living, courage, manliness, loyalty and self-repect—these qualities are more important in the make-up of a man than mere mental subtlety. I, of course, desire my nephew to be a graduate and orator, but he must be a graduate of the right type and not a self-willed fop or doubtful believer in his forefathers' faith." To aim at the production of the type portrayed in this letter is, I think, the object of our work in Aligarh.

I have mentioned several essentials of a good school, in connection with the staff, the buildings and the boys. I would like now to make an earnest appeal to parents. I stated earlier in my paper that an English boy seldom or ever left his school during term time. How different is our case in Aligarh and doubtless the same is true of other places. A parent often asks for leave to last for 15 days or one month on behalf of his son. How is it possible for that boy to make

good the work he has missed during his period of absence? When the boy fails to gain promotion, the school is considered responsible, but I venture to think that such a failure is due to the boy's irregularity which has been sanctioned by his father. I am told that in this country other communities have started schools in which the boys must enter young where they must remain until the end of their education, and during this period they are not allowed to return home, to that parents can only see their sons by visiting these places of instruction. Does not such a system appeal to your community? At any rate, I would urge that boys should be sent to school young, that no leave (except in cases of the most urgent necessity) should be asked for and then I think that a parent could confidently expect the school authorities to be really and truly responsible for the upbringing of his boy. When other communities allow their sons to be absent from their homes for a period of years, is it too much to expect a Muhammedan father to allow his son to be absent for a period of nine months? Parents should see that their sons return on the right date and that they remain at school during all the working days of the school year

If parents would only co-operate with the teaching profession for what is after all the good of their sons, I am sure the thanks of the teaching profession would be tendered most thankfully to all parents To members of my own profession I would say that though the emoluments are not what we should all like to see them yet I think it is matter for weighty consideration that we can make or mar the nation of the future. Whether our pay be great or whether our pay be small, if we really do what we should do, there will always be the feeling of supreme satisfaction in the fact that we shall have done our duty

CRICKET AT NAINI TAL.

OUR College has entered in the "Hewett Challange Shield Tournament" this year, which has begun from the first of June The College has finished its first two rounds successfully and will play its semi-final on the 20th and 21st. The first match of the shield was to be played against the "Colvin Club"; but it was given up, as some of their players were ill.

Our second game was against the Y. M. C. A. Cricket Club, which was played on the 3rd and 4th. The College winning the toss selected to bat first. Shafqat and Asad playing a sound and stylish game of 72 and 21 respectively, closed the innings for 179 runs. Then followed the two consecutive innings of Y. M. C. A. Their scores in the two innings were 51 and 88. Smith, Eden and Heywood only could score 14, 15 and 15 respectively against the terrible bowling of Shafqat and Salam. So the match ended in an easy victory for the College by an innings and 40 runs.

The scores are appended below

M. A. O. COLLEGE

	1st Innings		*2nd Innings*
Syed Aley Hasan	... c and b Heywood	... 11	Did not bat.
Shafqat Husain	. c Hill b Smith	... 72	
Syed Hasan	... c Johnson b Hill	... 4	
Salam-ud-din	... b Taylor	... 8	
Asad Ali	... c Piggot b Taylor	... 21	
Sarfaraz Khan	... c Piggot b Taylor	... 10	
Habeeb Bux	... c Johnson b Smith	. 13	
Abdul Waheed	. . b Taylor	... 1	
Iqbal Shah	.. not out	... 9	
Syed Hosain Abidi	.. l. b w. Hill	... 6	
Riaz-ud-din	... b Heywood	. 5	
	Extras	... 19	
	Total	... 179	

Y M. C. A.

	1st Innings		*2nd Innings*	
Irvine	b Salam ...	0	b Aley ...	... 6
Taylor	c Asad b Shaf ..	0	st. Bonds b Aley	... 2
Stone	b Shaf ...	6	b Aley ...	... 9
Heywood	st. Bonds b Abidi,	5	c Bonds b Aley	... 15
Smith	c Asad b Shaf. ...	14	b Salam ...	... 0
Johnson	run out ..	2	c Abidi c Shaf	.. 2
Hill	b Salam ...	0	b Shaf. ...	... 10
Eden	c Sarfaraz b Shaf.	12	b Shaf. ...	... 15
Johans	l. b w b. Salam...	0	b Salam ...	... 9
Thomas	b Salam ..	0	not out ...	... 8
Piggot	not out ...	3	b Aley ...	... 6
	Extras ...	9	Extras	... 6
	Total ...	51	Total	... 88

SYED ALEY HASAN,
C., Captain.

THE VALUE OF A FRIEND.

A BLESSED thing it is for any man or woman to have a friend; one human soul whom we can trust utterly; who knows the best and the worst of us, and who loves us, in spite of all our faults; who will speak the honest truth to us, while the world flatters us to our face, and laughs at us behind our back; who will give no counsel and reproof in the day of prosperity and self-conceit; but who, again, will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battle as we can.

If we have had the good fortune to win such a friend, let us do anything rather than lose him. We must give and forgive, live and let live. If our friends have faults, we must bear with them. We must hope all things, believe all things, endure all things, rather than lose that most precious of all earthly possessions—a trusty friend.

And a friend once won, need never be lost, if we will only be trusty and true ourselves. Friends may part, not merely in body, but in spirit, for a while. In the bustle of business and the accidents of life, they may lose sight of each other for years; and more—they may begin to differ in their success in life, in their opinions, in their habits, and there may be, for a time, coldness and estrangement between them; but not for ever, if each will be but trusty and true. For then, according to the beautiful figure of the poet, they will be like two ships which set sail at morning from the same port, and ere nightfall lose each other, and go each on its own course, and at its own pace, for many days, through many storms and seas; and yet meet again and find themselves lying side by side in the same haven, when their long voyage is past. KINGSLEY.

IMMUNITY FROM DISEASE.

A lecture on Immunity from disease was given by S. S. K on before the Scientific Society:—

The lecturer defined Immunity as "non-susceptibility of an animal to a disease or a poison or an organism."

Such immunity existed in nature, for example, swine-plague was unknown in man; cholera, typhoid unknown in lower animals.

This was known as natural Immunity. It is clearly showed that something existed in the system of the immune animal which protected him from the attack of particular disease. We also knew from time immemorial that immunity could also be acquired. For example, the opium-eater or the arsenic eater can take large doses of these drugs, which will surely prove fatal to those who are not accustomed to take them.

We also knew that an attack of small-pox, if not fatal, would protect that individual against subsequent attacks for a long time.

We, therefore, rightly argued that the introduction of these poisons or germs produced in the system something which did not exist before and which saved the individual from their poisonous effects of blood being one of the protective agents, its constituents were described (1) the Red Blood Corpuscles which were the carriers of the essential nutrition of the body *viz.*, oxygen and which were attacked by several parasites (2) the leucocytes which were chiefly concerned in protecting the tissues from foreign invasion and which possessed the power of movement from place to place, and (3) blood plasma which also possessed germiadal power.

The lecturer then enumerated some of the bacteria or germs of disease some of which were quite harmless while others produced disease under favourable conditions. The former were called saprophytes, the latter parasites. There were also many animal parasites such as that of malaria, or sleeping sickness. All these organisms were minute creature and multiplied rapidly. As they were living they deserved food from the accumulations of the host. They might therefore, prove enjurious in several ways. (1) By depriving the host of the nutrition; (2) by multiplying rapidly and mechanically obstructing the work and function of the organs; (3) by secreting or excreting certain products which might directly destroy tissues locally or have an injurious effect upon the whole system.

Now, in the body of the host, there existed a counter force which annulled to a great extent the effects of these enemies :—

(1) Certain cells, of which leucocytes were the chief agents, deliberately approached the bacteria and ate them up, thus preventing them from multiplying rapidly.

(2) Other cells secreted certain fluids which either killed the bacteria directly or neutralized their poisonous fluids.

Thus in our body a constant war was raging. The enemies of the body were lurking in every nook and corner such as the pores of the skin, the mouth, the intestines. Ordinarily they were living on those products of food which were not utilized for the bodily purposes. But as long as they did not increase in large numbers and did not find an entrance into the body, no mischief was done. The moment they found an entrance and utilised the useful products of the body, they increased in large numbers and secreted or excreted poisonous materials. These poisons at once attracted the leucocytes to the place of attack, and they devour the disease producing organism and thus diminished their numbers. Fluids were also secreted to neutralize the poisons.

An example will clear this. Supposing there is a knife-cut on one's finger. It gets red and painful in a few hours. This means that the organism lurking in the skin have got an entrance. After a day or two there is a discharge of matter. These are the bodies of the dead leucocytes that have been killed by the poisons of the enemy when trying to kill them. Of course, each leucocytes before dying may have killed several individuals of the enemy. Lastly, the discharges stops and the wound is healed up. This shows that in the struggle the leucocytes have overcome the enemy and completely destroyed their existence from the seat of entrance.

Now, it happened that when the individual was generally run down, the disease lingered on for a long time. This showed that the protective forces of the body were not active and were not able to overcome the disease.

On the other hand, it also happened that after an attack of a disease if a cure was brought about the individual was saved from the attacks of that disease for some time. For example, after an attack of small-pox which had already been mentioned, a subsequent attack was very mild. This showed that the protective forces overcoming this disease produced certain things which more than counterbalanced the first attack. And the amount of the protective material which was thus left over was enough to check the further attacks. For how the system was trained to produce the antidote in great quantity at the shortest notice. This was called immunity partial or complete according to the protection secured. And experiments showed that if a poison was gradually introduced in non-poisonous doses then the system was trained to produce an antidote in such a large quantity that ultimately the animal became non-susceptible to a very large dose of that poison. And this antidote could check the particular disease not only in that particular animal, but also in other animals.

Working upon these experiments, immunity was produced artificially against plague, cholera, typhoid, small-pox and other diseases with success in the following ways :—

(1) The animal was given very small non-poisonous doses of the disease germ which had been made less active in various ways. This dose was repeated several times until the animal could stand a large dose of active germs of the same disease and was rendered immune.

(2) Or the disease germ was first grown in tube culture. Its poisons or toxins were thus produced in the culture. The germ was killed by heat, but the toxin was not destroyed. This introduced into the animal in small quantities and repeated until the animal was rendered quite immune against the particular toxin.

(3) Or an animal was made immune against in a particular disease by one of the methods mentioned above. He had therefore anti-toxin produced in the body. These anti-toxins were drawn from the animal and introduced into a second animal who was thus rendered immune against this disease.

LETTERS TO THE EDITOR.

Sir,—The terrible July which deranged every body last year by the visit of one of its destructive comrades to the Nizam Museum has begun its invasion in full earnest. But it is a pity that inspite of a dreadful warning, the College would, without a single conductor, consciously ignores to defend itself. Though the Rector, the Bursar, the Doctor and the Dean then showed extraordinary enthusiasm in the way of putting one thousand and one suggestions to set up "the metal" everyone slumbers now like the lotus-eaters. Do the lofty buildings and even life not stand constant peril of another visit from this damsel which dancing nimbly at night seems to mock at us for our stupid carelessness? The authorities will, I am sure, earn the gratitude of the awe-striken inhabitants as well as of the community by adjusting the metal conductors at least to the mosque minarets which seem to invite the goddess of lightening to their majestic granders every minute.

Yours neverously,

"A resident."

Sir,—Six months from January to June have lingeringly passed away, but my condition is worse than ever. My appeal remains still unanswered and I am torn by sad feelings. Perhaps I am approaching my end—what a sad end! Companionless I have to die in an unsympathetic and alien race far far away from my motherland. But to the last must I fight my liberties. Swanlike must I end my mortal life.

Gentle reader, do not judge me harshly if I view with distrust the suggestion floating in the College atmosphere of commemorating the name of Edward the Peacemaker when I know that Rs 5,000 subscribed long ago to perpetuate the memory of Victoria the Good in the shape of a clocktower, are idling away their life in the Bursar's safe while I spend mine in the cruel custody of the stern Tutor. What a strange world! Is there no man in it who would befriend me, who would restore me my freedom? Mr. Editor, you are my life-buoy, and I shall pray fervently for your long life and prosperity if you will plead my pitiable case before the great tribunal of the Trustees. Thanking you for past assistance, I am

Yours miserably,

The College Clock.

(امیر لکھنوی)

موسیٰ سے کہدو ہو پہ چلا کرین رو تر سا چکے ہین ہین برق جانون کے سامنے

ولہ

بہلا دیکھین تو وہ کیونکر نہین آتے ہین گہر میرے ۔ اگر ہے جذب کامل کہینچ لائیگی کشش دل کی

(مبارک عظیم آبادی)

اب شباب آیا اب حجاب آیا ۔ اب وہ صاحب سلامت آتی ہے

ولہ

دل وہان سے شکستہ آتا ہے ۔ جان کیونکر سلامت آتی ہے

حضرت اخضر اکبر آبادی

غرض دوزخ سے رکھتے ہین نہ ہم جنت سے رکھتے ہین
کہین دیدار ہو مطلب تری صورت سے رکھتے ہین
کہین یہ جی نہ اٹھون رشک سے اتنا سمجھ لین وہ
ملا کر غیر کی تربت مری تربت سے رکھتے ہین

ولہ

ملنا ہی انکا کیا ہے جدائی ہوئی سہی
منہ دیکھے کا ہے پیار لڑائی ہوئی سہی
دلمین میرے ملال سہی سو گلے سہی
تم مسکرا دیے تو صفائی ہوئی سہی

محمد متین سب ایڈیٹر

انتخاب حضرت ڈاکٹر محمد معین خان صاحب منار سول وٹرنری انسپکٹر قسمت آگرہ

(داغ دہلوی)

مزا جو اضطراب شوق سے حاصل ہے عاشق کو ۔ نہ تسلیم و رضا و بندگی سے ہو نہیں سکتا

گرے ہوتے الجھکر آستان سے ۔ چلے آتے ہو گھبرائے کہاں سے

کہاں مجھسا زمانہ میں جو جائیں چھیڑنے والا ۔ قیامت تک رکیگا یاد تو آسمان مجھکو

(مرزا قتیل)

چو سویم آن فرنگی با قد چالاک می آید ۔ صدائے یا مسیح از خفتگان خاک می آید

(شیخ علی حزین)

چو آن شوخ عرب باز بیچاک می آید ۔ صدائے ہذاہ الشعر الملیح از خاک می آید

(نگاہ مرحوم تلہری)

خدا حافظ بطرز تازہ آن بیباک می آید ۔ کہ عیسیٰ ہمرہش پویان بکف فتراک می آید

(احسن)

دل میں رکھا غم جاناں کو تری الفت نے ۔ ہے یہ آزردہ ہمارا کبھی مہمان نہوا

(تمکین شاہجہانپوری)

کبھی رلا دیتا ہے آکے ہمیں بٹھا کر ہنسی ۔ ہماری انکی مدت سے بسر ایسی ہی ہوتی ہے

غزل در نعت حضرت محمد صلی اللہ علیہ وسلم

ہوگئی ہیں طینت مضمر آتش و آب و خاک و باد
بجتے ہیں ... آتش و آب و خاک و باد

ہو گئی اعتدال سے انہیں زیادہ برجطے
پھر تو ہوں باخطر آتش و آب و خاک و باد

بالیج حکم آپکے حق سے تمام کر و سکے
زیر نگین ہیں بسر آتش و آب و خاک و باد

ہو گیا ... نشین بیا دیا
دشمن جان تھے گست آتش و آب و خاک و باد

خوف ... گو رتا ... ہوا ... کج
کتنے ہیں تو بہ خطر آتش و آب و خاک و باد

... ہو ... نقش ... تا
بستے ہیں ... آتش و آب و خاک و باد

اربع عناصر غزل ٹھیک کے حمید نے
مشکل و سخت تھے مگر آتش و آب و خاک و باد

ولہ

رعنا ہیں بہت دیکھ لئے ابروے محمد
سعی یا ہیں دیکھوں خم ابروے محمد

آنکھیں ہوں تو ہر وقت رہیں سوے محمد
دل ہو تو رہے شیفتہ روے محمد

جی ہو تو ہو دلدادۂ ابروے محمد
سر ہو تو ہو سودائی گیسوے محمد

ہو چاند کو دیکھے تو ہو ابروے محمد
گلگشت کرے کوئی تو ہو کوے محمد

نالے کو جو سونگھے تو ہو گیسوے محمد
ہو قمری سرو قد دلجوے محمد

روشن ہو شب عید کی مانند شب تار
دکھلائے جھلک ہی جو مہ روے محمد

سمجھا ئیگا منہ لیکے بس اپنا سا تو
اک بار جو دیکھے خم ابروے محمد

اور مہ جہان لینا اوٹھایا ہے جھولی
واللہ ید اللہ ہیں بازوے محمد

وہ دن بھی حمید آئیگا جب ...
پھر قافلہ اپنا ہو رواں سوے محمد

سمجھکر خود ہی مانگتے وہ وصول کرنے مین ننگ و عار نہ سمجھین اور ایسا ہی یہان کے پرانے طالب علم ہی بروقت فرصت کرین مین نہین خیال کرسکتا کہ ہندوستان مین جہان ۶ کرور مسلمان آباد ہین کسقدر چندہ وصول ہوجاویگا مین یہان اُن صاحب مقدرت امرا کا ذکر نہین کرتا جو بہت کچھہ دیسکتے ہین لیکن اگر ۲ فی کس کے اوسط سے ایک چندہ وصول ہوجاوے جو مشکل سے ایک پیسہ یا پیسہ ہی نہین ہوتا تو ایک کافی رقم ۵۰ لاکھہ روپیہ کے وصول ہوجاویگی اگر یہہ کہا جاوے کہ کانفرنس کی طرف سے سفیر فراہمی چندہ کیلئے مقرر کئے گئے ہین لیکن ساتھہ ہی یہہ ہی خیال کرنا چاہئے کہ اُنکی تعداد کیا ہے میرے نزدیک اُنکی تعداد مشکل سے ۸ یا ۹ ہوگی علاوہ اسکے وہ زیادہ تر امرا کے پاس جاتے ہین لیکن ۶ ہزار پرانے اور حال کے کالج کے طلبا جو کوشش سے ایک سال مین کرسکتے ہین وہ کانفرنس کے سفیر مشکل سے دس برس مین کرسکین گے حق سبحانہ تعالیٰ ہمارے کالج کے پرانے اور حال کے طالب علمون کے دلونمین اسقدر ہمت جوش پیدا کردے کہ وہ ایکدو بار بالاتفاق کوشش کرکے اسقدر چندہ فراہم کرلین کہ جسقدر یونیورسٹی قائم کرنیکے لئے درکار ہے۔ این دعا از من واز جملہ جہان آمین باد۔

خاکسار
شیخ ابوالحسن متعلم
مدرسۃ العلوم علیگڈہ

کیا مشکل ہے خدا پر بھروسہ کرنا چاہیے کیونکہ وہ خود کہتا ہے لا تقنطوا
من رحمت اللہ لیکن سوال یہ ہے کہ ایسے باہمت و پرجوش اشخاص
کہاں سے ملیں کیا واقعی اب قوم سے جوش و ہمت و استقلال بالکل
اٹھ گیا کیا حب وطن بالکل اب لوگوں کے دلوں سے جاتی رہی کیا سچ ہے جو
تربیت یافتہ جو ہیں یا انکے خواہ بی اے ہوں خواہ ایم اے انکے دل حب وطن کا کچھ ہیں مگر محب وطن بہت کم ہیں
قوم کو ان سے جو امیدیں تھیں وہ اب جو دیکھا تو سب غلط نکلیں کہ قوم پر انکا کچھ نہیں احسان ہے انکا ہونا نہ ہونا یکساں ہے
نہیں نہیں میرے خیال میں ایسا یہ قول راست نہیں ہے لیکن اگر یہ بات نا راست ہے تو پھر سے
ہے کوئی ایسا قوم کا ہمدرد ماں کا جایا انسان کا جسکو سمجھیں فخر دنیا و جہاں قوم پر کوئی زد نہ دیکھ سکے قوم کی بھلائی ہی کر سکے
اگر واقعی ایسے لوگ موجود ہیں تو وہ کہاں ہیں اور کیوں نہیں ایسے
کام کرتے کہ اس سے قوم کو پہونچے منفعت جس سے ملک میں پہیلیں فائدے
جس کے لیے کیا اسوقت قوم کو محمڈن یونیورسٹی سے زیادہ کسی چیز کی ضرورت
ہے اور بجز فراہمی روپیہ کے اور کسی تدبیر سے یونیورسٹی قائم ہو سکتی ہے
اسے بہی خواہان ہمدردان قوم اس سے قوم پر کرتے ہو اگر احسان تو دکھاؤ کچھ اپنا جوش نہاں
چھوڑو افسردگی کو جوش میں آؤ بس بہت سوتے رہے کچھ ہوش میں آؤ یہ کام ہیں سب کر کے ہم خود تم بھی ہو سکیں چہرہ ہو
لیکن سخت تعجب کی بات ہے کہ ایسے لوگ موجود ہو کر اپنے حب وطن
و قومی ہمدردی کا عملی ثبوت کیوں نہیں دیتے میں پہلے بھی ذکر کر چکا ہوں
اور پھر لکھتا ہوں کہ اگر صرف علی گڈھ کالج کے طلبا جو اسوقت تعلیم
پا رہے ہیں اپنی ایک لانگ ویکیشن کو اس کار خیر میں صرف کریں اور جس
جس شہر کے رہنے والے ہیں وہاں مثل ڈیوٹی فنڈ کمیٹی کے جو ایک آنہ ماہواری
یعنی ۱۲ سالانہ وصول کرتی ہے۔ وہ صرف ادنیٰ سی ادنیٰ رقم وصول کریں
جو کہ ہر مسلمان خوشی سے بلا اصرار دیسکے اور ساتھ ہی اسکے قومی فرض

اور ہو گی صرف انکو ہر شہر مین ایک محنتی - ایماندار و باہمت شخص کے ضرورت ہے جسکے تلاش کرنے مین انکو اکثر کامیابی ہوئی ہے یہہ شخص اپنے شہر کا چندہ جمع کرکے سنٹرل کمیٹی کو روانہ کر دیتا ہے اور چندہ بہت آسانی سے وصول ہو جاتا ہے کمیٹی مذکور ہر مسلمان سے صرف ایک آنہ ماہوار کی درخواست کرتی ہے اور یہ درخواست آسانی سے منظور ہو جاتی ہے اسلئے کہ ایک آنہ ماہواری چندہ دینا غریب سے غریب آدمی کو بھی نہین کہلتا چندہ دینے والا اپنے شہر کی کسی پرانی یا شکستہ مسجد کی مرمت کیلئے کمیٹی مذکور سے درخواست کرسکتا ہے اور انکا فرض ہے کہ بعد تحقیقات ضروری اُس مسجد کی مرمت کرا دین چنانچہ اکثر مقامات کی مسجدون کی مرمت کمیٹی مذکور نے* کی۔ اگر ایمانداری سے اپنے فرض کو انجام دیتے رہے تو عنقریب ایک دن ایسا آویگا کہ تمام مسجدون سے جنمین سے فی زمانہ بہتون کی حالت ناگفتہ بہہ ہے پنجوقتہ صداے اللہ اکبر بلند ہو ہو کر تہوڑی دیر کیلئے ہر عبد کو اپنے معبود حقیقی کا دہیان دلا دیگی اور فریضہ عبادت کی ادائیگی کے لئے ہر مسلمان بندہ کو آمادہ و مستعد کر دیگی وہ عبادت جو ہر انسان کا فرض ہے اور جسکے لئے خداوند کریم خود اپنے کلام پاک مین فرماتا ہے وما خلقت الجن والانس الا لیعبدون۔ کاش اگر یہی قاعدہ جو دو آنہ فنڈ کمیٹی نے اختیار کیا ہے ہم یونیورسٹی فنڈ جمع کرنے کے لئے اختیار کرین مجہے اس امر کا کامل یقین ہے۔ کہ اگر ہم لوگ صرف دو تین بار ہمت و استقلال کے ساتہہ کوشش کرین تو ممکن نہین کہ مطلوبہ یونیورسٹی فنڈ نہ جمع ہو جاوے اور پہر بعد کو جب فنڈ ہاتہہ مین موجود ہو تو یونیورسٹی جاری نہ

ولتقریرین کیا کرین یا انکو سنا کرین اُسکے مجسم وجود کو یا اُسکی ڈگریان حاصل کرکے لوگون کو نکلتا ہوا نہ دیکھہ سکین گے۔ اب یہہ سوال پیدا ہوتا ہے کہ مین نے یونیورسٹی کے ساتھہ علی گڈھہ کالج کے طلباء کا کیون ذکر کیا ہے اور اُسکے وجود کو انکی کوششون پر کیون مبنی کیا ہے قبل اسکے کہ مین اسکا جواب لکھون مین ایک واقعہ کا بیان کرنا ضروری سمجھتا ہون اور یہی وہ واقعہ تھا جسنے میرے دلمین اس مضمون کے لکھنے کی تحریک پیدا کی تھوڑا عرصہ ہوا کہ جب مین اپنے وطن سے علی گڈھہ کو واپس آرہا تھا تو اثنائے راہ مین ٹرین پر ایک صاحب سے ملاقات ہوئی جنہون نے اپنے تئین ون آنہ فنڈ کمیٹی کا سکرٹری بیان کیا ان صاحب نے مجھے اُس فنڈ کے جمع کرنیکے اغراض و مقاصد کے متعلق چند کاغذات بھی دکھائے جن سے معلوم ہوا کہ کمیٹی مذکور کو اپنے مقصد مین کافی کامیابی حاصل ہوئی ہے ان کاغذات کا خلاصہ ذیل مین درج کرتا ہون خاص مقصد کمیٹی کا یہہ ہے کہ ہندوستان کے ہر شہر و ہر مقام کے پرانی و شکستہ مسجدون کی جنسے دراصل اسلامی شان ٹپکتی ہے بلکہ یون کہنا چاہیے کہ جو فی الحقیقت اسلام کا زیور ہی نہین بلکہ دار الاتحاد مین مرمت کیجاوے اور انمین موذن و امام مقرر کیے جاوین لیکن اس کام کیلئے بھی مثل دیگر امورات کے روپیہ کی ضرورت پیش آتی ہے۔ اسکی بابت کسی نے واقعی سچ کہا ہے

؎ اے زر تو خدا نئے ولیکن بخدا
ستار عیوب و قاضی الحاجاتی

لیکن اس فراہمی مین میرے خیال مین اسقدر دقت نہ واقع ہوئی ہے اور نہ ہوگی جسقدر کہ ہم لوگون کو یونیورسٹی فنڈ جمع کرنے مین ہے

سال حال کی ٹیچرس کانفرنس کے موقع پر آگرہ ؤ مجوزہ محامڈن یونیورسٹی کے مقاصد و اغراض و نیز اُس کے قائم کرنیکی تدابیر کے متعلق تقریرین کرین اور یہہ بہی اعلان کیا گیا تہا کہ عمدہ تقریرین کرنیوالون مین سے اول تین کو طلائی تمغے عطا ہونگے یہہ بہی کیا گیا تقریرین بہی ہوئین اور عمدہ مقررین طلباء نے تمغے بہی حاصل کیے لیکن پہر بہی کا لین کوئی ظاہرا مفید اثر قوم پر نہین پڑا اور نہ یونیورسٹی فنڈ مین کوئی معتدبہ اضافہ ہوا۔ بیشک اس امر سے کیسکو انکار نہین ہے کہ کارکنان آل انڈیا محامڈن ایجوکیشنل کانفرنس اپنے حتی المقدور کوشش مین مصروف ہین جسکا ایک ثبوت یہہ ہے کہ کانفرنس کی طرف سے متفرق مقامات ہند مین سفیر فراہمی چندہ کیلئے بہیجے جاتے ہین جو کہ اپنے کام مین نہایت سعی۔ محنت اور استقلال سے مصروف ہین لیکن باوجود ان سب باتون کے ہماری ترقی کی رفتار مشکل سے چونٹی کی رفتار سے زیادہ کہی جا سکتی ہے۔ جب یہہ حال ہے تو پہر خیال کرنا چاہیئے کہ اگر ہندوستان کا ہر مسلمان فرد بشر یہہ جان بہی لے کہ مجوزہ یونیورسٹی کے یہہ اغراض و مقاصد ہین اور ان تدابیر سے وہ قائم ہو سکتی ہے لیکن جبتک یہہ تدابیر عملی طور سے کام مین نہ لائے جائین اور خاص کر علی گڈھ کالج کے پاس شدہ طلباء جو قریب قریب ہندوستان کے تمام بڑے شہرون مین موجود ہین یا جو فی الحال اس کالج مین تعلیم پا رہے ہین اور جو خصوصاً محامڈن یونیورسٹی کی ضرورت کا اورون سے زیادہ احساس کرتے ہین جبتک کہ یہ لوگ اسکی تکمیل کی طرف متوجہ نہ ہونگے میرے خیال مین اسوقت تک ہم لوگ بجز اسکے کہ مجوزہ یونیورسٹی کے مضمون پر بحث

بسم اللہ الرحمن الرحیم

ون آنہ فنڈ

اس امر سے کون شخص جسکو ذرا بہی مدرستہ العلوم علیگڈہ سے تعلق و واقفیت ہے ناواقفیت ہے کہ مسلمانان ہند کو ایک اپنی خاص یونیورسٹی کی ضرورت ہے جسمین وہ اپنے بچون کو اپنی ضروریات کے موافق تعلیم دے سکین اور یہہ بہی ایک مسلم امر ہے کہ مجوزہ یونیورسٹی کے وجود ہی پر مسلمانان ہند کی تمام ترقیون کا انحصار ہے مین اسوقت نہ مجوزہ یونیورسٹی کے مقاصد بیان کرنا چاہتا ہون اور نہ ان تدابیر کا جن پر عمل کرنیسے یونیورسٹی قائم ہوسکتی ہے۔ اسلئے کہ اسکے متعلق سیکڑون کیا بلکہ ہزارون مضامین فاضل مسلمانون اور ہمدردان قوم سے شایع ہوچکے ہین اور بڑے بڑے مقررین سے اپنی تقریرونمین نہ صرف اس بات کو ثابت کر دیکہایا ہے کہ واقعی ہمکو اپنی ایک ایسی خاص یونیورسٹی کی ضرورت ہے جسمین ہم اپنے نونہالان قوم کو مذہبی تعلیم کے پہلو بہ پہلو مغربی علوم و فنون کی تعلیم اسطرح سے دلسکین جسطرح سے آجکل یورپ مین دیجاتی ہے بلکہ اسکے ساتہہ ہی ساتہہ یونیورسٹی قائم کرنیکی تدابیر کو بہی واضح طور پر بیان کر دیا ہے اسی پر اکتفا نہین ہے بلکہ قوم کو اس اشد ضرورت کا احساس کرانیکے لیے آل انڈیا محمڈن ایجوکیشنل کانفرنس کی طرف سے تمام ہندوستان کے طلباء کو دعوت دی گئی تھی کہ

اس کی تاریخ اندیسے پھاگن سنہ ۱۱۵۶ سدی سکھا لکھی ہوئی ہے جو انگریزی تاریخ کے بموجب ۱۲ فروری سنہ ۱۲۳۵ء ہوتی ہے۔ سب سے زیادہ عمارت کی نقش و نگار کی صنعت اور رنگ کی خوبی قابل تعریف ہے۔ پہلے چونے سے استرکاری کی ہے اور بعد ازان اُن کو نقش و نگار اور مختلف قسم کے زیور اور لباس سے آراستہ کیا ہے۔ اللہ اللہ وہ بھی کیا قابل قدر لوگ ہونگے جنہون نے کن مصالحون سے چونے کو پھونکا ہوگا اور کون سے ایسے پائدار رنگ کا نسخہ ان کو یاد ہوگا کہ اب تک باوجود استداد زمانہ جہان تھوڑا بہت بھی کوئی نمونہ قائم ہے بجنسہٖ اپنی حالت مین ہے۔ افسوس یہہ ہے کہ زمانہ کے دست و برد اور ناقدردانی نے بہت کچھہ ان اصنام کو بگاڑنے اور بدصورت کرنیکی کوشش کی ہے مگر اس اُجڑی ہوئی حالت مین بھی یہ شعر انکے حسب حال ہے۔ ؎

نہ کچھہ تیزی چلی بادِ صبا کی
بگڑنے مین بھی زلف انکی بنا کی

عبدالرشید صدیقی
طالب علم درجہ سکنڈ ایر کلاس

ماہ جون سنہ ۱۹۱۰ء

انہین غارون سے ایک مندر یعنی سیتا کے ایک حمام مین رکہی ہوئی ہے اس کے علاوہ ہندوستان کے اور مختلف مقامات مین مہادیوجی کی گیارہ پنڈیان موجود ہین

ایلورہ کے غارون کے علاوہ ضلع اورنگ آباد مین اور کئی غار ہین جو موضع روہیلہ آباد اور قادر آباد وغیرہ مین واقع ہین اورنگ آباد کے قریب ایک پہاڑی کے کونے پر جہان سے غارہائے ایلورہ کا سلسلہ شروع ہوتا ہے ایک مندر مین پارس ناتہہ کی عظیم الشان مورت رکہی ہوئی ہے اسکے ایک گھٹنہ سے دوسرے گھٹنہ تک کا فاصلہ نو فٹ ہے اور اسکی بلندی سر سے لیکر تخت تک جسپر رکہی ہوئی ہے ۱۰½ فٹ ہے اس تخت پر حسب ذیل کتبہ لکھا ہوا ہے۔

"مبارک ہوا یہہ عمارت سنہ ۱۱۵۶ شکا ین برہسپت کے زمانہ مین تعمیر ہوئی "رنوگی" اسکے پیدائیش تری وردہاپور مین ہوئی۔ اسکا لڑکا "گلوگی" اسکی دوسری بیوی "سورنا" کے بطن سے پیدا ہوا جسکو سارا زمانہ چاہتا تہا ان دونون کے چار بیٹے ہوئے ان مین سے چلسوٹا سب کا سردار تہا جو بوجہہ اپنی بخشش کے سب مین ممتاز تہا اس پہاڑی پر جہان چرانون کا گذر تہا۔ پارس ناتہہ کی ایک یادگار بنوائی اور اسکی ذریعہ سے اپنی کرمون سے نجات حاصل کی علاوہ ازین اس نے دیوتاؤن کی بڑی بڑی مورتین قائم کرائین اور اس کے باعث چارند ری کو ایک تیرتہہ بنا دیا اہنے مذہب کا بڑا پابند اور اپنے ارادون کا پکا تہا اپنی نیک اور وفادار بیوی سے محبت کرتا تہا چلسوٹا اپنے پاک مذہب کا حامی اور پاپکولان کا داسو دیوا ہوا ہے"

محاذی ایک عورت کی تصویر ہے جو قدر و منزلت مین اس مرد سے کسیطرح کم نہین معلوم ہوتی مورخون کی راے ہے کہ یہہ اُس راجہ اور اُسکی بیوی کی مورت ہے جس نے اُس عمارت کی تعمیر کرائی اور جسکا نام "سدہو دہن" اور اسکی بیوی کا نام "مَیا دیوی" تھا مختلف غارون مین خود بودہ کی مورتین ہین چنانچہ تیسرے غار مین سب سے بڑی ہین۔ ایک غار مین ایک عورت معہ اپنے سہیلیون کے کھڑی ہوئی ہے یہہ بودہ کی مان یا بیوی کا نمونہ ہے سب سی بڑا غار تخمیناً ۴۲ افٹ لانبا اور ۷ فٹ چوڑا ہے اور چھوٹے سے چھوٹا ۴۱ فٹ لانبا اور ۳۰ فٹ چوڑا ہے۔

ایک غار مین بودہ اپنے مشہور درخت کے نیچے بیٹھا ہے اور بڑھئی لوگ پوجا کے لیے جمع ہوئے ہین ایک نے بوجہ ضرب انگلی دوسرے ہاتھہ مین دبا رکھی ہے باقی بڑھیون نے بھی اُسکی دلدہی کے لیے انگلیان دبالی ہین۔ ان مورتون کو دیکھہ کر زمانہ قدیم کی ہمدردی نوع انسان کا پتہ چلتا ہے۔

قدیم روایتین۔ اول یہہ کے ایک زمانہ مین "مہادیوجی" "پاربتی" سے ناراض ہو کر مہا دشور پہاڑ کے جانب جو اسی سلسلہ مین واقع ہے چلے آے تھے پاربتی کو جب اونکی جدائی گوارا نہ ہوئی تو بھیلن کا بھیس بدل کر وہ اس پہاڑ پر آئین اور مہادیوجی کو اپنے اوپر فریفتہ کر لیا بعد ملاپ اُن دونون نے یہین سکونت اختیار کر لی اور اسکا نام سکسا دن رکھا یعنی "مقام عشق"۔ دویم یہہ کہ مہادیوجی سب سے بڑی "ہنڈی" جو "جوتی لنگ" کے نام [illegible]

دانشمندی اور فرزانگی کی داد دینے کو بے اختیار جی چاہتا ہے پہلی منزل مین اگر ایک دالان ہے تو اُسی مناسبت کے ساتھہ اس کے اُوپر والے منزلون مین بھی اُوسی طرح کی دالان بنے ہوئے ہین ستونونکی تعداد مین ضرور فرق رکھا ہے پہلے دالان مین اگر بیس ستون ہین تو اُسکے اوپر والے مین پندرہ اور سب سے اوپر والے حصہ مین دس ہی ملینگے۔

عموماً ہر ایک مکان کے دونون طرف زینے ہین جو اتنی کافی چوڑے ہین کہ پانچ آدمی پہلو بہ پہلو سیڑہیونپر چڑھ سکتے ہین۔ روشنی کا انتظام اس خوبی سے کیا ہے کہ چہوٹے سے چہوٹے حجرہ مین بھی کافی روشنی رہتی ہے آفتاب کی پہلی شعاعین اس کے اندرونی بت کے اوپر پڑتی ہین اور صبح سے شام تک ہر ایک حصہ مین روشن رہتی ہین۔

اگر غارون کا حال یکے بعد دیگرے بیان کیا جائے تو قصہ بہت طول کھینچے گا۔ تاہم دو ایک غار جو نہایت قابل تعریف ہین اُنکا حال لکھا جاتا ہے۔

غار نمبر (۱) تو محض خانقاہ ہے جہان بودہ مذہب کے پیرو رہا کرتے تھے مگر غار نمبر (۲) ایک بڑی عمارت ہے جو جائے پرستش تہا دالان کے درمیانی حصہ مین ایک چوڑی مردانہ مورت بنی ہوئی ہے اور یہہ مورت اسطرح سے تراشی گئی ہے کہ معلوم ہوتا ہے کہ سر سے پیر تک ملبوس ہے۔ اسکے گلے مین جواہرات کا مالا پڑا ہوا ہے اور اسکے داہنے ہاتہہ مین ایک گلدستہ ہے اس مورت کے پشت پر ایک شخص چنور لئے ہوئے کہڑا ہے اُس مورت کے

کا لقب بہی بنوایا جو اسکی فیاضی کی یاد اب بہی دلاتا ہے۔ آسکے بعد سے زمانۂ حال تک یہہ نہایت قابل قدر قدیم عمارات بے توجہی اور بربادی کی حالت مین پڑی رہین بعض غار اتنا عرصہ گذرنے اور پہاڑون کے اوپر سے ہزارہا من مٹی اور پتھر جمع ہونے کے باعث تقریبًا بند ہوگئے تھے اور انکے آگے کانٹے دار جہاڑیان اور درخت اُگ آئے تھے مگر اعلیٰ حضرت حضور نظام خلد اللہ ملکہا کے حکم سے تمام غار صاف کر دیئے گئے ہین اور اُن تک پہونچنے کے لئے سڑکین بنا دی گئین ہین اور ہر غار پر سلسلہ دار نمبر ڈال دیئے گئے ہین تاکہ اُن کے حالات لکہنے اور ایک دوسرے سے تمیز کرنے مین آسانی ہو۔

یہہ غار تعداد مین ۳۴ ہین جو تقریبًا ڈیڑہ میل کے فاصلہ تک بجانب جنوب و شمال پہیلے ہوئے ہین ابتدا ان غارون کی جنوبی سمت سے ہوتی ہے کیونکہ یہین پر قدیم ترین غار واقع ہین جنمین بودہ کی مورتین اپنے ٹوٹے پہوٹے اعضا کیساتہہ ابتک موجود ہین انکی تاریخ تعمیر کا اندازہ سنہ ۳۵۰ء اور سنہ ۵۵۰ء کے درمیان کیا جاتا ہے یہہ حصہ علی العموم "ڈہارواڑ" کے نام سے مشہور ہین۔ طرز تعمیر یا حکومت ان غارون کے مشاہدہ سے کامل یقین ہو جاتا ہے کہ اسوقت کے معمار فن انجینری یا فن تعمیر سے بخوبی واقف تھے سب سے زیادہ تعجب کے قابل بات یہہ ہے کہ معمارون نے انہین پہاڑون کو اسکام کے لئے کیون انتخاب کیا دہر ایک پہاڑ کا کٹنا آسان کام نہین ہے بعض غار دو منزلہ اور سہ منزلہ تراشے گئے ہین جنمین متعدد دالان اور حجرے ہین۔ وزن کا اصول اس طرح قائم رکہا ہے کہ معمارون کے

کچھ دس بیس برس کا کام نہ تھا بلکہ صدیوں کا کام ہی جو سینکڑوں برس کے نسلاً بعد نسلاً چلتا رہا ہوگا۔

تاریخ سے ان عمارتوں کے اصلی بانی کا پتہ نہیں چلتا تاہم یہہ بات صاف ظاہر ہے کہ بودھ اور جین کے پارشد معتقدین اسکے بانی ہوئے ہان جن اشخاص نے ان یادگاروں کو قائم رکھنے کے خیال سے وقتاً فوقتاً مرمت کرادی ہے وہ لوگ قابل تحسین اور شکریہ ہین۔ ان مین سب سے پہلا ایلچ پور کا راجہ "اکو" ہوا ہے جس نے ایک مہلک عارضہ کے دور ہین ان عمارات کی درستی اور تکمیل تعمیر کی منت مانی تھی۔ اس کے بعد یہہ عمارتین دیوہ گری (دولت آباد) کے راجاؤنکی زیر نگرانی رہین اگرچہ تعمیر مین کچھہ اضافہ نہین ہوا تاہم وہ لوگ اس کے قیام کے حامی رہے۔ اسکے بعد محمد تغلق کو دیوہ گری کے قدرتی خوبصورتی۔ قلعہ کی مضبوطی پہاڑ سلسلے استحکام وغیرہ نے کچھہ ایسا مبہوت کیا کہ فوراً دہلی کو اجاڑ کرکے دیوہ گری کو اپنا پایہ تخت بنایا اور اسکے نام کو دولت آباد سے تبدیل کر دیا غیر ملک مین مسلمانونکی غیر اطمینانی حالت نے انہین آثار قدیمہ کیطرف متوجہ ہونیکی اجازت نہ دی یہان تک کہ مغل کا آخری جلیل القدر بادشاہ اورنگ زیب کا عہد سلطنت بھی ختم ہو گیا مغلونکی سلطنت کا آفتاب زوال پذیر ہونے لگا مرہٹون اور دوسری قومونکا ستارہ چمکا سندھیہ خاندان کی ایک بانی مسمی "اہلیہ" بائی بڑی دیندار عورت تھی اس نے ہندؤنکی تمام متبرک مقامات کے درستی کرائی چنانچہ غار ہاے ایلورہ کے منہدم شدہ درو دیوار کی بھی مرمت کرائی گئی اور ایک نہایت خوشنما

علیگڈہ منتہلی

نمبر ۶	بابت ماہ جون ۱۹۱۱ء	جلد ۸

غار ہائے ایلورہ

اگر ہندوستان کے عجائبات کی فہرست تیار کیجاے تو "ایلورا" کو بھی اس فہرست مین کہین نہ کہین جگہہ ضرور دینا پڑیگی۔ تاریخ دیکھنے سے پتہ چلتا ہے کہ اورنگ آباد کے قرب وجوار کے یہہ حیرت انگریز عمارتین اس وقت کی تعمیر شدہ ہین جبکہ اورنگ آباد کا نام بہی وجود مین نہ آیا تہا ممکن ہے دیوہ گری نام ہو۔ یا کچہہ اور نام اس خطہ کا ہو جو صفحہ تاریخ پر معدوم ہے۔ کم سے کم ڈیڑہہ ہزار برس اس پہ سے گذر چلے ہین مگر یہہ عمارتین جو پہاڑ کو کاٹ کے بنائی گئین ہین زبان حال سے اپنے بانیون اور معمارون کی ہمت اور صنعت کی داد دیتی ہین۔ انسان ایک درخت لگاتا ہے تو اکثر دیکہا گیا ہے کہ وہ اسکا پہل کہانیکے قبل ہی دنیا سے کوچ کر جاتا ہے چہ جائیکہ اتنی دشوار شکل تعمیر پہاڑونکا کہودنا انکو مکانون کی شکل مین لانا اور طرہ یہہ کہ نہایت خوبصورت مکان

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EDITORIAL.

WE have entered upon a year that will be memorable in the history of India. For the first time an Emperor of India is visiting his Indian subjects; and preparations are already being made on all hands to give His Majesty a fitting welcome. Amid the general rejoicing, Aligarh, we are sure, will not be backward in her tribute of loyalty and respect to the Sovereign; but we hope in addition to celebrate the event by the realisation of a scheme the object of which, dear is it is to us, cannot be more so than to the Emperor himself—the intellectual and moral advancement of his subjects.

With this end in view, Aligarh is all activity, and not only here, but throughout the land, Aligarhians are working with all the energy and enthusiasm they possess. On another page, we publish the first two official reports of the University completion committed from which it will be seen that much progress has already been made. Interest in the project has also been shown by those who both in India and in England, have not hitherto come into close touch with Aligarh and its work; and we must not forget that sometimes good service can be rendered simply by answering questions in the right way.

Since His Highness the Aga Khan made his appeal in connection with Mahomedan University Scheme last December, many of us have been asked "What is the need for another University?"—a question usually arising from no spirit of hostility to the scheme, but rather from a misconception of the ideal which its supporters have set before them.



SIDDON'S UNION CLUB: THE MINISTRY OF 1910.

I think the best answer may be found in tracing the history of the word. In early times, University meant simply any collection of persons bound together by some unity of interest; "Universitas vestra" as a mode of address ot any corporation or public body denoted merely "all of you." At the beginning of the thirteenth century, when the Universities in the modern sense were founded, the term applied to collections of either professors or students whom unity of interest had brought together; but long after this other corporations, such as the guilds, bore the name. When used with an Educational signification, the term was always qualified,—a "University of students" denoting a body controlled by those anxious to learn,—and it had no reference to the place in which they assembled. Thus the University of Bologna was created by students who elected their own professors, and was hence called a "University of students": that of Paris was a University of Professors.

The term, most nearly corresponding to the modern English University, was "Studium generale" meaning not place of all knowledge. Since very few of the mediæval "Studia" had all the faculties but a place where students from all the world over used to meet soon however the meaning of studium was expanded: it came to signify a place of higher education possessing at least one of the faculties of Law, Medicine or Theology, and affording special advantages for certain particular branches of study. Thus, in the early days of the Universities, Paris was famed for Theology and Arts: Bologna, one of the oldest, for Law, and Salermo for Medic ne. A person who had studied at one of these three was recognised everywhere as a teacher; to teach was both his right and his duty.

Any one who is familiar with the life of the most typical European Universities of to-day will, I think, recognise in them the full development of the ideals which inspired their founders. True, the word University now-a-days suggests other two ideas also—the existence of large and magnificient buildings, and the passing of examinations for degrees; and to the lay mind frequently signifies little else. These however are mere accidents—objective expressions of something which lies much deeper.

First consider the social element in the evolution of the modern University. When we say that some of the

most important educative forces are those which operate outside the lecture room, we mean that unity of purpose and mutual sympathy are the springs of true intellectual progress: the early university was not something imposed upon the student from without to which he had to adjust himself, but simply the expression of his own needs as a social being; an expression of the fact that intellect divorced from emotion is helpless. Here I think we have the first answer to our question. The true University is a centre of intellectual life, not a mere machine for intellectual measurement. This is a condition which none of the five existing universities in India fulfils, and which, in view of their artificial origin and composition, none of them could be expected to fulfil. With Aligarh however the case is different. Our college is the expression of the social ideal of its founder; its growth has been natural and not artificially promoted: its unity inherent and not superficial.

Secondly, the great universities of Europe became so because they were free to realise their ideals. Each community of students was left free to develop to the fullest extent, and in its own way, those ideals the existence of which had brought its members together: and this gives the second answer to our question. The courses of study we at present follow are framed on quite general lines and make little provision for the special educational requirements of the Mahomedan community, still less for individual specialisation.

This leads to the third point—that of adequate provision for specialisation. The great mediæval Universities built up their reputation and maintained it just because each was able to provide what could be found nowhere else, and so because as it were the focus of the world's scholarship in some particular branch of study. We must look far beyond the standard of B. A. and M. A. Examinations to the time when Aligarh will be the home of research—Literary, Scientific, Philosophical, Oriental; when the results of its labours will be followed with eager interest wherever learning is valued; when its name will not merely suggest an educational institution, but will be synonymous with true scholarship. Lastly, we must remember that education is not a matter of the intellect alone. The mediæval "Master" was under an obligation to teach others, and might do so anywhere; but amongst other things he was taught to be master of himself.

We cannot all go on deputations and raise large subscriptions; some of us have few chances of influencing those outside either by written or by spoken word. But there is one way in which every student in the college can do his part, and effect what nobody else can—he can keep Sir Syed's ideal constantly before him, and seek to make every phase of the life of his college—its work, games, social activities—nay, even the "Monthly" itself—truly representative of that ideal.

NOTES AND NEWS.

* * * * *

The following gentlemen were elected Trustees of the College at the last general meeting held on the 31st January 1911 :—

(1) Mr. Sarfraz Khan.
(2) Mr. Amir Mustafa Khan.
(3) The Hon'ble Fazilbhoy Karimbhoy.
(4) The Hon'ble Ibrahim Rahimtullah.
(5) Nawab Sarbuland Jang.
(6) Mr. Hasan Imam, Bar-at-Law.
(7) Mr. Ahmad Saed.
(8) Sahebzada Colonel Haji Obaidullah Khan.
(9) Mr. Abdussalam.

* * * * *

In consequence of the vacancies caused by the resignations of Messrs. Abdul Karim Khan and A. M. Khwaja, Mr. Ali Naqi has been appointed Senior Law Professor, and Mr. Abdul Khaliq, B. A., LL. B., an old boy of the College, as Junior Law Professor.

* * * * *

We are very glad to learn that our old boys have been doing useful work at the United Provinces Exhibition. That of Mr. Asif Zaman B. A., Superintendent of the Mahomedan camp, has been pronounced highly satisfactory. The stalls in charge of Messrs. Mohamed Muzaffar and Ainud Din have been much admired. We congratulate these young men for the good opinion they are winning at Allahabad.

* * * * *

We welcome the appearance of a new departure in journalism, at least for India—the *Comrade*, a weekly journal edited by Mr. Mahomed Ali, B. A. The first four numbers are before us, and contain a host of articles of interest,

in which general news, leading articles, reviews of current literature, selections in prose and poetry, short stories, and a page "in lighter vein" each find a place ; and we recognise with gratitude the energy with which the *Comrade* is supporting the Mahomedan University Scheme. We offer the Editor our congratulations on the success of his venture.

*   *   *   *

The "Students own Magazine" makes its re-appearanee this month, after a period of suspended animation. It contains a serial story and several articles of interest, among them a life of James Ferguson.

*   *   *   *

The "Rajshahi College Magazine" deals at length with "Phrenology as a Science" and we note that Professor Punchanan Neogi and Birendra Bhusan Adhikary have been giving to the world the results of Chemical research carried on at that institution.

*   *   *   *

We extend our sympathy to the members of the Madras Christian College on the death of Dr. Charle's Cooper, who exercised such a unique influence on all with whom he came into contact during the twenty-six years of his connection with the College

*   *   *   *

We beg to acknowledge receipt, with thanks, of the following periodicals for the month of January : Central Hindu College Magazine ; The Comrade ; Madras Christian College Magazine ; The Muhammedan ; The Observer ; The Rajshahi College Magazine ; The Ravi ; Young Men of India.

*   *   *   *

A full account of the College and school sports wil appear in the February issue.

EMINENT INDIAN MOSLEMS.

AL-HAJ NAWAB SARBULAND JUNG BAHADUR M. HAMEED ULLAH KHAN.

THE subject of this sketch is well known to us as the "First" old Aligarh boy, and to his many European friends as a Cantab and a Lincoln's Inn man.

Born at Agra on March 17th 1864 and enrolled as the first student of the M. A. O. College on its memorable opening day, May 24th 1875, young Hameed remained the model student of Aligarh till 1880. On November 12th 1875 he had the honour of being presented to the late Sir W. Muir as the student *par excellence* of the M. A.-O. Collegiate School, and on January 8th 1877 to the Earl of Lytton, on the occasion of His Excellency's laying the foundation stone of the College buildings. At Aligarh he won several prizes and scholarships and the principal, Mr. Siddons, in a confidential certificate submitted to the Local Government spoke of him as "conspicuous for his unflagging industry, and the excellent character he has all along borne" and as "the most promising pupil I have ever had under me." In the summer of 1880 his father, the late Moulvi Samee Ullah Khan (afterwards created C. M. G. for his Egyptian services) took him over to England. He was so popular with both his Hindu and Mahomedan fellow-students, that they separately presented him with farewell addresses at the time of parting from Aligarh.

By order of the then Secretary of State for India, Lord Hartington (later on the Duke of Devonshire) he was placed in England under the guardianship of the late Sir (then Mr.) G. S. V. Fitz-Gerald, the Political Secretary, India Office. He was coached by the famous house of Wren and Gurney, and afterwards joined Christ's College, Cambridge and Lincoln's Inn, London; completing his University training at Cambridge at 21; and getting called to the Bar at 22. He practised at the Allahabad Bar for nearly ten years and edited a bilingual magazine at 26. In 1894 he was created Afzal-ul-ulema, and Nawab Sarbuland Jung by His Highness the Nizam of Hyderabad and became a High Court Judge at 31. Then after acting as Secretary of several state departments at the ripe age of 40, he finally became the Chief Justice of Hyderabad-Deccan, at 42.

From March 1895, for ten years, he discharged his duties as a Judge of the Hyderabad High Court, with ability, impartiality, and integrity. He never mixed himself up with any party and always opposed departures from the strict rules of justice. Having been a practitioner himself, he knew the weakness of some counsel

in speaking to the gallery, and never hurried them; but he took care that the files of his court never remained in arrears. One year when he acted on the Original Side of the High Court, there was not a single Criminal Case in arrears on the last day of the year.

In September 1904 he was taken into the Secretariat. As the Secretary to the Cabinet Council he had the delicate task of working under all the ministers; but succeeded in preventing misapprehensions with all departments. As Legislative Secretary he added about a dozen important Acts to the Statute Book; and prepared many drafts, in whose passing he still remains interested. The reputation of the English Bar has been well maintained by his clever drafting. The rules of the Legislative Council were carefully revised, and the appellate powers of the High Court reduced to a system.

In open Council, the Chairman observed, "On this occasion I consider it necessary to give expression to my appreciation of Nawab Sarbuland Jung's work. In truth his legal attainments are of the highest order."

At the Home Secretariat the District Police re-organisation scheme was finally settled, and put into force, all the jails put under one Inspector-General and the Post Office given a fresh impetus by the appointment of an experienced Post Master General.

The Educational and the Medical Departments were greatly improved, and standard plans for schools and hospitals passed. The foundation of the Victoria Zenana Hospital was laid on February 9th 1906 by Her Royal Highness the then Princess of Wales, the present Queen-Empress, and the same opened soon afterwards. The fight against plague was vigorously carried on and the City of Hyderabad won the unique distinction of remaining free from that scourge.

Their Majesties (then the Prince and the Princess of Wales) and Lord Ampthill visited Hyderabad on February 8th 1906 and August 11th 1906, respectively; the Police and other arrangements made by the Departments under the Home Secretary being perfect.

His greatest effort was directed to expedition and efficiency. In office he worked early and late and

thoroughly cleared the arrears of past years. He was always prepared to take the responsibility of sound though somewhat strong measures on himself. The Court of the powerful Paigah Nobles were made amenable to the supervision of the High Court in his time. Fresh grants of judicial powers to the Noblemen were checked and as far as possible the issue of Government stamps and Court-fee lables to Jagirs reduced to a system. Hundreds of circulars and important regulations bear eloquent testimony to his *regime*.

The most engrossing duties though of a pleasant nature fell to his share in connection with the Jubillee celebration of H. H. the Nizam in 1905, which culminated in the Grand Darbar of December 22nd 1905.

In 1906 the Chief Justiceship of Hyderabad fell vacant and His Highness graciously conferred it upon him, the highest honour which a lawyer could expect.

He has since visited Mecca and Medina and obtained the title of *Haji*, which is greatly sought after by pious Moslems. In Mecca, Medina and Constantinople he was well received. The "men of religion and learning," the class for whom he chiefly went there gave him "Diplomas of learning." His Imperial Majesty the Sultan of Turkey, as the *Khalif of Islam* graciously honoured the Haji by conferring on him various tokens of appreciation and souvenirs and granted him two private audiences. He had formerly travelled in most parts of Europe and in Egypt as a student; but on this occasion whether re-visiting the old places or exploring new ones in Arabia, Palestine, Syria, Egypt or Turkey he never forgot his role of a Pilgrim. Old Grecian cities so full of interest with philosophic memories, and Rome, the chosen city of St. Peter, were included in the tour.

London where he had lived sufficiently long was specially visited and he was there granted an audience on a Sunday by the present Imperial Majesties.

Nawab Sarbuland Jung still continues his work at Hyderabad to the entire satisfaction of His Highness the Nizam and his Government. Considering the great assistance his father had given to Sir Syed in founding the M. A.-O. College and the great interest the Nawab takes in

Moslem education, he has recently been elected a Trustee of the M. A.-O. College. That he will live long to do useful work like his father, is the prayer of all.

THE ANNUAL PRIZE DISTRIBUTION.

THE annual distribution of prizes for the College and school took place in the Strachey Hall on the morning of Saturday, the 28th January. Mr. Marris, the Collector of Aligarh District, presided, and supporting him were the Principal and Mrs. Towle, Nawab Mazamilullah Khan, and Mr. Tudor Owen, Headmaster of the School, and amongst those also present were the members of the College and school staff and a number of friends.

After Mrs. Towle had distributed the prizes, Mr. Marris addressed the students, referring to the unique history of the college, and to the similarity of Sir Syed's ideals to those animating the founders of the School he attended in New Zealand, whose late Headmaster, Mr. Empson, was present in the Strachey Hall that day. Mr. Marris then proceeded:—

And now I should like to say a word as to my experience of Aligarh in India. It is very short after I came to the country that I met Aligarh in the flesh in the persons of some young Mohamedan officials employed as extra hands, in the famine of 1896-7. Even my inexperienced eye could see that they were something different from the ordinary seekers for temporary places.

They were trusted, gentlemanly, disciplined, willing to take authority, capable of undertaking orders. And when one asked about this phenomenon, the answer was: 'Of course, Aligarh is like that!' And so one inquired about Aligarh, and learned something of the striking history of its great founder and his great conceptions, and how year by year, under every kind of difficulty and discouragement, he and his friends fought and laboured until the corner was turned, and the M. A.-O. College had become an institution of unique prominence in the educational system of India, and destined, as I believe, to exercise a tremendous influence upon its future destinies. That is a fine record, and when you remember the founders commemorated in this hall and the worthy Englishmen associated with them in their work

you have every right to be proud of the place you come from, and to resolve to carry it forward to greater heights. Prize-day is chiefly the hour of those who are leaving school or college. And the important question for them surely is this :—" How can a departing Aligarh boy best serve his school ? "

I know they do acknowledge their duty in many ways. They gather at the anniversaries, they organise to support the College in various ways, they subscribe—I believe they often subscribe at great personal sacrifice—to funds for the enlargement and development of the College.

And this does them credit, and is an undeniable testimony to their sense of gratitude. But I should like to suggest to those who are leaving that there is a better and more important way than any of these. I do not myself believe it is by subscribing to building funds, or in coming back to cheer the College team in sports or tournaments or even in being members of the various committees, nor even by being always at work for the extension and strengthening of the College that any old Aligarh boy can best repay his debt. I think these things are good, but not the best. The best way is simply to live his life so as to bring silent credit on his College. If you are going to manage an estate, manage it (as do some of my friends in this very district) as a true country gentleman, not squandering your substance in riotous things or even on horses and dogs (which are excellent things in their places), but getting the best out of the soil, and being a just and considerate landlord of your tenants, and even doing some thing to improve their lives. A very short experience as Collector has shown me that tenants are not always the easiest people to manage ; but, if so, all the more credit to the Aligarh boy who as a landlord wins not their dislike but their esteem. If you are going into the law, at least avoid the shadier by-ways of the legal jungle, and be known (as are many Aligarh Old Boys) as an advocate who has a high sense of his professional duty. If you are going into Government service, let the public good be your first mind and best thought and keepyourself from the abounding induce ments in this country to show favouritism on this or that side. If you do this, then you are serving Aligarh better than you know. Then those who respect you, will respect Aligarh for you ; and this sort of respect counts for much

more than the attention arrested by so many pages of committee proceedings, or so many, many columns of letters in the *Pioneer*.

I am glad to have seen something, however little, of the College; and wherever I go it will always have my respect and sympathy and esteem. It is a great work and I believe that it is destined to influence for good the future of India. But if so, it won't be only by the foresight of the trustees; nor by the devotion of the staff; but will be in the main by the exertions of the boys themselves and in their fidelity to the ideals which the College can only teach them. It is not in your Minto Circles, nor in your Science College, even in your Mohamedan University (fine idea though it is) that the real value necessarily lies, but in the spirit that underlies those things and the character that is produced out of them. I am sure that in this sense the name of Aligarh is an honored one to-day, and that present and future generations of its students will bring it to further honour.

Nawab Muzamilullah Khan, in proposing a vote of thanks to Mr. Marris, referred to the esteem which he had won from all in the district since he came to Aligarh, and expressed his pleasure at seeing him in the College not only in his public capacity but as a friend keenly interested in its work. Continuing, he dwelt upon the service which the College is performing in promoting a good understanding between the Indian people and Europeans, thus sharing the resposibilities of the Crown ; the Magistrate and College authority being co-workers towards the near same end.

Haji Musa Khan Sahib in seconding expressed the hope that the Mohamadan University would become a reality in the near future.

The following is the prize list :—

COLLEGE.

Scholarships medals and Prizes for 1909—10.

SENIOR SCHOLARSHIP—Abdul Wudood.

JUNIOR SCHOLARSHIP—Manfait Ali.

HISTORICAL SOC. PRIZE—Zahir-ud-Din Faruqi.

FOOD MONITORS—Khalil Ahmad Senior F. M.
Ghulam Husain
Mohd. Hasan Alud
Ali Ahmad

THIRD YEAR ANNUAL EXAMINATION 1909.

All round	Abdul Wudood
English	Wajid Ali
Pol. Economy	Abdul Latif Khan
History	Budrul Hasan
Philosophy	Abdul Wudood
Methemetics	Mohd. Farooq
Persian	Mohd. Athar
Arabic	Mohd. Mahmud
Chemistry	Mohd. Farooq
Physics	Mohd. Hyder Khan

FIRST YEAR ANNUAL EXAM. 1909.

All round	Manfait Ali
English	Reazul Hasan
Logic	Habibur Rahman Khan
Logic	Mohd. Elias Burney
History	,, ,, ,,
,,	Mohd. Mustafa
Persian	Mumtaz Ali
Arabic	Nizam-ud-deen
Methemetics	Munfait Ali
,,	Mohd. Ikram
Physics	Manfait Ali
Chemistry	,,

Aley Mohd. Taqi
Ali Mohd. Jafri
Abdul Latif Khan
Nazar Mohd.
Abdul Qadir Siddiq
Sardar Khan
Shaikh K. Abdur Rahman
Syed Mahmud Hasan
Syed Nawab Hasan
Mohd. Ahmad Khan
Mohd. Athar
Syed Mohd. Jalil
Samiulla Khan
Mirza Abdul Hai Big

HOUSE MONITORS

Syed Ahmad Ali
Syed Aley Hasan
Mohd. Jan Khan
Islam Nabi Khan
Syed Masudul Hasan
Rashidul Malik
Noor Mohd. of Sindh.
Nazirullah.
Ghulam Taqi
Syed Husain Abidi
Hafiz Bashir Ahmad
Abdur Rasool
Mohd. Hyder Khan
Mahmudul Hasan
Kirmani Mohamed
Yusuf Quraishi
Naimullah,

PRAYER MONITORS 1909—10.

Nazir Hasan Ansari
Syed Mohameda Naqi
Mohamed
Motiul Alam.

Scholarships, Medals and Prizes for 1910—11.

SCHOLARSHIPS.

FIRST YEAR ANNUAL EXAMINATION 1910.

Senior Arts Scholp. Abdul Ghani Ansari
,, Sci. ,, Khurshaid Ahmad
Junior Arts ,, Hakim Ahmad Shuja
,, Sci. ,, Omar Hayat.

MEDALS

College Gold Medal Mohd. Hyder Khan
Strachey ,, Mohd. Elias Burney

PRIZES

Cox Cambridge speaking Abdul Rahim
Mrs. Hickson's special moths. prize Khurshaid Ahmad
Holiday Reading Abdul Ghani Ansari

THIRD YEAR ANNUAL EXAM. 1910.

All round (Arts)	Abdul Ghani Ansari
,, (Sci.)	Khurshaid Ahmad
English	Abdul Ghani Ansari
Pol. Economy	,, ,, ,,
History	Fakhrud Din Ahmad
Philosophy	Ata Mohamed
Chemistry	Khurshaid Ahmad
Arabic	A.F.M. Abdul Qadir
Persian	Abdul Ghani Ansari
Methematics	Khurshaid Ahmad
Physics	Mohd. Abdul Hamid

SPECIAL PRIZES FOR ENGLISH (SECOND YEAR 1910—11)

(1) H. Ahmed Shujaa (2) Mohd. Elyas
(3) Abdus Salam
Essay Prize—H. Ahmed Shuja.

All round (Art)	Hakim Ahmad Shuja
,, ,, (Sci.)	Omar Hayat
English	Hakim Ahmad Shuja
,,	Shah Alam
Ancient History	Hakim Ahmad Shuja
Modern History	Qazi Mohd. Aslam
Logic	Khauja Yusuf Ali
Methemetics	Umar Hayat
Physics	Mohd. Faz-li-Azim

MONITORS 1910—11.

Siddiq Hasan (Senior F. M.)
Syed Aley Hasan
Ghasanfar Mohd. Khan
Hasan Mohamed Hayat
Mohamed Hasan Alvi
Mohamed Ismail Khan
Aminullah Khan
Syed Nurud-Din
Hyder Husain
Mohamed Sulaiman
Mirza Ikram Beg
A. F. M. Abdul Qadir
Alaud Din Chaudhri
Khawaja Firozud-Deen

Mukhtar Nabi
Syed Zulfiqar Ali
Ghani Mohamed
Wali Mohamed
Khurshaid Ahmad
Hafizud-Din
Syed Husain Abidi
Mohamed Amin
Abdul Ghani Ansari
Shaikh Abdur Rahman
Amir-ud-Din Hasan
Raziud-Din Khan
Mohd. Nasir-ud-din

Mohamed Ismail Hanifi
Syed Aley Hasan
Mohamed Nurud-Din
,, Abdul Hamid
,, Motiul Alam
,, Shafi
,, Abdul Wudood
Syed Hamid Ali
Farid-ud-din Ahmad
Shafqatulla Khan
Abdus Salam Khan
Mohamed Ayyoob

THEOLOGY EXAMINATION 3RD YEAR 1910.

Aminul Haq	First Mohamed Mustaqim Khan
Pyamber Bakhsh	Second ,, Ahmad Kazimi
Mohamed Abdul Jalil	Third ,, Murtaza Khan
Mir Iqbal Ali	THEOLOGY Examination first year 1910.
Farid-ud-din Ahmad	First Mustafa Ali
Qazi Mohamed Arif	Second Omar Hayat
Riaz-ud-din Khan	Third Syed Mohd. Aqil of Peshawar
Shahzad Ahmad Khan	II Shias :—
PRAYER MONITORS 1910—11.	Regularity as Prayers Syed Mohamed Naqi
Mohamed Ismail Hanifi	Syed Aizaz Ausain
,, Mustaqim Khan	Syed Mohd. Hasan Naqim
,, Ahmad Kazimi	Syed Shankat Ausain
,, Nurud-Din	THEOLOGY EXAMINATION 4TH YEER
,, Abdul Hamid	Syed Mahmud Hasan
,, Shafi	THEOLOGY EXAMINATION 2ND YEAR.
Hamid Ali	Syed Ashfaq Husain

THEOLOGY PRIZES 1911—11.

I SUNNIS.

Regularity at Prayers Mohamed Murtaza Khan.
Mohamed Ahmad Kazimi
,, Mustaqim Khan.

SCHOOL 1910.

Class IX.	Mohamed Habib Abdul Bari Khan	Class IX	Shujaat Ali Jahangir Qadir
Class VIII.	Razaur Rahman Abdur Rashid Arifud-Din	Class VI	Rafiq Hasan,
Class VII.	Salamat-ulla Mohamed Habib		
Class VI.	Manzoor Husain Safar Ahmad		
Class V.	Mirza Ali Ghulam Mustafa Khan		
Class IV.	Ataullah Khan Azhar		
Class III.	Inayat Khan S. Moizud-Din		
Class II.	Mumtaz Hamid Ashraf Ahmad		
Class I.	Manochihr Khan Mohamed Ali Tayyub Ali		
Prep. Class	Abdul Aafi Khan Mohamed Rafi		

PRIZES FOR REGULAR ATTENDANCE AT PRAYERS.

Class IX. Mohamed Zamir
Class VI. Zahid Ali

MONITORS.

Class X. Barkat Ali
Zafar Ahmad
Asadullah
Ali Afzal
Samin Ali
Abdul Halim Khan
Anwar Ali
Mir Kamalud-Din
Abdul Wahab Khan

ADVENTURERS OF EMPEROR HUMAYUN IN SIND

Part III.

(Concluded from the December No.)

BEFORE the departure of Humayun for Omerkote two spies of Maldeo were seized and orders were given for their execution. In their despair one drew a dagger and the other a knife and attacked the soldiers, killing a large number of men, women and horses, among them being the King's charger. The Emperor therefore asked Terdy Beg for the loan of a horse, but on his refusal he mounted a camel and had thus travelled for ten miles when Nadim, his foster brother, came to know of it and exchanged the horse his mother was riding for the King's camel.

In the morning the whole party was split up, there remaining only twenty-five persons with the King. So insignificant a knot of men was that day, in the early hours of the morning, attacked by the army of Maldeo consisting of 1,500 cavalry. Humayun consulted Sheikh Ali Beg as to what was to be done. Shaikh Ali replied : "We are now just in the situation of Imam Hussain. Nothing remains but to sell our lives as dearly as possible. Pardon me for the offences committed against you and give me few men that I may go to their opposition." Humayun ordered all baggage to be taken off the horses and placed on camels. Even ladies were dismounted and their horses given to the soldiers. In all, sixteen men mustered strong, out of which seven went with Sheikh Ali Beg to oppose the enemy. With the first arrow that Ali Beg threw, the commander of the cavalry fell and in a few seconds two other Rajput Chiefs fell. So great was the confusion in the ranks of the enemy that they took flight leaving the bodies of their officers, all baggage and even camels on the field.

The whole party after thanking God for their miraculous escape proceeded on their journey and were in the morning joined by the party which was sent to capture cows and buffaloes and also by the stragglers among whom where Terdy Beg and Munaim Khan. Their troubles did not end here. By the orders of Maldeo and the Raja of Jesselmere guards were placed on all the tanks in their respective territories to prevent Humayun obtaining water, and the wells were covered up with mounds of sand. Lingeringly the wanderers

of the desert continued their journey through the desert, and whenever an uncovered well was found so great was the rush that all people had to be kept at a great distance and only allowed to approach it on the call of a drum.

When the party was within the distance of twenty miles from Omerkote, the horse of Roushen Beg suddenly died, and therefore, he insisted on the return of his another horse which he had lent to the Queen. On being informed of it, Humayun instantly alighted from his own and sent it to his Queen. On went the King marching on foot, but being at last tired he mounted one of the camels carrying water bags. Seeing the King riding in this humilating fashion one of his servants, Khalid Beg, rode up and presented his own horse to his Majesty and, no doubt, the offer was thankfully accepted.

The fort of Omerkote was now in sight. Accompanied by only seven men he entered it on 23rd August 1524 (10 Jemadel-Awal) and was welcomed by the citizens and the brother of the Rana with great enthusiasm. The party encamped outside the fortress and were lavishly supplied with provisions by the Rana.

Humayun now had not a single article that he could call his own. Without clothes except those he was wearing, without money, Humayun was again obliged to ask Terdy Beg for the loan of a suit of clothes and a little sum of money. But on his refusal the King wrapping himself up in a broad sheet gave the clothes he was putting on to be washed. Having overcome this difficulty, he ordered all his officers to assemble in his tent to discuss some important matters. Thus detaining them he secretly sent out his confidential men to search the baggage of the officers and to bring him whatever valuables they found. When all the plunder was collected Humayun ordered one-half of it to be restored to the owners and the remaining half to be divided among the servants and his poorer followers. But of the clothes he took one-half for himself and restored the other to the owners.

The next morning the Rana himself paid a visit to the King and assured him that he was ready to help him to conquer Tattah and Bakkar with 20,000 infantry and 500 cavalry.

Now, let us return to Prince Yadgar whom we left stationed at Bakkar. Soon after Humayun's departure for Jodhpur, Shah Hussain marched towards Rohri and drove him away from Sind, but not before he had realized from him five *miskals* for every horse and twenty-five *miskals* for every camel for the grass his animals had grazed. Putting things in order at Bakkar as hurriedly as possible, Shah Hussain proceeded to Sehwan, and after repairing its fort went down to San where he stayed a long time on the banks of the Indus. But hearing of the arrival of Humayun at Omerkote, he at once marched to Tattah, his capital, to prepare for fresh opposition. Leaving the Queen and most of his baggage in charge of Muzaim Khan, his brother-in-law, in the fort of Omerkote which had now been vacated for him, Humayun with the advice of the Rana marched towards Chore which lay on the banks of the river and had numerous gardens. Next day, news was brought to him of the birth of his son, Prince Mohamed Jelal-ud-din Akbar, at Omerkote on the morning of Sunday, the 5th Rejab.

After the happy father had offered his thanks to the Creator, Jouhar was told to bring him the articles he had entrusted to his care. On the production of 200 silver coins a bracelet and a pod of musk, the money and the bracelet were returned to their owners, while the pod of musk was broken into pieces and distributed among the followers, the King remarking that it was the only thing he could then afford to present them on the birth of his son whose fatme, he believed, would one day expand all over the world as the perfume of that musk then filled that apartment. This little ceremony being over by the beating of drum and by the noise of the trumpets, the birth of Mohamed Jelal-ud-din Akbar was announced by the wandering father to the world. The *Asar* prayer over, Humayun sent messengers to Omerkote to bring the Queen and the baby-prince to Chore where he was proceeding.

At Chore the royal tent was pitched in a beautiful garden and when the neighbouring zamindars offered their services, they were utilized in digging a ditch round the garden. Seeing the King again in power, many chieftains like the Rajas of Sodhars, Sumrahs, and the Jam paid visits to him.

Shah Hussain was already on the scene. He camped on the opposite side of the river and sent messengers with robes

of honour to the Rana *of* Omerkote and employed all possible means to persuade him to desert Humayun. These flattering robes of honour were put on a dog and the animal sent to Shah Hussain!

Soon afterwards a quarrel broke out between one of Humayun's nobles and the Rana who, in consequence, left the camp with all his followers in great disgust. The zamindars also went away leaving the King to his own fate.

Thus left, Humayun for his safety found the strengthening of the defences of his camp of the vital importance. He therefore set all the people to dig a bigger ditch round the encampment, personally supervising the progress of the work. Fortunately, he was at this time joined by his constant friend, Behram Khan, who had fled away from the battle of Kanuj to Gujrat. By the intervention of this wise counsellor a treaty was patched up, the King agreeing to quit Sind immediately, on the condition that Shah Hussain gave him one lac of silver coins, 200 bags of corn, 300 camels and 210 boats to which Shah Hussain willingly consented. The ruler of Sind, moreover, sent an ambassador with a few presents and an apology and threw up a bridge of boats on the Indus for the transhipment of the King's army. Soon afterwards the Queen and other ladies with the newly-born prince Akbar having joined the King on the 35th day after the birth of the prince, Humayun proceeded towards Candhar *via* Sehwan, bidding farewell to Sind on the 26th of July 1543 after vainly wandering in Sind for two and-a-half years.

We now stop at Sehwan to bid good-bye to Humayun who, as other historians tell us, after great many hardships similiar to those experienced by him in Sind, will regain and rule India leaving to posterity a bright and blameless name.

NOOR MAHOMED.

MAHOMEDAN UNIVERSITY COMPLETION FUND COMMITTEE: OFFICIAL REPORTS.

I

A meeting was held at the House of Nawab Viqar-ul-mulk Bahadur on the 10th instant, the following gentlemen being present:—

Nawab Viqar-ul-mulk Bahadur (Chairman).

Hon'ble Sahibzada Aftab Ahmad Khan.
Mr. J. H. Towle.
Haji Muhammad Musa Khan.
M. Mohd. Habibur Rahman Khan.
Mr. R. B. Qadri.
M. Bashirud Deen (Editor *Albas'ir*).
Mr. Shaukat Ali, B. A.
Dr. Ziaud Din Ahmad.
Shaikh Mohd. Abdullah, B. A.

It was decided to form a Committee to be called Committee for Foundation of a Mohamedan University and to ask His Highness the Aga Khan, G. C. S. I., to accept the office of President, and the following gentlemen to become vice-Presidents:—

UNITED PROVINCES.

The Hon'ble Nawab Sir Mohd. Fayaz Khan Bhr., K.C.I.
The Hon'ble Nawab Abdul Majeed Bhr.

The Hon'ble Raja Sir Tasadduq Rasool Khan, K. C. I., of Jahangirabad.

The Hon'ble Raja Sir Mohd: Ali Mohd. Khan Bhr., K. C. I., of Mahmudabad.

PUNJAB.

The Hon'ble Nawab Fatah Ali Khan Bhr. Qazalbash, C. I. E.

The Hon'ble Khan Bahadur Mian Mohd. Shafi, Bar-at-Law, Lahore.

Haziqul Mulk Hakim Hafiz Mohd. Ajmal Khan of Delhi.

(E. AND W. BENGAL.)

The Hon'ble Khwaja Sir Salimullah Khan Bhr, K. C. S. I., of Dacca.

BURMA.

Seth Abdul Karim Abdush Shakoor Jamal Brothers of Rangoon.

Haji Mulla Ahmad Daud Madani.

(C. P. AND BIHAR).

Khan Bhr. H. M. Malik of Nagpur.
Khan Bhr. Nawab Salamulla Khan.

(BOMBAY.)

The Hon'ble Sir Karim Bhai Ibrahim, Bart.

Sir Adamjee Peer Bhai.

(MADRAS.)

H. H. the Prince of Arcot.

(SINDH.)

The Hon'ble K. B. Shaikh Sadiq Ali, Vazir of Khairpur (Sindh).

MOHAMADAN STATES.

Colonel Hajee Hafiz Mohd. Obaidulla Khan Bhr., 2nd son of the Begam of Bhopal.

Khan Bhr. M. Rahim Bakhsh Sahib, President of Council of Regency of Bhawalpur State.

Nawab Imadul Mulk M. Sayed Husain Bilgrami, C. I.

ALIGARH.

Mr. J. W. Towle (Principal M. A.-O. College.)

The Hon'ble Sahibzada Aftab Ahmad Khan.

Nawab Viqarul Mulk Bahadur (Honorary Secretary of M. A.-O. C.) was elected Secretary and K. Bahadur Nawab Muhammad Muzammilullah Khan, Mr. Shaukat Ali, B. A., Shaikh Muhammad Abdulla, and Haji Muhammad Musa Khan, Joint Secretaries of the Committee.

The following gentlemen are to be asked to accept membership of the Committee:

All Trustees of the M. A.-O. College and members of College and School Staff, Aligarh; all members of the Central Standing Committee of the All-India Shia Conference; all Editors of Mohamedan Journals; all members of the managing Committee of the Nadwatul Ulama, Madrasa Alia Dewband, Madrasa Ilahia of Cawnpur, The Tibbia Conference of the Madras Tibbia and the Madrasa Edaiam Delhi; the Madrasa Takmilut Tib, Lucknow; the Ahmadia Conference Qadian, and Anjuman Himayat Islam, Lahore; all members of the Islamia College Staff, Lahore; all members of the Managing Committees of Anjuman-i-Mufidul Islam, Madras; and the Anjuman Islam, Bombay; all Managers and Headmasters of Mahomedan Schools and Madaris-i-Arabia; all office holders of Mahomedan Anjumans; all Mahomedan members of Councils, District and Municipal Board; all religious leaders, Doctors of Sunni and Shia Sects and Mashaikhs; all Mahomedan Barristers and Legal Practitioners; all Mahomedan Zamindars and Merchants.

A managing Committee was formed consisting of following members:—

All members of the College Syndicate, Mr. J. H. Towle Principal, Dr. Ziaud Deen Ahmad, Mr. Shaukat Ali, B. A., Mr. Abul Hasan, B. A., Mir Wilayat Husain, B. A., Mr. Sirfaraz Khan, Maulvi Idris Ahmad B. A., the Editor the Aligarh Institute Gazette, Maulvi Bashir-ud-deen, Editor of Al Bashir, Registrar of the M. A.-O. College, and the Secretary of the Old Boys' Association.

Provincial Committees are to be formed in each Province and the local committees of the M. A.-O. Educational Conference and other Mahomedan Anjumans are to be asked to become local branches of this Committee.

It was further decided that the Registrar of the M. A.-O. College should be treasurer of the Committee and that a separate account should be opened with the Bank of Bengal, Agra, in the name of The Mahomedan University Foundation Fund into which all subscriptions should be paid and that for the present no expenditure should be undertaken up of the funds collected, the trustees of the Sir Syed Memorial Fund and of the One Rupee Fund being asked to defray the expenses of management and the College also being asked to contribute one thousand rupees towards such expenses.

Dr. Ziaud Deen Ahmad was asked to appoint a temporary Hony. Staff and open an office at the Honorary Secretary's House, the staff to be divided into the following branches:—

Each incharge of a member of the College or School staff.

(*a.*) N.-W. F. Province-and-Punjab.

(*b.*) U. P.

(*c.*) Madras.

(*d.*) Bombay.

(*e.*) Hyderabad and other Mahomedan States.

(*f.*) Eastern and Western Bengal.

(*g.* Rajputana.

(*h.*) Bundelkhand.

(*i.*) Central Provinces.

It was resolved to secure as much honorary work as possible on behalf of the Committee.

The Hon'ble Sahibzada Aftab Ahmad Khan was requested to lend the services of M. Idris Ahmad and Mr. Masood Ahmad was requested to arrange the the account of the Committee.

The Central Committee of the All-India Mahomedan Educational Conference will be asked to lend the services of its staff and agents so far as possible and to postpone the collection of subscriptions for 6 months in order to do so.

The Duty, the Sir Syed Memorial Fund and the One Rupee Fund will be asked to suspend the collection of subscriptions for one year and to lend the services of their agents.

Three or more agents will be employed in each province to collect subscriptions. Receipt for which will be signed by the Registrar and Hajee Mahomed Musa Khan.

The Hon'ble Sahibzada Aftab Ahmad Khan was asked to write a pamphlet in support of the University Scheme and to publish it on behalf of the Mahomedan Educational Conference. A committee was formed consisting of Mr. Towle, Mr. Auchterlouic, Hajee Mahomed Musa Khan, (Secretary), Shaikh Abdul Qudir, B. A , Bar-at-Law, Maula Tufail Ahmad, Mr. Mahomed Yaqoob (Vakil), M. Mahomed Habibur Rahman Khan, Professor Anamullah Khan, Mahomed Ehtisham-ud-deen Sahib, B. A., to write articles from time to time on behalf of the scheme.

Mr. Reynell was asked to send accounts of the proceedings of the committee to the English newspapers in India from time to time and the Editor of the Aligarh Institute Gazette to do the same for the Vernacular press.

An appeal in various languages will be widely issued in the name of the Nawab Viqarul Mulk Bahadur and a general meeting will be held at Aligarh at the end of January under the direction of His Highness the Agha Khan, K. C. S. I., and other influential members of the Muslim community.

The following gentlemen were appointed as a committee to organise deputations:—The Hon'ble Sahibzada Aftab Khan, Mr. J. H. Towle, Hajee Mohamed Musa Khan, Mr. Mohamed Abdus Salam, B. A., L.L. B., Shaikh Muhammad Abdullah, B. A., LL. B., Mr. R. B. Qadri, Mr. Shaukat Ali, B. A., and Dr. Ziaud Deen Ahmad (Secretary).

II

AS the result of the visit of H. H. the Agha Khan to Lucknow, a sum of more than three lakhs has been promised, including subscriptions of one lakh each from the Rajas of Mahmudabad and Jehangirabad, Rs. 20,000 from Raja Abu Jaffer, Rs. 15,000 each from M. Syed Iltifat Rasul and Nawab Ali Hasan Khan, Rs. 10,000 each from Mir Tawakkul Hasan and a " Sympathiser of Nadwa," and Rs. 5,000 each from Raja Shaban Ali and the Raja Hasanpur.

At Calcutta promises were received of Rs. 10,000 each from Messrs. Ahsan Karim and Ahmad Musaji Salibji, and of Rs. 5,000 each from Messrs. Haji Ahmad Abdul Latif, Ismail Salibji and Ghulam Husain Arif, with others which are expected to raise the total to about one lakh.

The following gentlemen have promised to contribute one month's income to the Foundation Fund :—Nawab Viqarul-Mulk and his son Mr. Mushtaq Ahmad, the Hon'ble Sahibzada Aftab Ahmad Khan, Mr. Shaikh Muhammad Abdulla, B. A., Maulvi Bashir-ud-din, Maulvi Idris Ahmad, Maulvi Abdul Ahad, Dr. Ziaud-din Ahmad, and Mr. S. Zafar Hasan.

Provincial Committees have been formed for the Punjab, under the presidency of the Hon'ble Mian Muhammad Shafi, for the Central Provinces under Khan Bahadur H. M. Melak, for Behar under Mr. Hasan Imam, for the western part of the United Provinces under the Hon. Nawab Abdul Majid, for the eastern United Provinces and for Hyderabad under Nawab Imadul Mulk. The following names have been added to the list of the Managing Committee :—Maulvi Rafi-ud-din Vakil, Messrs. Amir Mustafa Khan, D. Auchterlonie, Syed Zafar-ul-Hasan, Abdul Aziz and D. Reynell.

It is hoped that H. H. the Agha Khan will visit Lahore on the 23rd February. The Hon'ble Fateh Ali Khan Qazelbash, C. I. E., Khan Bahadur Shaik Alla Bakhsh, Mr. Mahbub Alam and Khan Bahadur Mian Mohammed Shafi have undertaken to accompany the deputations to the Punjab, and the members of the Literary Society of Amritsar have promised their co-operation.

GENERAL PERRON: OR THE ROMANCE OF THE SAHIB BAGH.

PART II

[CONTINUED FROM DECEMBER NUMBER].

AFTER Perron took over directly the supreme command of Hindostan, the Sindhia gave orders to the Mahratta Governor of Delhi to make over charge of the city to Perron. But Ballava Tantia, Sindhia's prime minister, was a determined enemy of Perron and as a set-off against the orders of Sindhia, he refused to give over the city. It was too bold an action to exasperate Perron, who immediately succeeded in taking the city without any bloodshed, and left Captain Le Marchant as the Governor there.

The example of insubordination set forward by the Delhi Governor had its influence on the Commander at Agra, a brother to Ballava Tantia, who also refused to yield up possession of the fort to Perron, now busily engaged in strengthening defences at Aligarh. After completing the same he suddenly marched to Agra, took the city by surprize and captured the fort after a siege of fifty-eight days.

With the possession of the Agra Fort, then the strongest fort in India, Perron's power was completely established. He was authorized to raise armies and retain or discharge troops; no European, not even de Boigne ever possessed such confidence and power. Left to the sole command of the army of Hindostan, Perron assiduously employed his time and resources in strengthening his power. He turned Koil (the modern Aligarh) into an immensely fortified place and laboured to make it impregnable. I cannot do better than quote Lord Lake who wrote: "The strength of the place cannot be described—a seventy-four might soil in the ditch." At this time, he built himself a palace at Aligarh, to which we shall refer later on. It must also be mentioned that "during the seven years of his rule the dominion of Hindostan lay not at Delhi, nor at Poona but in the vast fortified camp of Koil, whence the chief of many legions issued orders to the princes of the neighbouring districts and of Rajputana; and so far as Upper India was concerned, was the master of both the Emperor Shah Alam and Daulat Rao Sindhia." It is needless to say that from his headquarters at Aligarh, Perron held both Delhi and Agra in check.

Unfortunately for Perron the incumbency of the Sindhia Daulat Rao had not been an unmixed blessing, for the latter was a man loose in character, bad in policy and a diplomat not worth the name, lacking the power of any comprehensive view and political foresight. One by one the adherents to his predecessor began to separate them and Perron was called upon to meet as enemies in the field the men who had been the allies and followers of de Boigne.

The most considerable of all these men was one Lakhwa Dada, a Mahratta Brahmin, who had distinguished himself in the service of Madhoji by his successful defence of Agra against the Pathans in 1788. Notwithstanding his eminent qualities, Daulat Rao deprived him of his power and drove him from office, suspecting him of his connivance in the escape of two widows of the former Sindhia, who were kept in custody. Very naturally he became refractory and prepared for war against his master the Sindhia. A great many vassals were impatient of the yoke of Daulat Rao; with an avidity, they came under the rebellious banner of Lakhwa Dada, who became the leader himself and within a very short time a considerable army was raised and Agra fell into the hand of his recalcitrant adherents.

Perron was not blind to these events – events threatening his government and touching the very core of his power. In Agra were his arsenals, his magazines, his manufactories, and to Agra he marched with his whole available force.

The two armies met at Sounda or Soundia in the Datia territory; a much contested battle ensued on the 3rd May, 1800. Perron acted most bravely and won the battle but not before he was wounded by the thrust of a spear, though not mortally; on the other hand, Lakhwa was wounded and subsequently died. On his way back to his headquarters at Koil, Perron also bombarded Ajmere, which was Lakhwa Dada's real territory. These two successive defeats crushed the power of the most determined enemy of Perron, who asserted Sindhia's complete supremacy, again.

It is necessary to examine the position of Perron, who was now undoubtedly at the zenith of his career. His two most determined enemies had been killed, and his power became paramount in Northern India. He directly began to govern the 'subahs' of Suhranpore, Panipat, Delhi, Nar-

nol, Agrau and Ajmere and not only exacted tribute from the Rajput Chiefs of Jaipur and Jodhpore and many smaller principalities, but also exercised authority over the Sikhs between the Jumna and the Sutlej. He gained the exclusive right of coining money, and, by possessing the Perron of the Emperor Shah Alam, he held the country in terror by his disciplined troops.

Unfortunately for us all, power and glory bear often with them a bane—a bane which makes man blind and intoxicated and also soar beyond a modest and legitimate limit. Such was the case with Perron, too. Indeed, from hawking handkerchiefs in a French market to the possession of an absolute power over Hindostan was an advancement in life that might have dazzled the most sober brain. So from 1801, a perceptible change came over Perron. Being intoxicated with power, he began to lose his sobriety and under the influence of ambition, he indulged into the illusion of founding a French Empire in India and to leave his name behind in indelible letters in History. From a confirmed diplomat, he now became a rigid autocrat. His unjustifiable partiality for his French officers, whom he promoted in preference to his English subordinates, his ignoring the rights of regimental seniority excited enmity and deep disaffection of all foreigners serving under him. The *espirit de corps* that had previously inspired his army began now to fade away and the Mahrattas and Englishmen alike began to smart under deep disaffection.

The first lucid instance of discontent generated by the insolent autocracy of Perron may be found in the avowed antagonism of the notable English adventurer George Thomas, whose romantic career may form a history itself. He came out to India on board on English man-of-war and was able to establish for himself an independent principality called Harıana in Northern India. Indeed by 1807, he became so powerful that Perron was not at all disposed to brook the establishment, so near to Delhi, of an independent power, and that power wiel led by a native of Great Britain. Perron being always alive of with an overweening sense of power and superiority, summoned Thomas to come to Delhi and there to do homage as a vassal of Sindhia. The haughty summons of the Frenchman did not sound sweet in the ears of Thomas, who far from acting up to the orders, sent an indignant reply and before Perron could

move out of Delhi, succeeded in reaching Hansi, his strong-hold, and began to collect forces there from his allies. Very shortly, the two parties met on a place called Bahadurgarh, eighteen miles west of Delhi. The meeting, however, ended in a truce. But shortly after, the Holkar Jaswant Rao, the most veteran enemy of the Sindhia, urged Thomas to war by promises of men and money, and the latter marching near Delhi defeated the army of Perron under Major Smith. This was the first and last victory for Thomas, for in spite of his indomitable courage and a true soldier like spirit, he could not withstand the attack of the overwhelming forces of Perron, who was now left the complete master of the situation.

All of the enemies of Perron were now beaten ; on the other hand, his master the Sindhia finally triumphed in the south. But to a great degree, these victories affected both the master and the servant. Prosperity became fatal to them, it not only exalted their pride but weakened their judgment also—a fact which caused discontent among the native chieftains. Moreover, there grew up a palpable mutual suspicion between Sindhia and Perron who now began to push forward his own interest at the cost of his master's. Henceforward complaints against the arrogance and the grasping charactor of Perron were also continually made to Sindhia, who was now holding his court at Ujjain, and who was himself worse off than the former. The Sindhia plunged deeper and deeper into the mire of vice and degradation, neglecting state affairs and ignoring the duties of government ; he also seemed to entertain all, antagonistic to Perron, who with a view to estimate the situation correctly, and to examine the intrigues formed against him, went to the south with a determination to resign, should he find the position too strong for him. But Perron had not to resign ; a 'nazzar' (present) of five lacs of rupees to the Sindhia mended matters and he returned back to Hindostan as independent as ever.

It is now necessary to revert for a short while to the policy of Lord Wellesly, the English Governor-General, who brought about great many changes in the Mahratta politics. The restless character of the Mahrattas, the advantages presented by their local position to the future intrigues of France, and the number of ambitious and capable French

officers in the service of Sindhia alone,—all combined—was a matter of indispensable precaution to the English Governor, who, by his political prescience, projected to acquire an ascendancy in the councils of the Mahratta Empire and to frame a system of political connection that should preserve a powerful barrier against them. The circumstances for effecting his scheme were also ripe; because just at this time a quarrel between the Holkar and the Peshwa resulted in a battle near Poona in 1802, in which the latter was defeated. After some other reversion of fortune, the Peshwa entered into an alliance with Lord Wellesly by signing the treaty of Bassein.

No sooner the Treaty of Bassein was concluded with the Peshwa than the English Governor invited other Mahratta chief to become parties of the same. But it only precipitated the conflict between the English and the Sindhia, who was now in an isolated yet powerful condition. He saw in the treaty not only the subversion of the vast plain handed down to him by his eminent predecessor, but a threat against himself. Indeed he became fully aware of the situation and bestirred himself at last; he sought to unite the Mahrattas against the common foe; but it was too late. A battle was inevitable between him and the English.

It was not for the English Governor-General to tolerate the bravado of a single Mahratta chief whose isolated refractoriness was immediately put to the arbitrament of the sword. War was immediately declared, and on the 8th August, 1803, the redoubtable General Lake with an English force crossed the frontier of Sindhia's territory and marched straight on Aligarh, the best stronghold of Sindhia and the headquarters of Perron.

It was a great predicament for Perron; for though he was at the time at Aligarh, the main body of the troops were with Daulat Rao in the South; others, that were keeping nearest to him, were not amenable to his orders. But this was not all—there were other evils in store for him. The suspicion that was existing between the master and the servant became confirmed, and Perron's complete disgrace was not very far away. Ambaji Inglia, a great Mahratta chief whom Perron insulted in the early days of his prosperity, made a present of fifteen lacs of rupees to Daulat Rao as the price of the Subadarship of Hindostan. It was past every hope for

Perron to expect any mercy from him and he could well forsee that his life's blood was now on the point of being sucked.

In the meantime General Lake marched on and assaulted Aligarh on the 29th August, 1803. The troops in the fort consisted of 800 regulars, 1,000 Rajputs and 1,200 irregulars and a squadron of horse. These men gallantly defended the place as the following extract from General Lake's letter shows. "I had tried every method to prevail upon these people to give up the fort, and offered a very large sum of money but they were determined to hold out, which they did most obstinately, and, I may say, most gallantly. From the extraordinary strength of the place, and being obliged to take it inch by inch, it being so determinedly defended, in my opinion British valour never shone more conspicuous." During the siege of the fort, Perron could have availed himself of the opportunity to charge the English with the 8,000 horse he had under his direct command. But probably in anticipation of his doom, he did not do so. He gave no orders. His men were paralysed by his indecison. And it must be remembered that the defence was made under the command of one Baji Rao, who died fighting.

A concatenation of disasters, misfortunes and dangers was now crushing Perron as swiftly. First came the fall of Aligarh; then his entire suppression by Inglia, his implacable enemy. But the last drops of the bitter cup were yet to come. Bourquain, who had attained his fortune by the kindness of Perron, now denounced the latter as traitor and even gave orders to seize and put him to death. An attempt was made on his life but he narrowly escaped. "All these stings and arrows of outrageous fortune crowded in together, and struck home one after another, within the period of a few hours."

The slightest vestige of power was now lost to Perron; the thought of self-preservation became now predominant in his heart of hearts. He at first fled to Hathras, thence to Mathura. From this latter place he sent a proposal to the English General to surrender on receiving an assurance of protection for his person and property.

Lord Lake acceded to the proposal, whereupon Perron with his family and property proceeded to Chandarnagar

whence, after a residence of one year, finally left for France. The following, an extract from the memoirs of the French Consul at Hamburg, is very interesting :—

"Every one has heard of the famous General Perron, who has played such a great role amongst the Mahrattas. In 1805, he arrived at Hamburg and applied to me for a passport, and I had a most interesting conversation with him about his truly extraordinary adventures. He said that he had possessed more than fifty million francs, but that in order to obtain permission to leave India he had been obliged to pay the English three-quarters of the money. Most of his goods were magnificent cashmeres. He was good enough to offer me one. General Perron had only one arm. He was accompanied by two copper-coloured children—a boy and a girl—the offspring of an Indian mother . ...Their father exhibited great affection for them and caressed them continually."

At Paris, Perron was coldly received by Bonaparte. He purchased a domain at Fresnes and found his mother and sisters still alive, who received him with open arms. Soon after he had settled down, he married a Mademoiselle du Trochet, by whom he had a large family. Two of his daughters were subsequently married into the Rochefacauld family. In his luxurious retirement at Fresnes, he passed nearly thirty years, but towards the end of his life, being suspected of republicanism, was subjected to police surveillence.

Perron died at his Chateau of Fresnes in 1834, in the seventy-ninth year of his age, and there he lies buried. Strangely enough, Death the leveller, eloquent, just and mighty has denied to this famous Frenchman the simple words 'Hic jacet.' "For Pierre Cuiller, the last representative of the French power in India, sleeps in an unmarked grave, above which posterity may not even read the name of Perron."

To return to the palace he built himself at Aligarh, probably in the year 1799. It was used as a settlement office in 1871, and up till 1909, its existence was tottering in ruins. But next year, it was purchased by the M. A.-O. College, and now it forms one of its most conspicuous,

Boarding houses. The entrance is through a huge gates where a tablet bearing Perron's name still maintains his memory.

AMIN UL HAQUE.

JUNIOR LITERARY SOCIETY.

This society was founded by Dr. Zia-uddin Ahmad in 1907 with the view of interesting the Junior students of the College in matters literary. Students of the intermediate classes who read essays are also eligible for membership, which is limited to thirty.

Since the undersigned assumed office in December 1909, twelve meetings have been held, and the membership at present stands at 21. At each meeting papers are both read and discussed, and in the two meetings held since the long vacation the new students of the first year showed much interest in the objects of the society.

We regret that owing to pressure of tutorial work, Dr. Zia-uddin has been obliged to leave us, but we have been fortunate in securing another enthusiastic president in the person of Professor Noor Husain.

The other office bearers at present are:—

Vice-President—H. Ahmad Shujaa

Secretary—Wali Mohamed Khan

Joint-Secretary—Shah Alam Khan.

The charge of the Society will shortly be handed over to the first year students, in whose hands we hope its usefulness will be still further extended.

WALI MOHAMAD KHAN, Secretary.

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TENNIS CLUB.

There is little to report this month, as during the Xmas and Moharram holidays the majority of the students were away at their homes.

Full advantage has been taken of the two new courts prepared in front of the Strachey Hall, and there is still a cry for more.

The players will be gratified to learn that our president has kindly consented to the club going on tours, but of course after the university examinations are over.

I hope to give in next month's issue a full list of the league matches, with their results.

M. H. ALAVI.

NEW SOCIETIES.

Owing to the difficulty experienced by those residing in the more remote boarding houses, of attending meetings held within the College Buildings, two new societies have been formed at the Society Garden and the Minto Circle respectively. The former is named the Law Students Society, and meets about once a month for the reading and discussion of essays. The scope of the society's activities is wide but subjects of special interest to Law students are not neglected. At the Minto Circle the new enterprise has taken the form of a debating society, founded in December by Mr. Reynell, and two very successful meetings have been held. An essay-reading society has already existed for some time at the Sahib Bagh, and is at present in a very flourishing condition.

The philosophical society, which has been dormant since Mr. Garlick left, has now resumed its activities, a business and an ordinary meeting having been held. The subject of study is Plato's "Republic."

We hope to give fuller reports of the above next month.

جناب مولوی ضیاء الاسلام صاحب ضیا رئیس کا نتیجۂ طبع

نکہت سے گل کی صحن چمن مشکناب تھا
بلبل کی بو سے خون سے معطر گلاب تھا

رنگ بہار باغ نہ تھا ایک خواب تھا
نقش وجود بلبل شیدا حباب تھا

دل خستہ رند و برہمن و شیخ و شاب تھا
عالم نگاہ ناز سے تیرے خراب تھا

خورشید کی ضیا سے قمر فیض یاب تھا
پرتو پذیر رخ سے ترے آفتاب تھا

روز ازل مین یون تو ہر ایک کامیاب تھا
میرا خیال بھی نظر انتخاب تھا

سکتے مین اقربا تھے مین خود لاجواب تھا
میرا سوال ہی مرے خون کا جواب تھا

محفل مین روئے شمع پہ جاری تھے اشک غم
یا شعلہ ہائے نار مین طوفان آب تھا

بھر نیلگی ہے تیری محبت کا دم مگر
بلبل کو گل سے باغ مین کل اجتناب تھا

کیونکر بیان کرون غم ایام ہجر کو
جینا وبال جان تھا مرنا عذاب تھا

یکتا اگر تھے حسن مین تم بے مثال تھے
مین بھی تو دل جلون مین خود اپنا جواب تھا

بے محتسب پہ شیخ ہے اسکو سزا ندے
مانا کہ اسکے ہاتھ مین جام شراب تھا

خم تھا سر نیاز نہ حورون کے سامنے
مین عاشق جناب رسالت مآب تھا

حرمان نصیب ہجر کو مرنیکے بعد بھی
جذب جنون وہی تھا وہی اضطراب تھا

مانا کہ آپ تھے ستم ایجاد دہر مین
غم کھانے مین ہمارا بھی دل انتخاب تھا

پردہ دوئی کا آنکھ سے جسوقت اٹھ گیا
سمجھا گئے وہ جان جہان بے نقاب تھا

ناموس دخت رز پہ لگا داغ زاہدو
زیبا تمہین نہ یہ عمل ناصواب تھا

پژمردہ گل اداس شجر قید بلبلین
باد صبا یہ باغ مین کیا انقلاب تھا

روشن چراغ داغ سے تھے سینہ مین اسقدر
فرقت کی شب بھی لطف شب ماہتاب تھا

مونس عدو حبیب خفا دل رفیق غیر
اس جان ناتوان پہ جہان کا عتاب تھا

رسوائے خلق جسنے کیا اے ضیا ہمین
وہ بیوفا ہی دل خانہ خراب تھا

استاد یگانہ حضرت خواجہ عزیز الدین صاحب قبلہ عزیز لکھنوی

ز دل شستم غبار کلفت و بیم و امید اینجا
دو عالم یک سرشکے بود کز مژگان چکید اینجا

باندازِ شکار او رفت و دل از کف رمید اینجا
خدنگش تا کند پرواز رنگ از رخ پرید اینجا

مروت نیست بیرون رفتنم از وادی وحشت
کشد ہر خارِ رہ دامن کہ باید آرمید اینجا

چہ خواہی خون بہا اے کشتہ ترک دعوی اولیٰ تر
کہ قاتل دستِ مزدِ خویش خواند از شہید اینجا

مدہ از دست فرصت را اگر دست تو دادی
کہ در ہفت آسمان لیکن چہ جوئی کلید اینجا

غمش تاراج ہر کس کرد و گرد از من برون آمد
بہر جا آتشے افتاد دود ش سر کشید اینجا

عبث بر وعدہ فردا اے خوش میکند زاہد
کے آنجا میتواند دید چشمے کش ندید اینجا

کند پشت دو تا اے کہنہ سالان ہر قدم ایما
کہ سقف آسمان پست است می باید خمید اینجا

جہان شہرِ ست مالا مال از ہر جنس ہر کالا
عزیز ار میتوانی یوسفے باید خرید اینجا

جناب خادم علیخان صاحب المتخلص بہ حقر خوش باش اکبر آباد آگرہ

یا محمد سبب کون و مکان آپ ہی تھے
جان جان آپ ہی تھے جان جہان آپ ہی تھے

طور پر آپ ہی تھے عرش مکان آپ ہی تھے
ہمنے دیکھا ہے یقین ہے کہ وہان آپ ہی تھے

کفر و اسلام کے پردے مین نہان آپ ہی تھے
دیر مین زنگ تو کعبہ مین اذان آپ ہی تھے

آپ بیہوش ہوے آپ ہی بیہوش کیا
طور پہ بھی ارنی گو کی زبان آپ ہی تھے

کون ہوتا تھا ہدف کسکو ہدف سمجھے تھے
دل کوئی چیز تھا دلمین مری جان آپ ہی تھے

آپ ہی چھیڑ رہے تھے مجھے نشتر نکلے
زخم جب سینے کریدا رگ جان آپ ہی تھے

کیون نہ ہو غیر بھلا ہجر مین حالت اُسکی
دل گم گشتہ اخفر کا نشان آپ ہی تھے

کیا نہ زر کی طمع پر کسی نے بھی پس و پیش — نبی کی آل کے دشمن نبی رہے بدکیش
یہ بات جانتا ہے ہر تونگر و درویش — ملے جو دولت قارون بھی تو مآل اندیش
خیال باطل و آشفتہ خواب سمجھے ہین

بلائین لے ہے زبان طعن پاک کی سنبل — ہے جو رشگفتہ حسن حسین پہ بالکل
بشر لبون پہ تصدق عذار پہ بلبل — دہن ہے فاطمہ کے لعل کا جو غنچۂ گل
لعاب پاک کو روح گلاب سمجھے ہین

لگا جو حرملہ کا حلق خشک مین پیکان — سوے جنان علی اصغر سدھارے تشنہ دہان
یزیدیون پہ خدا کا غضب نکیون ہو عیان — نہین رہا جو برس دن مین ظالمونکا نشان
سمجھنے والے اسے انقلاب سمجھے ہین

خدا کی مار تھی دو رخ نصیب کیسے شقی — علی کی لعل کو پانی کی ایک بوند دی
عیان فلک سے ہے روداد اس مصیبت کی — یہ آہ زینت و کلثوم کی نہین بجلی
یہ دود آہ ہے جسکو سحاب سمجھے ہین

پسند شمر ہوا طوق لعنت و تعذیب — یزید نے پئے قتل حسین دی ترغیب
یہ بھید کیا ہے خدا جانے یا خدا کا حبیب — ہوئی شہادت کبریٰ حسین کو جو نصیب
یہ راز تھا جو رسالت مآب سمجھے ہین

سنا تو کرتے ہین دونو جہانکا مطلب وہ — کرین قبول ہماری بھی عرض یا رب وہ
مراد دل ہمین دیتے ہین دیکھئے کب وہ — کرین لقب سے غلامی کی گر ملقب وہ
ہم اپنے حق مین یہ اعلی خطاب سمجھے ہین

تراب نام ہے میرا علی کا ہون واصف — ہے زور بھرا تخلص ہے مجھسے زر خائف
ہون خاکسار نہین مال و زر سے مین واقف — جہانمین کہتے ہین اکسیر جسکو آصف
ہم اوسکو خاک در بوتراب سمجھے ہین

تف ہے سمجھ پہ فہم کو گر امتحان نہ سمجھو

بنتے ہین روز ڈھانچے مٹتے ہین روز نقشے ۔ کی غور لاکھ سب نے اس رمز کو نہ سمجھے
قاصر ہین حکمی سب ناقص ہین سب مقولے ۔ ہون اسے سروش غیبی تیری صدا پہ صدقے

نقش و نگار عالم سب بے گمان ہے فانی
باقی ہے ذات اسکی اور کل جہان ہے فانی

اختر الہ آبادی

خمسہ

از نتیجہ طبع جناب مولوی میر تراب علی صاحب دفتر علاقہ خزانہ عامرہ سرکار عالی

ملک فلک پہ مہ و آفتاب سمجھے ہین ۔ حسن حسین کو ہم لاجواب سمجھے ہین
یہ رمز غیب ہے عالیجناب سمجھے ہین ۔ خدا کی راز رسالتمآب سمجھے ہین
نبی کے سر خفی بو تراب سمجھے ہین

حسین کو علم لدنی کا باب سمجھے ہین ۔ بھوؤن کو حاشیہ مستطاب سمجھے ہین
عذار کو ورق آفتاب سمجھے ہین ۔ رخ حسین کو حق کے کتاب سمجھے ہین
اس انتخاب کو ہم انتخاب سمجھے ہین

صفات پاک مالک بیحساب سمجھے ہین ۔ ظہور نور نبی شیخ و شاب سمجھے ہین
مراتب اونکے رسالت مآب سمجھے ہین ۔ حسین کو جو علی کا جواب سمجھے ہین
ہم اس جواب کو اعلی جواب سمجھے ہین

خدا کے ہاتھ محمد کے جسم ہین مولا ۔ کیا ہے آپنے قم کہکے مردہ کو زندہ
نصیریون نے جبھی تو کہا خدا بخدا ۔ جو سچ کہو تو خدائی مین بندہ یکتا
علی کو بعد رسالتمآب سمجھے ہین

یا کاٹ دے چمن کی پھولی پھلی وہ ڈالی بس نخل خاندان کی ہو جس سے پائمالی
دے صدمۂ جدائی یاران آشنا کا
دل پاش پاش کر دے عشاق مبتلا کا

اے قطرۂ صحیحہ مین تیرا راز سمجھا رمز حدوث و امکان اے عشوہ ساز سمجھا
انداز تیرا پایا ہان تیرا ناز سمجھا تیرے ستم کا مطلب اے حیلہ ساز سمجھا
لاریب تو ہے سنگ طرح نظام دنیا
ہے اک جہان مردہ تو ہے دم مسیحا

تازہ ہے تجھ سے فطرت ہر چیز نو بہ نو ہے پختہ ہے تیرے دم سے گندم ہے یا کہ جو ہے
تو کاٹتی ہے اسکو جو قابل درو ہے گر تو نہو تو دم مین ہر چیز تو یہ تو ہے
خلقت کا مقتضا ہے نقل مدام کرنا
دم بھر قیام کرنا اور پھر سلام کرنا

ہے انتقال حالت، زیب بنائے ہستی آتش سے کوئی پوچھے لطف فنائے ہستی
صیقل ہے رنگ دل کی یہ ابتدائے ہستی ہے نقش بے ثباتی رونق فزائے ہستی
ہر ذرہ مضطرب ہے اس دار پر محن مین
مرغ درون بیضہ ہر مردہ ہے کفن مین

ہو آگ یا کہ مٹی، پانی ہو یا ہوا ہو ذرہ ہو یا کہ قطرہ، شبنم ہو یا صبا ہو
گل ہو کسی چمن کا یا برگ نخل کا ہو ہو ابر آسمان کا یا چشمہ ترا ہو
ہے اختلاف کیفی شیوہ ہر ایک شے کا
رہتا نہین سحر تک باقی سرور مے کا

ہے وقت خاتمہ کی کیا بحث لاکے ڈالی کوتاہ بین نے اچھی کٹ حجتی نکالی
دیکھو چمن مین جاکر کیا کر رہا ہے مالی توڑی کہین سے کونپل ہی کہین نکالی
ہے یہ نظام عالم اسمین بزبان نہ سمجھو

تھرّاتے ہین جہانکے سارے دلیر تجھ سے

برہمن ہو یا سکندر ارجن ہو یا بدھشٹر — یا بو علی سا طبیب ہو کوئی شخص ماہر
تنہا ہون یا ہون لاکھون تو جس جگہہ ہو ظاہر — دم بھر مین اے ستمگر تو کر دے سب کو زیر
تو وہ ہے دم مین زہرہ شیر و نکا آب کر دے
حسن حسین تن کو نقش حباب کر دے

بچے سے ماں کو ظالم اک آن مین چھڑا ے — اور داغ تو پدر کو فرزند کا دکھا ے
بزم خوشی کو دم مین ماتم کدہ بنا ے — داغ جگر سے گلشن سینہ مین تو کھلا ے
ٹل جا ے کوہ لیکن ٹوٹے نہ آن تیری
مظہر ہے قہر کی تو عالی ہے شان تیری

تو قہر ایزدی ہے تو ہے غضب مجسّم — صورت سے تیری ظالم ڈرتا ہے سارا عالم
تجھ سے نہین ہے فرصت مل بیٹھنے کی باہم — مخلوق کے لئے ہے تو تو قضا ے مبرم
ہر دم ہے تاک مین تو اوچھے آنیوالی
ہر لحظہ کام تیرا خلقت کی پائمالی

مانا کوئی جہان مین بے یار و آشنا ہو — یا کلفت و الم مین بے طور پھنس گیا ہو
یا جس کا مبتلا ہو وہ مائل جفا ہو — یا کھو کے نقد عزت جینے سے بھی خفا ہو
اُس کے لئے نشانی رحمت کی ہو تو ہو تو
صیقل اُسی کی زنگ کلفت کی ہو تو ہو تو

لیکن غضب ہے ظالم جب اُسکو تو چھڑا ے — صبر و قرار جسکے چھٹنے سے چھوٹ جا ے
سینہ مین زخم کر دے آنکھوں سے خون رلا ے — دل پارہ پارہ کر دے اور تن بدن گھلا ے
کھٹکے دل و جگر مین پہلو کا خار ہو کر
سینے کو پھونک دے تو غم کا شرار ہو کر

آغوش ماں کی کر دے لخت جگر سے خالی — یا کر کے زن کو بیوہ تو کر دے سوگ والی

افراد کو اس تعلیم مین لاؤ۔ وہ اعمال یا افعال جو نفرت، اہانت، حقارت، تعصب اور مغائرت کے باعث ہون خلاف مذہب سمجھو۔ کوئی ہادی ہو جو توحید، روح کی صفائی اور جزا اور سزا کے متعلق تعلیم و تلقین کرے اسکا ادب کرو۔ سزا و جزا کی کیفیت اور کمیت مین مت جھگڑو کیونکہ یہ اُس دنیا کا معاملہ ہے جسکو تم نہین دیکھ سکتے، یعنی ان جسمانی آنکھون سے اُن اشیار کا نظر آنا محالات سے ہے۔ پس اگر آدم اور خدا کا تصور کرکے ان معاملات پر غور کروگے اور عالم خیال مین چشم دل سے دیکھوگے تو تمھین معلوم ہوگا کہ تمھارا خدا اور تمھارا باپ آدم نہایت بلندی پر کھڑے ہین۔ خدا تمھارے غلط مذہبی جھگڑون سے ناراض ہے اور حضرت آدم تمھارے باہمی فساد پر آنسو بہا رہے ہین اور ایک شاعر یہ پڑھ رہا ہے ؎

آدمی زادہ طرفہ معجون است — از ملائک سرشتہ و ز حیوان
گر کند میل این، شود کم ازین — ور کند میل آن بود بہ ازان

(راقم نیاز آگین محمد متین سب اڈیٹر)

موت

اے موت شہر لاکھون تونے اوجاڑ ڈالے — نقشے جمے جمائے تونے بگاڑ ڈالے
رستم سے مرد کتنے تونے پچھاڑ ڈالے — سرسبز نخل ہستی تونے اُکھاڑ ڈالے

سان سے گو جہان کو تسخیر کر لیا ہے
لیکن وہ تو ہے جس سے اسکا ہی دم فنا ہے

اے قہر کے فرشتے اے دیو تا غضب کے — تیرا جلال وہ ہے سر خم ہین جس سے سب کے
اسفندیار و رستم چلتے ہین تجھسے دب کے — لرزے پڑے جہان مین ملنے سے تیری لب کے

روباہ کی طرح سے ڈرتے ہین شیر تجھ سے

چو عضوے بدرد آورد روزگار — دگر عضو ہا را نماند قرار
تو کز محنتِ دیگران بے غمی — نشاید کہ نامت نہند آدمی

اس مضمون کا روے سخن اُن لوگون سے نہین ہے جو ڈارون کی تھیوری (نظریہ) کے معتقد ہون بلکہ اُن حضرات سے ہے جو اپنے کو آدم کی اولاد مین شمار کرتے ہین۔ کیونکہ انسان کا روح اور خالقِ ارواح سے انکار کرنا ایسا ہے جیسا مجازمین کوئی مان باپ کے وجود کو نہ مانے۔ روحانی مشق اور تصرفات انسان کا بہت اعلے درجہ ہے لیکن اُسکا یہ مطلب لینا خود غرضی ہے کہ اپنی روح کو صاف رکھو اور ایسی صاف لیجاؤ جیسی کہ آئی تھی بلکہ مطلب یہ ہے کہ صاف لیجاؤ اور صاحب خلق کر جاؤ کیونکہ روح کے اس جسم مین آفرینش کا سبب یا شرط یہی ہے ؎

طریقت بجز خدمت خلق نیست — بہ تسبیح و سجادہ و دلق نیست

دیگر

صاحب دلے بمدرسہ آمد ز خانقاہ — بشکست عہد صحبت اہل طریق را
گفتم میان عالم و زاہد چہ فرق بود — تا اختیار کردی ازان این فریق را
گفت باو گلیم خویش برون می برد ز موج — وین جہد می کند کہ بگیرد غریق را

اسقدر تمہید کے بعد کہا جاسکتا ہے کہ ہندوستان کے جملہ اہل مذاہب اگر صرف ان اصول پر غور کرین تو نہ دین کا نقصان ہے نہ دنیا کا یعنی ایک تو یہ کہ ہمارا ایک خالق ہے (زبانون کے اختلاف کو چھوڑ دو۔ اوسکے معنی اور مفہوم مشترکہ ملکیت سمجھو) دوسرے یہ کہ ہم ایک ہی باپ کی اولاد ہین اور سب بھائی ہین تیسرے یہ کہ ہم سب کا جسم روح سے معمور ہے جسکا سرچشمہ ایک ہی ہے۔ ہمکو نیک کامون کی جزا اور بد کی سزا ملیگی اور اس سزا اور جزا کا انحصار اپنی ہی جنس بنی آدم تک محدود رکھو اور اُسے تکمیل کو پہنچاؤ۔ اپنے ملک اور مختلف مذاہب

ہم خداوندی وہم دنیائے دون این خیال است ومحال است وجنون

بیشک خودغرضی ہی کا ٹھیک نام دنیا ہے اور خداغرضی (ایثار نفس) سچا اصول
...ن ہے۔ خداغرضی یا بالفاظِ دیگر ایثار نفس ہی بنی آدم کی بیچ اُس علی عادت کا نام ہے
...لو صفاتِ ملکوتی بتایا گیا ہے۔ ایشیا کا فخر اور دنیا کا مسلمہ تمدنی ور وحانی فلاسفر اپنے
...عار مین اپنی بنی نوع کو یون خطاب کرتا اور محنت ومستعدی کا اشارہ ملکوت
...ٰموات کی طرف کرکے درافشان ہوتا ہے ؎

...باد و مہ وخورشید وفلک در کارند تا تو نانے بکف آری وبغفلت نخوری
...ہ از بہر تو سرگشتہ وفرمان بردار شرط انصاف نباشد کہ تو فرمان نبری

بنی آدم کا اس شعر کے مصداق نہونا شرط انصاف کے خلاف ہونا ثابت
...ا ہے۔ اُس شرط انصاف ہی کی بجا آوری سبب خلقت آدم بنی آدم ہے۔ یہ
...طِ انصاف وہ ہے جسکے متحمل حاملانِ عرش نہوے اور حضرت آدم کے سر کا
...ر ا باندھا گیا۔ اسی مضمون کو لسان الغیب خواجہ حافظ شیرازی رحمۃ اللہ علیہ
...ی زبان سے یون ادا فرماتے ہین ؎

آسمان بار امانت نتوانست کشید قرعہ فال بنام من دیوانہ زدند

...امانت کیا تھی جسکے امین بنانے کے لئے حضرت آدم ہی موزون وشایان
...ہرے۔ وہ خدمتِ خلق ہے پس اس امانتِ خداوندی کا دیانت سے ادا
...یا ہر بنی آدم پر خدائی فرض ہے چاہے کسی مُلک کسی مِلت کا ہو۔ دیانت کا لفظ
...نی لفظ ہے اور اسکا استعمال معاملات تمدن مین انسان کے ساتھ ایسا وابستہ
...ہ۔ جیسا روحانی اور دینی تعلقات مین لفظ تقویٰ اُسی قابل فخر فلاسفر کے قول
...ہر بنی ادم یون سمجھکر غور کرے کہ خدا اپنے بندون اور حضرتِ آدم اپنی کثیر التعداد
...لاد سے یہ خطاب کر رہے ہین ؎

بنی آدم اعضائے یکدیگر اند کہ در آفرینش زیک جوہر اند

کتاب کے اشاعت کی اُسے ہمت نہین ہوئی اور بطور معذرت کے اپنی کتاب کی تمہید یون شروع کی کہ اگر زمین متحرک فرض کیجاے تو کیا ممکن ہے کہ اجرام سماوی کی گردش کی کوئی زیادہ معقول وجہ مل سکے۔ ابتدا مین اگرچہ اُسکی مخالفت مین تمام طاقتین صرف کردیگئین مگر بالآخر دوربین کی ایجاد نے فیصلہ اُسکے حق مین کیا اور اُسوقت سے ابتک جسقدر انکشافات مزید ہوے ہین سب اوسکی تائید کرتے ہین بلکہ اسوقت تک ایک دلیل بھی ایسی نہین ملی ہے جس سے اسکی تردید ہوسکے۔ اس نظام کی تفصیل ہم آئندہ پر منحصر رکھتے ہین اور اسوقت مجملاً ان تمام مشاہدات کو بیان کردینا ضروری سمجھتے ہین جنکی بنا پر نظام بطلیموسی یا نظام کوپرنکس کی ضرورت پڑی۔

ایک دلچسپ تحقیقات | ان تمام تحقیقاتون مین یہ بات قابل غور ہے کہ دنیاے قدیم کے تمام ممالک مین ہفتہ، ماہ اور سال کا شمار ایک ہی طریقہ پر ہوتا ہے یعنی سات روز کا مہینا اور بارہ مہینے کا سال۔ مگر دنیاے جدید یعنی ممالک امریکہ و جزائر مین یہ نظام بالکل جداگانہ پیمانہ پر ہے۔ چنانچہ مایا قوم مین ۱۳ روز کا ہفتہ ہوتا تھا۔ بیس دن کا مہینہ اور ۱۸ مہینے کا سال۔ اسی طرح نیوزیلینڈ کے قدیم باشندے سال مین ۱۳ مہینہ کا حساب رکھتے تھے۔ پس ہمنے جو کچھ علم نجوم کی تاریخ کے متعلق لکھا ہے وہ صرف دنیاے قدیم سے تعلق رکھتا ہے ورنہ ظاہر ہے کہ نئی دنیا والون کی ترتیب بالکل اس سے جداگانہ ہے۔ (باقی آئندہ)

راقم محمد فاروق۔

آدم۔ بنی آدام۔ آدمیت

جنگ ہفتاد و دو ملت ہمہ را عذر بنہ چون ندیدند حقیقت رہ افسانہ زدند

حقیقتاً فدا عرضی ہی سچی حقیقت ہے اور خودغرضی اُسکی ضد۔ اجتماع ضدین محال

ورازسے معلوم تھین اور اونکی صحرا نورد یون سنے انھین ان آیات آسمانی سے مانوس ہونیکا کافی موقع بہ مقابلہ دوسری قومون کے دیا تھا مگر اُسکے متعلق اُنکی تحقیقات کا زمانہ عہد **مامون رشید** سے شروع ہوتاہے۔ جب یونانیون کے جملہ علوم وفنون کے ساتھ بطلیموس کی کتاب المجسطی بھی اُنکے ہاتھ لگی۔ علمی حیثیت سے مسلمانون نے گویا نظام بطلیموسی مین بالکل تغیر وتبدل نہین کیاہے۔ البتہ ارصادات مین وہ تمام گزشتہ اقوام سے سبقت لیگئے ہین۔ سب سے پہلے مامون رشید کے زمانہ مین ایکدرجہ ارضی کی پیمائش کرکے زمین کا قطر دریافت کیا گیا جو تحقیقات حال مین سے صرف چند میل کم ہے۔ مسلمانون نے قدما کے ارصادات پر نظر ثانی بھی کی انھین اپنے مشاہدون سے مقابلہ کرکے درست کیا۔ چنانچہ محمد بن جابر البتانی نے مدار شمسی کی اکسنٹریسٹی اور رفتار اعتدالین کی تحقیق کرکے بطلیموس کے حساب کو غلط ٹھہرایا اس منجم کے مشاہدات کے متعلق لبلیس کا قول ہے کہ وہ بہت کافی شہادت اس بات کی دیتے ہین کہ زمین کا فاصلہ آفتاب سے روز بروز کم ہوتا جاتا ہے۔ **الغ بیگ** نے اپنے زمانہ مین نجومیون کی ایک مجلس مقرر کی جنھون نے ایک بہت بڑی فہرست ثوابت کی مرتب کرکے پیش کی۔ ان لوگون نے استقبال معدلین کی رفتار ۵۰ سال مین ایک دقیقہ قرار دی جو بمقابلہ ہپارکس کے زیادہ صحیح تخمینہ ہے۔ اعوجاج کی مقدار انکی تحقیقات کے مطابق ۲۳ درجہ ۳۰ دقیقہ اور ۲۰ ثانیہ ہے۔ علاوہ انکے عمر خیام، محمد ابن یونس وغیرہ نے اپنے اپنے طور پر تحقیقاتین کی ہین جو اس علم کے شائقین کے لئے مشاہدات کا کافی سرمایہ مہیا کرتی ہین۔

یورپ مین علم نجوم کی ترویج

یورپ مین یہ علم عربون کے ذریعہ سے اُندلس ہوتا ہوا پندرھوین صدی مین پہونچا۔ ابتدا مین اُنھون نے نظام بطلیموس کا تتبع کیا مگر ۱۵۴۳ء مین کوپرنیکس نے اپنی تصنیف شایع کی جسمین نظام فیثاغورث کی تائید کی اور بطلیموسی نظام کو باطل کرنا چاہا۔ ابتدا مین مخالفت کے خوف سے اس

ٹھوس پتھر کے بنے ہوئے ہین جو یہ سبب سرعت گروش کے اپنے اپنے مدار پر قائم قائم ہین۔ کہکشان کے متعلق اُسکی راے تھی کہ اس جگہ آسمان مین جوڑ ہے جسکے ناکمل ہونیکی وجہ سے عالم بالا کی روشنی کسیقدر جھلکتی ہے۔

مدرسہ اسکندریہ | اسکندر اعظم کے بعد سے مصر نے دوبارہ ترقی شروع کی اور اسکندریہ مین بہت سے حکما پیدا ہوگئے۔ علم نجوم نے یہان پر یونان سے زیادہ فروغ حاصل کیا۔ حکیم ٹیماکریس نے سب سے پہلے استقبال معدلین کو دریافت کیا۔ ارسٹارکس نے چاند اور سورج کے فاصلون کی نسبت معلوم کرنیکا طریقہ علم مثلث کی رو سے بنایا۔ اراطوس تھنیز نے اعوجاج کی پیمایش کرکے اُسے ۲۳ درجہ ۵۱ دقیقہ اور ۱۹ء۵ ثانیہ قرار دیا۔ اسی حکیم نے اسکندریہ کا عرض البلد بھی دریافت کیا مگر سب سے زیادہ محنت اور جانفشانی اس علم کی ترقی مین ہپارکس نے کی۔ یہ حکیم جزیرۂ روڈس کا باشندہ تھا اور اُس نظام کا بانی ہے جو بعد کو **بطلیموس** کے نام سے مشہور ہوا۔ سال شمسی کی مقدار اُس نے بجاے ۱/۴ ۳۶۵ کے ۳۶۵ یوم ۵ گھنٹہ اور ۴۹ منٹ قرار دی اور یہ بھی دریافت کیا کہ آفتاب کا قیام ۱۸۰ یوم خط استوا کے شمال مین اور ۱۸۰ یوم جنوب مین رہتا ہے۔ اسی حکیم نے سب سے پہلے مدار شمسی کی اکسنٹریسٹی دریافت کی اور بیان کیا کہ زمین اُس کرہ کے مرکز پر نہین جسمین آفتاب گردش کرتا ہے۔ اور اُسکے ذریعہ سے دن کے گھٹنے اور بڑھنے کی توجیہ کی۔ ارتصادات کے لحاظ سے ہپارکس کا درجہ قدما مین سب سے بڑھا ہوا ہے۔ اُس نے ۱۰۸۰ ستارون کی ایک فہرست مرتب کی جسمین اُنکے صحیح موقع از روے ہیئت لکھے ہین۔ استقبال معدلین کی رفتار کا تخمینہ بھی اُسنے بحساب ۴۸ سکنڈ سالانہ کیا ہے۔ یہ بات متحقق ہے کہ بطلیموس کی کتاب المجسطی کا ماخذ اسی حکیم کی تصنیفات ہین۔ جو زمانہ کی دست برد سے ہم تک نہین پہونچ سکین۔

مسلمانون کی تحقیقات | اہل عرب کو یونانی نجوم کے متعلق متفرق باتین عرصہ سے

کرنا دورہ شمس و قمر کی واقفیت ظاہر کرتا ہے۔ بعض مورخون کا یہ خیال ہے کہ یہ علم ہندوؤن کو عربون اور خاصکر مسلمانون سے حاصل ہوا ہے اور اسکی وجہ یہ بیان کیجاتی ہے کہ ہندوؤن پاس ارتقادات کی کوئی فہرست نہین ہے البتہ چند بندھے ہوئے قواعد ہین جنپر اُنکی تمام جوتش کا دارومدار ہے۔ مگر جس شخص کو ہندو اسٹرانومی کی قدامت کا علم ہوگا اُسکے نزدیک جسقدر یہ بات ممکن ہے اُس سے کہین زیادہ غلط معلوم ہوتی ہے خاصکر جب یہ خیال کیا جاتا ہے کہ **فیثاغورث** جیسا حکیم مسلمانون سے صدیون قبل محض تحصیل علم کے شوق مین اس سرزمین کی سیاحت کے لئے آیا تھا اور جیسا کہ بعضون کا خیال ہے نظام ارضی المرکز کا خیال یہین سے یورپ لیگیا۔

یونان کا علم نجوم | یونانیون کے متعلق ہم پہلے ہی لکھ آئے ہین کہ انھون نے اس علم کو مصر اور ہند سے حاصل کیا۔ سب سے پہلی تصنیف اس علم پر **تھیلس** کی ہے جو ۶۴۰ ق مین لکھی گئی۔ اس حکیم کے قول کے مطابق ستارے آتشی گولے ہین جو خود بخود درخشان ہین۔ البتہ چاند کی روشنی آفتاب کی وجہ سے ہے۔ یہی سبب اسکا ہے کہ چاند جیسے جیسے آفتاب کے قریب ہوجاتا ہے اُسکی روشنی کم ہوتی جاتی ہے یہانتک کہ وہ بالکل غائب ہوجاتا ہے۔ **تھیلس** نے زمین کے گول ہونیکو بھی تسلیم کیا ہے اور اُسکی تقسیم پانچ منطقون مین کی ہے۔ اسی حکیم نے سب سے پہلے گرھن کی پیشین گوئی کی تھی۔ اسکے بعد اہل یونان برابر اس علم مین ترقی کرتے رہے۔ چنانچہ آناکسامینس نے دھوپ گھڑی ایجاد کی، حکیم میطون نے دور شمسی و قمری کا تناسب دریافت کیا۔ آیوڈاکس نے اعوجاج منطقۃ البروج کی پیمائش کرکے اُسے ۲۴ درجہ قرار دیا۔ اسی زمانہ مین حکیم **فیثاغورث** نے اٹلی مین نظام شمسی المرکز کے ذریعہ سے گردش سیارگان کو سمجھانیکی کوشش کی اور آیوڈاکس نے گردش فلکی کا مسئلہ پیش کیا۔ اس حکیم کا خیال تھا کہ آسمان

سال کا دور مقرر کیا گیا جسکے بعد زمین، آفتاب اور ماہتاب ایک دوسرے کے لحاظ سے پھر انہین جگہون پر آجاتے ہین جہانسے وہ چلے تھے۔ سنہ ۱۱۰۰ ق مین بزمانہ شاہ چیو کانگ پہلا ارتصاد اعوجاج منطقۃ البروج کے دریافت کرنیکے لئے بمقام لویانگ کیا گیا۔ اس تحقیقات کی روسے زاویہ اعوجاج کی مقدار ۲۳ درجہ ۵۴ دقیقہ اور ۳۱ء۱۵ ثانیہ قرار پایا جو اجکل کی پیمائش سے ۲۷ دقیقہ زیادہ ہے۔ دو ہزار سال تک مختلف مدارج ترقی کے طے کرنیکے بعد سنہ ۲۰۰ ق سے اس علم کا تنزل شروع ہوا۔ سنہ ۲۲۱ ق مین شاہ ٹس جی ہانگ نے بہت سی کتابین علم نجوم کی بیکار قرار دیکر جلوا دین اور اس طرح چینیون کے مدتہائے دراز کے ارتصادات خاک مین مل گئے۔ علم نجوم کی دوبارہ اشاعت اس ملک مین عربون کے ذریعہ سے ہوئی جو خلفاء کے زمانہ مین بہ سلسلہ تجارت یہان آکر آباد ہوے اور گورنمنٹ نے اُنکی قدردانی بلا لحاظ قوم ملت کے کی۔

اہل ہند کا علم نجوم | اہل ہند کا علم نجوم قدامت مین کچھہ چینیون سے کم نہین ہے بلکہ کئی ایک لحاظ سے اُنکے قواعد زیادہ مستحکم اور مکمل ہین۔ اگر مورخانہ تحقیق کی روسے ہندوستان خارج از بحث نہو جاتا تو ہمکو اس بات کے کہنے مین ہرگز تامل نہوتا کہ اس علم کے موجد ہندو ہین۔ پھر بھی یہ بات بعید از قیاس نہین ہے کہ نجوم کی نشو و نما وسط ایشیا مین ان آریہ بزرگون کے ہاتھون نہین ہوئی ہو جنکی اولاد نے بعد کو آکر ہندوستان آباد کیا اور اسمین تو کوئی شبہ نہین کہ جسقدر یہ قوم جوتش کی دلدادہ رہی ہے دنیا مین اسکی کوئی مثال نہین۔ آج گئی گزری حالت مین بھی کسی پنڈت کا علم بغیر جوتش کی تکمیل کے ناکافی سمجھا جاتا ہے۔ ایک عرصہ دراز سے اُنکو سیارون کی رفتار سال شمسی وغیرہ کے متعلق معقول واقفیت ہے۔ اور اگرچہ نئے ارتصادات کے جاری نرکھنے کی وجہ سے اُنکے پترون مین بہت سی غلطیان پیدا ہوگئی ہین۔ پھر بھی گرہون وغیرہ کے متعلق اُنکے پیشین گوئیان اب بھی بہت صحیح ہوتی ہین۔ اور سال قمری مین لوند کا مہینہ زیادہ کرکے سال شمسی سے مطابقت پیدا

متحقق ہے کہ پہانی دنیا کے تمام ممالک مین علم نجوم ٹھیک ہی ذریعہ سے پھیلا اس لئے کہ ہفتہ، ماہ اور سال کا حساب سب جگہہ ایک ہی ہے، برخلاف قدیم اقوام امریکہ کے جنکے یہان بالکل جداگانہ ترتیب ہے۔ ہم مختصر کیفیت ہر ملک و قوم کی یہان لکھے دیتے ہین۔

اہل مصر کا علم نجوم مصریون کا علم نجوم اُتنا ہی قدیم خیال کیا جاتا ہے جتنا کہ **خالدیہ** کا اور یہ بات قرین قیاس بھی ہے اس لئے کہ دونو ملک اسقدر ایک دوسرے کے قریب ہین کہ انمین سے ایک کی ترقی کا تمدن کا اثر بہت جلد دوسرے پر پڑ سکتا ہے۔ علاوہ برین قدیم مصریون کی تاریخ تمدن بھی اس امر کی شہادت دیتی ہے کہ اُنھین علم نجوم کے بعض مسائل زمانہ دراز سے معلوم تھے۔ **اہرام مصریہ** کی بابتہ اکثر کا یہ خیال ہے کہ وہ فراعنہ کی تعمیر کردہ رصدگاہین ہین۔

اہل چین کا علم نجوم حوادث فلکی کی سبب سے بڑی فہرست چینیون کے پاس ہے اُنکا دعویٰ ہے کہ تقریباً گزشتہ چار ہزار سالون کے کسوف و خسوف بالترتیب اُنکے پاس لکھے ہوے ہین۔ یہ تو نہین معلوم ہوتا کہ علم نجوم اُنکو کس قوم سے ہاتھ لگا۔ البتہ وہان کے مورخون کا بیان ہے کہ شاہ **فوہی** نے سب سے پہلے اس علم کو ۲۹۵۲ ق مین رواج دیا اور ۲۶۰۸ ق مین شاہ **ہوانگ ٹوئی** نے سب سے پہلے رصدگاہ تعمیر کرائی۔ اُس نے منجمون کی دو جماعتون کو دورہ شمس اور دورۂ قمر کے جداگانہ مطالعون کے لئے مقرر کیا۔ ان جماعتون نے تحقیق کیا کہ سال شمسی اور سال قمری مین **۱۹** برس کے اندر سات ماہ قمری کا تفاوت ہوتا ہے اس زمانہ مین علم نجوم پر اسقدر زور دیا گیا کہ اگر کوئی منجم غلط پیشین گوئی کرتا یا کسی واقعہ آسمانی کی پہلے سے اطلاع دینے مین قاصر رہتا تو اُسکے لئے سزاے موت تجویز کیجاتی، ۲۳۵۷ ق مین شاہ **یاؤ** نے ہر چہار موسم کے ایام کی صحیح تحقیقات کرائی اور یہ طے پایا کہ سال شمسی ۱/۴ ۳۶۵ یوم کا اور سال قمری ۳۴۹/۹۴۰ ۳۵۴ دن کا ہوتا ہے ۲۴۱۷

(۲) موجودہ ترتیب بروج کم از کم پانچ ہزار سال سے قائم ہے۔

(۳) اس ترتیب کے قائم کرنیوالون کو ہزار ہا سال قبل کے مشاہدات نے بہت سی ضروری اور مفید باتون سے واقف کر دیا تھا۔

ان امور کی تصدیق اُن کتبون سے بھی ہوتی ہے جو دریاے **فرات** کے کنارے سے برآمد ہوے ہین۔

اہل بابل کی تحقیقات علاوہ اسکے کہ **بابل** اور **نینوا** کے باشندے علم نجوم کے موجد اُن دلائل کی روسے قرار پاتے ہین جنھین ہم نے اوپر کی چند سطور مین بیان کیا ہے اور جسکے لیے کافی تاریخی شہادت بھی موجود ہے **بطلیموس** کے پاس **بابلی** ہیئت والونکے مرتب کی ہوئی ایک جدول تھی جسمین ۷۴۷ ق م سے لیکر اُسکے زمانہ تک کے مشاہدات کسوف وخسوف مندرج تھے۔ جو نتائج کہ اُن سے بابل کے ہیئت والون نے مستنبط کئے تھے اُنسے معلوم ہوتا ہے کہ وہ بغیر ایک عرصہ دراز کے مسلسل رصد بینی کے ممکن نہین تھے۔ ان مہندسون نے سال شمسی اور سال کوکبی کی بھی تحقیق کر لی تھی جنمین اول کی مدت صرف **۲۵** ثانیہ تحقیقات حال سے کم اور ثانی **۲** دو دقیقہ زیادہ ہے۔ اس سے معلوم ہوتا ہے کہ استقبال اعتدال کا علم بھی اُنکو ہو چکا تھا کیلستھنیز جو ارسطو کا رشتہ دار اور **سکندر اعظم** کا ہم سبق تھا (جبکہ وہ زمانہ فوج کشی مین اُسکے ہمرکاب تھا) **بابل** سے ایکہزار نو سو تین سال قبل کے مشاہدات فلکی کی نقل ارسطو کے پاس بھیجی تھی۔ یہ تمام واقعات مسٹر **برون** کے قیاس کی کافی تصدیق کرتے ہین۔

علم نجوم کی ترویج ممالک ایشیاے کوچک سے نکلکر یہ علم اطراف عالم مین پھیلا۔ چنانچہ **چین** یا **ہند** یا **مصر** اور **فنیقیہ** وغیرہ وہ ممالک ہین جو مثل **خالدیہ** کے اس بات کے مدعی ہین کہ علم نجوم ابتداءً اُنھین سے نکلا۔ اگرچہ آخر الذکر کا دعوے جیسا کہ ہم اوپر لکھ چکے ہین بہ مقابلہ دیگر ممالک کے زیادہ مضبوط تسلیم کیا جاتا ہے۔ مگر یہ بتانا بہت دشوار ہے کہ کن وقتون مین یہ علم کن کن ذریعون سے دوسرے ملکون مین گیا۔ البتہ اتنا ضرور

متحقق ہوجاتا ہے کہ وہ لوگ **خط استوا** کے شمال مین رہتے تھے۔ اب اگر آسمان کے اُس حصہ جنوبی کا مرکز نکالین جو اُنکی نظرون سے ہمیشہ مخفی رہتا تھا تو یہ نقطہ اُس زمانہ کا قطب جنوبی قرار پائیگا۔ اور اس دائرہ کا نصف قطر اُس مقام کے عرض البلد کے برابر ہوگا۔ حساب سے یہ عرض البلد ۳۸ درجہ قرار پاتا ہے **ہندوستان** بالکل اسکے باہر واقع ہے۔ علاوہ ازین علامات بروج مین **ہاتھی، مگر** وغیرہ ہندوستان کے خاص جانورون کا نہ پایا جانا اس بات پر دلالت کرتا ہے کہ یہ منجم ہندوستان کے باشندے نہین تھے۔ ظن غالب ہے کہ وہ لوگ ایشیاء کوچک مین بحر خضراور بحر ایجین کے درمیان رہتے تھے۔ مسٹر **رابرٹ برون** کا یہ خیال ہے کہ وہ لوگ وادی **فرات** کے شمالی حصہ مین آباد تھے۔

علم نجوم کی ابتدا کب ہوئی | **اراطوس** کی نظم کے متعلق ہم لکھ آئے ہین کہ وہ ۳۰۰م برس کی تصنیف ہے۔ اسمین خط استوا اور دوائر عدو منطقہ حارہ کے موقعے جو بیان کئے گئے ہین اُن پر از روے ہیئت جب نظر ڈالی جاتی ہے تو معلوم ہوتا ہے کہ وہ ۱۵۰۰ سال اس سے بھی پہلے کی تحقیق کئے ہوئے ہین۔ اس طرح یہ زمانہ اب سے اڑتالیس سو برس ۴۸۰۰ پہلے گزر چکا ہے۔ قدیم روایات سے یہ بھی معلوم ہوتا ہے کہ اُس زمانہ مین نقطہ اعتدال صیفی برج ثور کے بیچ مین واقع تھا استقبال اعتدالین کے اثر سے وہ اب ۶۲ درجہ کھسک کر برج حمل مین سے ہوتا ہوا برج حوت مین آگیا ہے اور استقبال معدلین کا دورہ چھبیس ہزار آٹھ سو سال ہے اس حساب سے بھی زمانہ ترتیب کم و بیش پانچ ہزار سال قرار پاتا ہے۔

تمام تحقیقاتون کا نتیجہ | بہرحال علم نجوم کی ابتدائی تاریخ کے متعلق ہماری واقفیت ان چند باتون تک محدود ہے۔

(۱) علم نجوم کی ابتدا ایک ایسی قوم سے ہوئی جسکا آبائی پیشہ گلہ بانی تھا اور جو **آرمینیا** یا اوسکے قرب وجوار مین آباد تھی۔

نجوم کی ابتدا ہوئی وہ خانہ بدوش ریوڑ چرانیوالی قوم کے لوگ تھے۔ اُنھون نے ان بروج کو عموماً انھین جانورون کے نام سے موسوم کیا ہے جن سے شب و روز انھین سابقہ پڑا کرتا تھا۔ ایسے لوگون سے اس علم کی ابتدا اقرین قیاس بھی ہے اس لئے کہ میدانون مین رہنے اور راتون کو جاگنے سے اُنھین بہت کافی موقعہ تغیرات فلکی مشاہدہ کا ملا ہوگا علاوہ اسکے وقت اور موسم کا صحیح اندازہ بھی اُنکے لئے ضروری بات تھی تاکہ مویشیون کو وقتاً فوقتاً مناسب چراگاہون مین منتقل کرتے رہین۔

یونانی علم نجوم کے موجد نہین ہین | یونانی جو ہمارے پیشرو ہین اُنکے بیانات سے بھی معلوم ہوتا ہے کہ وہ اسکے موجد نہین ہین **بطلیموس** کی کتاب المجسطی سنہ ۱۳۰ء کی تصنیف ہے مگر وہ ہپارکس کی کتاب سے ماخوذ ہے جو سنہ ۱۴۰ ق م مین لکھی گئی تھی۔ اس سے بھی زیادہ قدیم **اراطوس** کی ایک نظم بروج اور ستارون کے متعلق ہے جو سنہ ۲۷۰ ق م مین لکھی گئی تھی۔ اس نظم مین بروج کی تعداد اور صورتین وہی ہین جو آجکل بھی بروج ہین۔ مگر یہ نظم بھی ایک دوسری تصنیف سے ماخوذ ہے جو **ایوڈاکسس** نے سنہ ۳۶۶ ق م مین نجوم کے متعلق تصنیف کی تھی۔ اس نظم مین بھی صاف شہادت اس امر کی ملتی ہے کہ جو کچھ اسمین بیان کیا گیا ہے وہ اراطوس یا ایوڈکسس کے مشاہدات نہین ہین جو **یونان** مین کئے گئے ہون بلکہ پندرہ سو سال قبل سے اسیطرح مروج تھا۔

علم نجوم کی ابتدا کہان ہوئی | جوتش کا علم سب سے زیادہ قدیم ہندو ونکا اور اسمین کوئی شبہہ نہین کہ مصریون اور یونانیون نے اس علم کو بہت کچھ ہمین سے حاصل کیا ہے مگر اسکی ابتدا جیساکہ آجکل قیاس کیا جاتا ہے کسی اور ملک مین ہوئی المجسطی کے ۴۸ بروج مین تمام ستارے جو پورے آسمان پر پھیلے ہوئے ہین نہین شامل ہین بلکہ قطب جنوبی کے آس پاس کے بہت سے ستارے ان بروج کے باہر واقع ہین۔ اس سے ظاہر ہے کہ ان پر اُن منجمون کی نظر نہین پڑی جنھون نے پہلے اس علم کی تدوین کی۔ لہذا

بھی ناکافی سمجھے جاتے ہین۔ قسم اول کی مثال تغیرات قمری ہین جو کل ۲۷ یا ۲۸ روز مین تمام مدارج طے کر لیتے ہین۔ قسم دوم کی مثال استقبال اعتدالین ہے جسکے دور کی میعاد ۲۵ ہزار سال سے بھی کچھہ اوپر ہے ظاہر ہے کہ ان مختلف اقسام تغیرات مین سے اکثر کا علم انسان کو ابتداے زمانہ نشو نما مین ہو گیا ہوگا۔ البتہ بروج کی تقسیم اور نام رکھنے کا وقت ایک عرصہ کے مطالعہ کے بعد آیا۔ اس زمانہ کا پتہ لگانا علم نجوم کی تاریخ کا کام ہے

ذرایع تاریخ جو ذرایع ہمارے پاس اس علم کی تاریخ کے ہین وہ حسب ذیل اقسام کے ہین

(۱) قدیم روایات وقصص جو مختلف ممالک مین سُنے جاتے ہین۔

(۲) ہندوستان اور چین کی قدیم تحریرات جو علم نجوم سے متعلق ہین۔

(۳) بابل اور نینوا کے وہ کتبے جو حال مین برآمد ہوئے ہین۔

(۴) خود بروج کی تعداد اُنکی تقسیم نام اور موقع وغیرہ۔

بروج کی ترتیب دینے والے اسمین کوئی شبہہ نہین کہ اس علم مین **یونانی** ہمارے پیشرو ہین۔ بروج کی تعداد جو اُنسے دستیاب ہوئی ۴۸ ہے۔ انکے بعد کو جب دائرہ قطب جنوبی کی تحقیقات کی گئی تو ۲۰ کا اور اضافہ ہوا۔ منجملہ ان تمام بروج کے ۱۲ تو وہ ہین جو دائرہ منطقة البروج پر واقع ہین۔ اور بقیہ اسکے اطراف مین ہین۔ سابق کے ۴۸ بروج کے نام اور موقع **بطلیموس** کی کتاب المجسطی مین مفصل لکھے ہوئے ہین۔ اُنکی تقسیم ترتیب اس باتکو ظاہر کرتی ہے کہ یہ خاص اور محدود وقت مین مخصوص آدمیون کا کام ہے اسکے ساتھہ بعض باتین ایسی بھی ہین جنسے معلوم ہوتا ہے کہ ان لوگون کو علم نجوم کے متعلق بہت سے نکات پہلے سے معلوم تھے مثلاً دوازدہ بروج طریق الشمس کی تخصیص سال شمسی کی اہمیت کو ثابت کرتی ہے ورنہ بہت ممکن تھا کہ دائرہ منطقة البروج کی جگہہ منازل قمر کو دیجاتی جنکا تعین بہت پیچھے ہوا۔

علم نجوم کی ابتدا کیسے ہوئی بروج اور ستارونکے نامونسے یہ بھی ظاہر ہوتا ہے کہ جنسے علم

فلسفہ جدید

باب نجوم و ہیئت

علم نجوم کا موضوع — اس علم کا موضوع تغیرات فلکی ہے۔ اسمین ستارون کے طلوع وغروب سیارونکی رفتار، بروج کی تقسیم وغیرہ سے بحث کیجاتی ہے۔ ہیئت اسی علم کی ایک شاخ ہے جسمین زمین اور سیارونکی گردش ستارونکی جسامت، اُنکے باہمی فاصلہ وغیرہ سے اصول ریاضی کے موافق بحث کیجاتی ہے۔ ہم تک قدما کے دو نظام ایسے پہونچے ہین جنکے مطابق تمام مشاہدات فلکی کے اسباب سمجھائے گئے ہین۔ ایک کا نام نظام **بطلیموسی** ہے جسمین زمین تمام عالم کا مرکز فرض کیگئی ہے، دوسرا نظام **فیثاغورث** ہے اسمین آفتاب تمام سیارون کا مرکز قرار دیا گیا ہے اور یہ ثابت کیا گیا ہے کہ تمام ثوابت بجاے خود آفتاب ہین جنکے گرد اور سیارے گردش کرتے ہین جو بہ سبب بعد مسافت نظر نہین آتے۔ آجکل یہی نظام علی العموم صحیح تسلیم کیا جاتا ہے اور منجملہ اُن معرکتہ الارا مسائل کے ہے جو فلسفہ قدیم وجدید کے درمیان حد فاصل ہین۔ اسی نظام کو **نظام کوپرنیکس** بھی کہتے ہین۔ ہم آگے چلکر اسکے متعلق بحث کرینگے۔ اسوقت علم نجوم کی ابتدا اور اوسکی تاریخ کی بابت کچھ لکھنا زیادہ مناسب سمجھتے ہین۔

علم نجوم کی تاریخ — اگر موجودات عالم کو کوئی شخص نظر غور سے دیکھے تو صاف معلوم ہوتا ہے کہ ستارے منجملہ اُن چیزون کے ہین جنپر انسان کی نظر ہوش سنبھالتے ہی پڑی اور جنکے مشاہدہ کا موقعہ بہت زیادہ آسانی کے ساتھ اُسے ہاتھ آیا۔ اُن تغیرات مین بعض تو ایسے ہین جنکا علم بغیر کسی محنت وکوشش کے بہت جلد حاصل ہو جاتا ہے اور بعض کے لئے ہزارہا سال کے ارتصادات

خان صاحب۔

افسر انچارج صدر دفتر۔ ڈاکٹر ضیاء الدین احمد صاحب۔ ایم۔ اے۔ ڈی سی۔ بی۔ ایچ۔ ڈی۔

جنرل سپرنٹنڈنٹ صدر دفتر۔ مولوی ادریس احمد صاحب بی۔ اے

ممبران کمیٹی

(۱) جملہ ٹرسٹیان محمڈن کالج علیگڈھ (۲) جملہ ممبران سنٹرل اسٹینڈنگ کمیٹی آل انڈیا محمڈن ایجوکیشنل کانفرنس (۳) جملہ ممبران اولڈ بائز ایسوسی ایشن (۴) جملہ ممبران کالج و اسکول اسٹاف علیگڈھ (۵) جملہ ممبران اسٹینڈنگ کمیٹی آل انڈیا شیعہ کانفرنس (۶) جملہ اڈیٹران اخبارات و رسائل اسلامیہ (۷) جملہ ممبران مجلس انتظامیہ ندوۃ العلماء (۸) جملہ ممبران مجلس انتظامیہ مدرسہ عالیہ دیوبند (۹) جملہ ممبران مجلس انتظامیہ مدرسہ الہیات کانپور۔ (۱۰) جملہ ممبران کمیٹی انتظامیہ طبیہ کانفرنس و مدرسہ طبیہ (۱۱) و مدرسہ دائیان دہلی (۱۲) جملہ ممبران کمیٹی انتظامیہ مدرسہ تکمیل الطب لکھنؤ (۱۳) جملہ ممبران کمیٹی انتظامیہ احمدیہ کانفرنس قادیان (۱۴) جملہ ممبران کمیٹی انتظامیہ انجمن حمایت اسلام لاہور (۱۵) جملہ ممبران اسٹاف اسلامیہ کالج لاہور (۱۶) جملہ ممبران کمیٹی انتظامیہ انجمن مفید الاسلام مدراس (۱۷) جملہ ممبران کمیٹی انتظامیہ انجمن اسلام بمبئی (۱۸) کل اسلامی اسکولوں و مدارس عربیہ کے مینجر و منتظمین و ہیڈ ماسٹران (۱۹) جملہ انجمن ہائے اسلامیہ کے عہدہ داران (۲۰) جملہ کونسلوں کے اور ڈسٹرکٹ و میونسپل بورڈوں کے مسلمان ممبران۔ کل مسلمانان بیرسٹران و وکلاء و مختاران و کل مسلمان زمینداران و تاجران۔

کمیٹی تکمیل محمڈن یونیورسٹی

پریسیڈنٹ - ہز ہائینس سر آغا خان بہادر - جی سی - آئی - ای -

وائس پریسیڈنٹ (۱) آنریبل نواب سر محمد فیاض علیخان صاحب بہادر کے سی - ایس - آئی - (۲) آنریبل نواب محمد عبد المجید صاحب بہادر (۳) آنریبل راجہ سر تصدق رسول خانصاحب کے - سی - ایس - آئی تعلقدار جہانگیر آباد (۴) آنریبل راجہ سر علی محمد خانصاحب بہادر کے - سی - آئی - ای تعلقدار محمود آباد (۵) آنریبل نواب فتح علیخان صاحب بہادر قزلباش - سی - آئی - ای (۶) آنریبل خان بہادر میاں محمد شفیع صاحب بیرسٹر ایٹ لا لاہور (۷) حاذق الملک حافظ حکیم اجمل خانصاحب دہلی (۸) آنریبل خواجہ سر سلیم اللہ خانصاحب بہادر - کے - سی - ایس - آئی ڈہاکہ (۹) نواب صاحب بہادر مرشد آباد - (۱۰) سیٹھہ عبد الکریم عبد الشکور جمال صاحب (۱۱) حاجی احمد ملا داؤد صاحب مدنی (۱۲) خان بہادر ایچ ایم ملک صاحب ناگپور (۱۳) خان بہادر نواب سلام اللہ خانصاحب (۱۴) آنریبل سر کریم بہائی ابراہیم صاحب بیرونٹ (۱۵) سر آدم جی پیر بہائی (۱۶) ہز ہائینس پرنس آف ارکاٹ بہادر (۱۷) آنریبل خان بہادر شیخ صادق علیصاحب وزیر خیرپور (۱۸) کرنیل حاجی حافظ محمد عبید اللہ خان صاحب بہادر فرزند دوم حضور ہز ہائینس بیگم صاحبہ بھوپال (۱۹) خان بہادر مولوی رحیم بخش صاحب مدار المہام بہاولپور (۲۰) نواب عماد الملک مولوی سید حسین صاحب بلگرامی - سی - آئی - ای (۲۱) آنریبل صاحبزادہ آفتاب احمد خانصاحب بیرسٹر ایٹ لا (۲۲) مسٹر جی ایچ ٹول صاحب پرنسپل محمڈن کالج علیگڈھ -

سکریٹری - نواب وقار الملک بہادر -

جائنٹ سکریٹری (۱) نواب خان بہادر محمد مزمل اللہ خانصاحب - (۲) مسٹر شوکت علیصاحب بی - اے (۳) شیخ محمد عبد اللہ صاحب (۴) حاجی محمد موسیٰ

کے احباب و بزرگان قوم کی جنہون نے ابتدا سے اس پودے کی حفاظت اور ترقی مین حصہ لیا تھا۔ پس اے برادران ملت اب وقت ہے کہ ہم سب دنیا اور اپنی محبان صادق کو دکھلا وین کہ دین کی حمایت اور قوم کی خدمت کے لئے جو ندا ہمکو دیجاتی ہے اوسکا جواب ہم کیسے طرز عمل سے دیتے ہین اور بیس لاکھ کی رقم جمع کر لینے کو ہم ادنی خدمات قومی مین تصور کرتے ہین۔

بزرگان قوم تقریباً دو ہفتہ ہوئے ہین جو مین نے ایک خواب دیکھا ہے اوسکی خوشی ابتک میرے دل مین ویسی ہی ہے جیسے کہ خواب کے بعد آنکھ کہلتے وقت تھی مگر مجکو چھہ سال قبل ایک خواب کے بیان کرتے وقت ایک نصیحت ہوئی کہ حتی الامکان خواب کے بیان مین بہت احتیاط چاہئے لہذا مین یہ تصریح اُسکے بیان مین تامل کرتا ہون اور اسقدر عرض کرنا کافی سمجھتا ہون کہ اس خواب کا تمام ترراز محمدن یونیورسٹی کے لفظ محمدن مین ہے جو سرور اور اطمینان مجکو اس خواب سے حاصل ہوا ہے اس سے مجکو تو کامل طور پر یقین ہو گیا ہے کہ اسوقت جس کام کا بیڑا قوم نے اوٹھایا ہے خداوند تعالےٰ جلشانہٗ اپنے فضل و کرم سے اوسکو پورا کرنیوالا ہے۔ ہمارے اعمال کا نتیجہ تو وہ تھا جو ابتک ہمنے دیکھا اور اب آیندہ جس امر کی ہم توقع کرتے ہین وہ محض فضل ایزدی سمجھنا چاہئے۔ اب ہمارا کام ہے کہ اول بصدق دل اپنے اعمال کی خداوند غفور الرحیم سے معافی چاہین اور نہایت خشوع خضوع سے جناب باری مین عرض کرین کہ

ہر چند نیم لایق بخشایش تو　　　بر من منگر بر کرم خویش نگر

اور پھر بمضمون "اذا عزمت فتوکل علی اللہ" کمر ہمت چست کر کے محمدن یونیورسٹی کے سرمایہ کو انہین آیندہ چند مہینون مین فراہم کرین اور خدا وہ دن لاوے کہ محمدن یونیورسٹی قائم ہو اور مین یہ کہنے کے قابل ہون کہ ھذا تاویل رویای والسلام

خاکسار مشتاق حسین آنریری سکریٹری۔

ہر ایک شہر اور قصبہ مین جس قدر ہمدرد اور باہمت اصحاب ہون وہ اس کام مین حصہ لینے کے لیے تیار ہون اور جس مقام اور زمانے مین وہ کام کر سکین اوس سے خاکسار کو جلد سے جلد مطلع فرماوین تاکہ اونکا نام نامی اوس خاص مقام کے ڈیپوٹیشن مین شامل کر لیا جاوے اس کام کو انجام دینے اور اُسکے متعلق مکمل اہتمام کرنے کے لیے علیگڈھ مین ایک صدر کمیٹی بنام نہاد کمیٹی تکمیل محمدن یونیورسٹی قائم ہوئی ہے جسکے پریسیڈنٹ ہز ہائینس آغاخان صاحب بہادر بالقابہ ہین متعدد وائس پریسیڈنٹ ہر ایک صوبہ کے نامور اکابرین سے ہین۔ اور سکریٹری یہ خاکسار ہے اس کمیٹی نے اپنا ایک خاص صدر دفتر علیگڈھ مین قائم کیا ہے جس سے براہ راست خط وکتابت ہونا چاہیئے جو صاحب روپیہ بھیجنا چاہین وہ رجسٹرار صاحب کالج علیگڈھ کے پتہ سے روانہ فرمائین یہ کل روپیہ بنک آف بنگال آگرہ مین بطور علٰحدہ فنڈ کے جمع کیا جاویگا اور اوسکی رسیدین ہر ایک چندہ دہندہ کیخدمت مین بھیجی جاوینگی۔

برادران ملت

یہ پیام خاص ہے جو اس عاجزانہ اپیل کیصورت مین ہر ایک امت محمدی اور رکن قوم کیخدمت مین عرض کیا جاتا ہے۔ دلی توجہ اور کامل غور سے سمجھ لیجئے کہ یہ کوئی معمولی تحریک یا عامیانہ تجویز نہین ہے بلکہ یقین فرما لیجئے کہ خالق حقیقی کیطرف سے ایک ساعت مسعود قوم کی قسمت کے فیصلہ کے لئے مقرر کی گئی ہے اور اب ہر ایک زندہ دل اور روشن دماغ اپنی قومی بہبودی کیطرف متوجہ ہے کہ قوم اسوقت امتحان کی میزان مین کیسی اوترتی ہے۔

مضطرب ہے روح پاک سرسید مرحوم کی جنت فردوس مین جنہون نے اس اس پودے کو لگایا تھا جسکے پھلنے پھولنے کا وقت اب آیا ہے۔ اور منتظر ہین ارواح پاک نواب محسن الملک خان بہادر برکت علیخان خلیفہ محمد حسین صاحب اور دیگر سرسید

ہم سات کروڑ مسلمانون سے صرف بیس لاکھ کے خواہشمند ہین۔ ہمارے صوبہ کے ایک ہندو زمیندار راجہ صاحب آوہ گڑھ نے راجپوت کالج آگرہ کے لئے دو سال ہوئے گیارہ لاکھ روپیہ دئے۔ جبکہ ایسی مثالین خود ہمارے ملک مین موجود ہین تو کیا وجہ ہے کہ ہم بھی اونکا ثبوت نہ دیسکین اور جن مثالونپر مسلمانون کی قومیت کی بنیاد رکھی گئی ہے اور جس ایثار سے قرون اولے کے مسلمانون نے کام لیا ہے اونکے بیان کیواسطے تو دفتر کے دفتر درکار ہین اور اگر اونکی طرف ہم توجہ کرین تو ہمکو کسی دوسری قوم کے لوگون کی مثالون کے پیش کرنیکی کوئی ضرورت باقی نہین رہتی قدرت کا زبردست ہاتھ پھر اشارہ کر رہا ہے کہ پردہ غیب سے ہماری ترقیات کا آفتاب پھر طلوع ہونیوالا ہے۔

جبکہ ہماری قومی سرپرستی اور پشت پناہی کے لئے ایسے عالیمقام اور معظم رئیس موجود ہون جیسے ہزہائینس حضور پرنور نظام مدظلہ العالی ہزہائینس بیگم صاحبہ بھوپال ہزہائینس نواب صاحب رامپور۔ ہزہائینس میر صاحب خیرپور۔ دربار بہاولپور و دیگر والیان ملک و مسلمان رئیسان و سرداران قوم۔ تو پھر یاس کی کوئی وجہ نہین اور ناکامی کا کوئی سبب نہین۔

اس رقم کو جمع کرنیکا طریقہ یہ قرار دیا گیا ہے کہ اول ہزہائینس سر آغا خان بالتقابہ کلکتہ۔ لکھنؤ۔ رامپور۔ لاہور۔ کراچی۔ اور بمبئی ڈیپوٹیشن لیجاوینگے۔ اسکے علاوہ ہر ایک صوبہ کے بڑے بڑے مقامات پر سربرآوردہ اور با اثر مسلمانون کے ڈیپوٹیشن جاوینگے۔ اور ہر ایک ڈویزن اور ضلع کے صدر مقام پر بھی اسیطرح پر تحریک کیجائیگی اور ایک وقت خاص تک اس مقصد اعظم کے اہلیت اور ضرورت کی اشاعت کرنے کے بعد مختلف صوبجات کے ہر ایک شہر قصبہ اور قریہ مین چندہ جمع کرنے کا کام شروع کردیا جاویگا۔ لیکن یہ ظاہر ہے کہ اسقدر وسیع اور عظیم الشان کام بغیر جمہوری مدد کے ہو نہین سکتا اور اوسکی عملی شکل یہی ہے کہ

کا وقت ہے تمام مہذب اور بیدار دنیا کی نظر اب ہماری طرف ہے جبکہ امریکہ مین ایک کارنیگی اڑھائی کروڑ اور انگلستان مین ایک رہوڈس دو کروڑ اور اسیطرح پر سیکڑون فیاض طبع یورپین امرا مخلوق الہی کے نفع کے لیے لاکھون کروڑون روپیہ دیتے رہتے ہین تو کیا امت محمدی کے سات کروڑ افراد اپنے دین اور قوم کی فلاح کے لئے ایسے بیش بہا اور نایاب موقع پر جیسا کہ موجودہ موقع قدرت سے اونکو حاصل ہوا ہے بیس لاکھ روپیہ بھی جمع نہین کر سکتے ۔ جمہوری عزم اور مجموعی کوشش کی جو قابل یادگار مثالین فرانس اور جاپان کے کارنامون مین ملتی ہین وہ دلپر نقش کرنے کے لایق ہین جاپان کے باشندے تعداد مین چار کروڑ سے زاید نہین ہین اور نہ مثل یورپ کے دولتمند تھے لیکن جب اونہون نے تعلیم نسوان کا ارادہ کیا تو چند روز مین چھ کروڑ روپیہ جمع کر لیا یعنی فیکس ڈیڑہ روپیہ کے حساب سے جمع کر لیا۔

اس ملک مین سات کروڑ کے قریب مسلمان ہین اور جس مقصد کے لئے اسوقت اونسے اپیل کیا جاتا ہے وہ مسئلہ تعلیم نسوان سے بہت زیادہ اہم اور وسیع اور قوم کے لئے برکات پیدا کرنیوالا ہے باینہمہ اگر صرف فیکس دو پیسے وصول کئے جاوین تو بیس لاکھ کی رقم جمع ہو سکتی ہے۔ سنہ ۱۸۷۰ء مین جرمنی اور فرانس مین جنگ ہوئی اور فرانس کو سخت شکست ہوئی۔ اور جرمنی نے فرانس سے تین ارب روپیہ تاوان کا مطالبہ کیا۔ کل یورپ سمجھتا تھا کہ یہ تاوان فرانس کو ہلاک کر دے گا اور مدتون تک ادا نہو سکیگا۔ لیکن فرانس کے باشندون کی قومی حمیت اور جمہوری عزم نے ان خطرات کو غلط ثابت کر دیا اور ملک کے ہر ایک باشندے نے یہانتک کہ عورتون نے اپنے زیورات بیچکر اس قومی کام مین حصہ لیا اور متفقہ کوشش سے کل تاوان ادا کر دیا اور ملک پر سے اس بار عظیم کو ہٹا دیا اور جرمنی فوج کو جو اس تاوان عظیم کے ادا ہونے تک فرانس کے ملک مین قائم رکھی گئی تھی جب تک اپنے ملک سے باہر نہ کر لیا اونکو چین نہ پڑا۔ خود ہمارے ملک مین ٹاٹا مرحوم نے اپنی جیب سے تیس لاکھ روپیہ رفاہ عام کے لئے عطا کیا اور

ایسے ہی مواقع پر اشخاص خاص اور قومون کا زندگی کی کشمکش کے میدان مین امتحان ہوتا ہے اور اوسکے نتائج پر انسانون اور قومون کی قیمت کا فیصلہ منحصر ہوتا ہے میری قدرت سے باہر ہے سپاس ادا کرنا اوس ذات اقدس کا جس نے مجھکو موقع دیا کہ جس ساعت کے آنیکی سر سید علیہ الرحمتہ آخر دم تک آرزومند رہے اور جسکو قریب لانے مین نواب محسن الملک مرحوم اور مسٹر بیک مرحوم دم واپسین تک ساعی رہے اوسکے قریب پہونچنے کی خوشخبری قوم کو مین سناؤن اور اس زندگی بخش اور خوش آیند ندا سے اسلام کے خفتہ جوش اور قوم کے پژمردہ دلون مین تحریک اور تازگی پیدا کرون۔

جس مبارک ساعت کیطرف میرا اشارہ ہے وہ ہمارے شہنشاہ عالیجاہ کا ہندوستان تشریف لاکر اپنی تاجپوشی کی مبارک رسم کا ادا فرمانا ہے اور جس مقصد اعظم کی تکمیل قادر مطلق نے اس موقع کیلئے قرار دی ہے وہ قوم کے مرکزی کالج کو یونیورسٹی کے درجہ پر پہنچانا ہے اور جس ممتاز رکن قوم کی زیر ہدایت قدرت اس کام کو انجام دینا چاہتی ہے وہ ہز ہائینس سر آغا خان بہادر بالقابہ ہین اور جن مردان خدا کے جمہوری توجہ اور کوشش سے یہ سب کچھ ہونیوالا ہے وہ رسول پاک کی امت کے زندہ کرنیوالے اور اونکو دنیا مین معزز اور باثروت بنانیوالے اصحاب ہین ہز ہائینس آغا خان بالقابہ کی تحریک یہ ہے کہ دربار تاجپوشی کیوقت سے پیشتر مسلمانان ہند بیس لاکھ روپیہ جمع کر کے شہنشاہ معظم سے استدعا کرین کہ اپنی تخت نشینی کے مسعود اور مبارک تقریب کو ابد الآباد تک اور خاصکر مسلمانون کے موجودہ اور آیندہ نسلون کی ممنون اور معترف دلون مین اپنی یادگار قایم کرنیکو لئے مجوزہ محمدن یونیورسٹی کے ابتدا فرماکر ہماری قومی زندگی اور اقبال کی بنیاد قائم فرمادین جسکے واسطے مسلمان قرنون سے آرزومند چلے آرہے ہین

برادران ملت۔ یہ ساعت ہماری قوم کے لئے بہت بڑے امتحان اور آزمائش

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جلد ۹	بابت ماہ جنوری سنہ ۱۹۱۱ء	نمبر ۱

بسم اللہ الرحمن الرحیم

نصلی علیٰ رسولہ الکریم

اپیل

بخدمت جمیع اہل اسلام ہند متعلق اوس مقصد اعظم کے

جسکے حصول پر

یقیناً قوم کی قسمت کا دار و مدار ہے

یعنے

تکمیل مجوزہ محمدن یونیورسٹی

برادران ملت

ہر ایک کام کی تکمیل کیلئے خواہ وہ چھوٹا ہو یا بڑا قدرت کیطرف سے ایک ساعت خاص مقرر ہوتی ہے دلکل امرٍ مرہون باوقاتہا) اور باقبال اور خوش نصیب ہین وہ لوگ جو ساعت مقررہ کو پہچانکر اور اوسکے اقتضا کے مطابق اپنے حوصلون آزادون اور کوششون کا پیمانہ قرار دیکر شرف انسانی کا فرض کامیابی کے ساتھ ادا کرسکین

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THE GWALIOR FORT.

AS the train whistles past the Morar Station on the Great Indian Peninsula Railway, the object which first strikes the travellers eye is an even plateau towering high above the surrounding country, and standing in bold relief against the sky. It is the famous fastness called the Gwalior Fort, which I propose to describe in the following pages. Its natural fortifications reveal nothing that it hides in its bosom except the domes and minarets peeping over its battlements. Before describing its interior I propose to give a brief sketch of its history which is necessary to give us an idea of its importance.

Like that of other well known strongholds of antiquity, its early history is legendary. Tradition relates that fort was erected by a certain Raja Suraj Sen, who being cured of his leprosy by a saint, named Gwalipa, commemorated his benefactor by christening it by the name of Gwalior. After the fall of the Gupta Empire in the sixth century A. D., the Huns, first under Toraman and afterwards under his son Mihirkula, were its notable custodians.

During the seventh century A. D. it was occupied for short period by contending factions that disputed that part of the country. In the ninth century it was occupied by Raja Bhoj of Kanauj, who was turned out of the stronghold by the Kachwaha Rajputs, to be ejected in their turn by the Parihars, who surrendered it to the victorious Qutub-ud-din, King of Delhi, and first of the slave Dynasty. For another five hundred years it was held by the Mohammedans; but it passed out of their hands when Timur invaded India, to be occupied by Tonwar Rajputs under whose sway it was in a flourishing state in the reign of Raja Man Singh. Shortly afterwards it was seized by Ibrahim Lodhi, who lost it to Babar with his other dominions. It served to the Mughol

Emperors the same purpose as the Tower of London did to the English Kings. It had in its custody many an illustrious victim to the imperial wrath of the Mughol Emperors. They entered its gates never to return.

The Mughol possession ended with the third battle of Panipat when it fell a prey to the Rana of Gohad, who was shortly afterwards turned out by the then Maharaja Scindhia. During the struggle that ensued between Warren Hastings and Madhoji Scindhia, it was captured by the English Army after a brilliant assault by Captain Bruce in command under Major Popham. The place is still shown where he scaled the walls. It remained in the possession of the English up to 1857 when the garrison having mutinied it was captured by a loyal British force. It was handed over, with Morar cantonment, to Maharaja Jiyaji Rao Scindhia in 1886 by the Marquis of Dufferin.

Having given the reader an idea of the important part the Gwalior Fort played in the Indian History, I proceed to introduce him to the wonders within.

. Driving from the Railway Station on the road beneath the very shadow of the overhanging rocks of the fort, you pass by the mausoleum of Mohamed Ghaus, the saint who flourished in the reign of Akbar. Further on you come across the simple tomb of Tansen, the famous Indian musician of the time of Akbar, and one who enjoyed great favour at the court. That greatest master of Indian music was a Hindu by birth, but he was converted to Islam under the patronage of the Emperor. Past the now deserted town of Gwalior the entrance gate to the fort is reached.

The fort is two miles long, three-quarters of a mile at its broadest, and three hundred feet high. The road that runs to the top has an entrance gate styled the Alamgiri Darwaza, with a courtyard in Mahomadan style, erected in the the time of Aurangzeb. There are few more interesting sights than the one you see when climbing this road, mounted on an elephant, the horizon growing wider and wider as you ascend, and looking down with contempt at the low houses below when you yourself are placed so high.

Passing under a series of gates the Ganesh Darwaza and the Lakshman Darwaza you stand under the walls of Man Mandir Palace; and a little further on towers high the Hawa Darwaza commanding the entrance of the fort. The gate is crowned with a fine balcony of carved stone.

Turning to the right you reach the small gateway of the Palace of Man Singh. The door leads to a small square surrounded by balconies supported upon beautifully carved brackets. The many doors lead to chambers situated round the square, but which one dares not visit for fear of losing his way. Crossing a gloomy low passage you gain access to another courtyard similar to the one already described. Another set of passages and staircases lead to apartments, on the first and the second floor, buried in gloom now in the sole possession of legions of bats which, annoyed at the unwelcome intrusion of a visitor, drive their heads frantically against the walls and settle down in the comfortable positions of hanging upside down only when the intruder had departed. If one cares to bear the obnoxious smell that prevails there, one can climb to the upper story. On the other side of the edifice are the buildings, now employed as an arsenal of the state, where once the two sons of Dara spent their life in captivity. Proceeding back on the road you had come, you go past the line of barracks constructed during the British occupation ; the Suraj Kund —a tank with a temple on its bank—the Gangola Talao and many other minor tanks. To the right of the road opposite the Gangola Talao is situated the Teli-ka-Mandar, a structure of the eleventh century. The temple stands like a church steeple eighty feet high. In its compound there is a magnificent collection of Jain and Hindu sculptures of various shapes and styles and of great antiquity. Close to the temple is the Katora Talao or the cup Tank excavated in a rock. Proceeding southwards you pass by the place where Major Popham scaled the walls in 1780; and where General White made a breach in the wall. Lines of barracks are now to be seen where several batteries of guns are stationed.

Taking to the other road at the crossing and turning southwards you pass by the Gangola Talao once more ; and are in full sight of the two temples designated the Sas-Bahu Mandirs They are singular examples of Hindu architecture, standing on a cross shaped base. The temples are ornamented with innumerable specimens of sculptures and not even a small bit of the space is left uncarved. But the most amusing thing to note is that not one of them is in original entire condition, some parts of their bodies having been broken most probably by the orders of the Mughol Puritan.

The most interesting features of the fort having been visited, nothing of importance remains to be seen except by *turning to the left and diverging from the road to proceed* to the gate that commands the Urwi Vally. Descending the steep slope with the fortress hanging high above your head on the left forming a strange contrast with the low valley stretching to the right overgrown with shrubs and bushes, the haunts of beasts of the prey, you come full in sight of the Jain saints. Absorbed in stony meditation, one sitting and the other standing, their red noses newly put on, the water—gushing from the rocks overhead, performing the eternal ablutions of the saints, they are an imposing sight. They are the landmarks of a religion once spread through the length and breadth of India, now extinct, save for its rich associations in the pages of history.

Here I conclude my account of that famous fortress which has played such an important part in the History of India, but now a place for sight-seeing in these peaceful times. Such sight-seeing, however, produces in our minds an impression not easily forgotten.

AMIR AHMAD KHAN.

THE EXCURSION.

We met at Doctor Zia-ud-din Ahmad's at 7 A. M—about a hundred of us.

The learned advocate of the theories so fully represented in the Educational Court at Allahabad was going to bring home to his boys the practical significance of "Union is strength and the strongest survives" by the kindergarten system. We were to walk over to a circuit house, a modest five miles from Aligarh, to group out in eights or nines there and to cook our food without any help.

It was not an easy task. It was moreover mysteriously hinted that the myrmidions of the Dining hall had gone on strike and that this was a step to save the situation.

Leaving all these stories with the tea cups which had been emptied in the mean time, we filed out at 7-30—a long live of diversely clad students who could only be defined as featherless bipeds with broad nails who had turned their portmanteaus inside out in search of any article at all resembling, even by the most distant analogy, some such thing as a hat, trousers or a collar or tie. The usually

modest had gone to the extreme, convincing us of the saying that "Two extremes meet." They had bedecked themselves in the most fantastic combinations as if they defied the rule which had confined them to the sober Turkish coat so long.

A good deal of fun was afforded by the many futile attempts of one of the "Feather weights" to jump over the compound wall. The poor fellow had to walk a great distance—for him at least—to get rid of the Himalayas.

We struck through the plain behind our senior tutor's bungalow and crossing the canal bridge, where not a few stones were thrown into the water to the annoyance of the innocent creatures within and without, passed through many a field to arrive at a *pucca* road. A halt was called there to wait stragglers and when all were supposed to have come the six feet two from the Minto Circle who has been saving that building from the ravages of the lightning all these days, was deputed to count the students and report the missing. He would count all but himself and report one absent.

All of us having arrived, we started on our onward march laughing, ragging and making the best of the occasion. News arrived on the way that the poor quadrupeds whose crime is solely that they are, what they are, had been sighted ahead.

Fortunately for our legs we stopped and suddenly the demand for the rifle boomed up as a short period supply price, which, I had to surrender though with greatest reluctance. I knew and knew it fully well that it was an abetment of murder.

The trippers sat down to be at ease and our learned professor with a small following set out to do justice to the game.

Some of us availed ourselves of the interim and got themselves photographed. Professor Allah Bakhsh had not forgotten his very light though excellent camera which reminded us of the portable house at the U. P. Exhibition—particularly when we saw no less a man than Mr. Haidar Khan loaded with it.

We all made ourselves easy and stretching ourselves with the air of.

"Since death is the end of life."

Why should life all labour be.

We started Ghup (گپ) the grey haired ancestor of the modernised Europe-returned gentleman "Ghup" who

with his rich but sober "Comrade" lodges in a snug little editorial secretaire at Calcutta. He is not true to his lineage. He had dropped the distinctive ھ which alone completes the phonetic indication of its sudden spread and as rapid subsidence.

Our غپ never intermeddles with politics or anything actually going on. It is a superstructure on a false hypothesis which is originally assumed to be true, and it is often that sometimes after building for two or three hours on a winter night it suddenly comes down with a third. And yet another edifice is soon built up out of the *debris* by the "Loafers" with the cherry optimism of the person who hopes to break a stone with a shirt— the Dhobi)

The Ghup was interrupted by the bang of a gun. But instead of exploding it the discharge added to it. For the news came from the other end of the line that a deer had fallen and moreover that one of us—and that one was not known to anybody—had seen it falling to the Doctor Sahib's bullet.

Our hopes were raised only to fall again, for there was the shooting party conring back with nothing of a deer with them.

We resumed our march eating the wild berries spread in our route, as if they were the divine dishes that were sent down to the dissatisfied tribes centuries ago.

At the circuit house we met Deputy Saghir Hussain Sahib who is to be thanked for the help he gave us. He was accompanied by the local representative of H. M. King George V. (Patwari).

We soon broke up into families, and started on a life unique to us. The families interest predominated over personal interest and every family looked askance at all that the other did—only too ready to jump at some gain or to defend a probable loss.

Representatives were sent out to find out a good situation for their families and each of them planted his flag on the ground chosen. Brooms were made of tree bark and fuel was collected.

Having settled, the families clamoured for rations which were dealt out proportionately. But none of us had dreamt that we shall be called upon to be our own butchers. Thanks

to the efforts of a few Pathans, the sheep which were starved overnight to make the meat leaner and therefore easier to cook, were killed and skinned.

But the division was not an easy one. The six feet two from the Minto Circle and the gentleman in khaki who had quite forgotten that he looked a commissioned officer managed to appropriate the hind legs. Then a host of claimants fell on the remainder only to run away with it, and but for the timely appearance of Doctor Zia-ud-din the weaker families would have had a very practical lesson on "Home Rule" and "Federal Government."

The other sheep were divided on modern principles, and cooking began.

Unfortunately, as is the case in every crude society, a few of the plumpest and strongest personages, decided to wreck the homely industry of the others and to live on their own resources.

They kept lurking in the trees waiting their chance and directly the poor cook laid the pot aside, they would bounces at it and despatch its contents with a rapidity which spoke well of their mouths.

The families suffered heavy losses in this way. But the graduates, who had grown into a regular tribe by some process of adoption, were quite safe from the Peril. They used their own bravado to their advantage by giving him "The kings shilling" in lieu of free food and a morsel or two of roasted mutton to meet the heavy demand of his stomach. The Hercules with his ·303 Lee-met ford (paper cartridge) Air gun was a terror to the brigands.

Some of the families proposed to raise a federal guard to imprison the Robin Hood and his band. But the brigands were too glad to surrender. They required food, they said, and to get it without any effort was simply welcome to them. They were sure that they wouldn't be starved, for the families would have to face a chorus of protest from the Society for the Prevention of Cruelty to Animals for it. They were simply sorry that the sheep died without dragging the authorities before the society for the 12 hours starvation imposed on them. Nothing could be done after their death for a right dies with the creature in which it is vested. The argument was too strong for the families and they let them have their own way.

The meals were served after 5. P. M. The graduates put in good work—thanks to the great zeal and industry of the cooks—Mr. Mohamad Ibrahim Shamsi and Mr. Abdus Satar Siddiqi.

The meals were followed by a good deal of noise at the well and enough breakage in the line of pitchers and jugs.

After sitting down to immortalise ourselves on a ten by twelve with the kind permission of Professor Allah Bakhsh we marched back—every one taking his own way. We resembled more or less a disbanded or routed army retreating from a Mukden or a Waterloo. And a retreat is never pleasant. Therefore let the tired limbs the pinching shoes and the carting off of the sick and wounded be an untold tale.

Only let it be said that but for the ancient and time-honoured wooden conveyance which creaks on miles after miles at the respectable rate of two miles an hour, the sons of Talut (King Saul) would never have had the honour of the Doctor Sahib's presence at the Afghan dinner. He was not tired but had only jumped up to be in time for his engagements.

KAZI MIR AHMAD.

M.-A.-O. COLLEGE ASSOCIATION.

FAREWELL DINNER AT CAMBRIDGE.

BETWEEN 30 and 40 members of the Cambridge Branch of the Mohammedan Anglo-Oriental College Association and personal friends of Mr. Saif-ud-din Kitchlew, B.A. (Cantab), barrister-at-law, assembled at the University Arms on Friday night upon the occasion of a farewell dinner to Mr. Kitchlew on the eve of his departure from England. The chair was taken by Mr. H. Jackson, who, in proposing the toast of H. M. the King-Emperor said he ventured to think that among his Majesty's subjects none were more loyal than the members of that Association. (Applause.) When his Majesty was Prince of Wales, among the places in India that he visited was the famous school at Aligarh, and he must have brought back with him pleasant memories not only of its usefulness, but that it was producing and training members of the very highest value to this great Empire of ours. (Applause.)

THE KING'S VISIT TO INDIA.

The King was going back to India to pay it the greatest compliment a monarch had ever paid. (Applause.) He thought it was the first time in history that his Majesty left England to visit any part of his Empire, and he thought it was particularly fitting that his first visit should be to India, and he sincerely trusted that the visit would be productive of the highest possible results. (Applause.) They all felt confident that the India of the future would be as happy and loyal as the India of the past, and in bringing about that result he was confident that the members of that association and the great Mahomedan community would play their part. (Applause.)

THE M. A. O. COLLEGE ASSOCIATION.

Mr. Syed Ross Masud, in proposing "The M. A.-O. College Association," referred to the scheme for turning the College into a University. (Applause.) When they saw that this scheme was controlled by such persons as H. H. the Begum of Bhopal, H. H. Aga Khan, and H. H. the Nawab of Rampur, he thought they could say success was to be hoped for. (Applause.)

AN UNIQUE EVENT.

Mr. T. A. K. Sherwani, in responding, after a graceful allusion to Sir Syed, the founder of the college, and the fact that after 35 years they had been listening to the grandson of that famous hero of India, said that next year they were going to have something that was unique in the history of the world, because their King-Emperor was coming to visit the great seat of the Moguls, and it would be the first time in the history of the world that a Western King was crowned in the East. (Applause.) They were also, he believed, on the eve of the fulfilment of their long-cherished hope of the granting of a University charter, for they had every hope that next year their King-Emperor would grant them the charter. (Applause.) In further remarks, Mr. Sherwani spoke of the good work which the Association was doing to popularise the Aligarh movement, said they had a real and true sympathiser in Mr. Jackson—(Applause)—and mentioned that Mr. H. M. Bux was doing good service in collecting funds for the proposed University.

"OUR GUEST."

The toast of the evening, "Our Guest," was submitted by Mr. Shuja-ud-din. He alluded to the many ways in

which Mr. Kitchlew had distinguished himself at the University, to his prowess as a member of the 1st cricket XI, of Peterhouse, and to his zealous work in collecting subscriptions for Aligarh College, and said that since his arrival in this country he had worthily maintained the dignity of that grand old institution. (Applause.) He had not only taken a leading part in promoting the welfare of the Association, but had always been ready both to advise and help whenever wanted. The speaker further spoke of the progress the Association had made during Mr. Kitchlew's year of office as secretary and of the valuable work that gentleman had done as President of the Moslem Association—(Applause)—and declared that he had won the love and respect and esteem of everyone. (Applause.) They were all very sorry he was leaving, but they consoled themselves with the hope and belief that he was going to further advancement, and that that advancement would be a valuable asset to his community. (Applause.) He was sure he was voicing the opinion of all present when he assured Mr. Kitchlew that wherever he went their best wishes would follow him, and that they would always look forward with pleasure and pride to any news of his success in the way that only friends could. (Applause.)

Mr. A. K. Shamshad, in supporting the proposition, spoke of Mr. Kitchlew's activities at Aligarh, and said it was he who gave that tone to the Indians at Peterhouse of which they were so proud, and it was his influence and example which had brought about the good understanding between the Englishmen and Indians which existed at Peterhouse. (Applause.) With regard to the Association, the present state of the Cambridge Branch was entirely due to his exertions. (Applause.) They wished him a happy, bright and prosperous career. (Applause.)

A NOBLE AIM.

Mr. Kitchlew, in replying, modestly disclaimed any right to the kind things that had been said about him, and said he had only done what was the duty of everyone to do—done what he honestly could for the welfare of the Association. He reminded his hearers of the responsibility resting upon each one as representatives of their country to uphold the reputation of their native land, and to make the best use of their time at the University, and said that when they had gained the knowledge they sought they should not use it for

selfish and personal interests, but for the higher and nobler interests of their country. (Applause.) He was glad to know that he was leaving behind him real friends who wished him well, and he sincerely thanked them for the honour they had done him. (Applause.)

TRIBUTE TO MR. JACKSON.

Mr. M. A. Bag then proposed. "The Chairman" in a graceful speech, expressing the indebtedness of Indians to the Chairman for the interest he took in their well-being and intellectual development. There were many in distant lands who looked back with the greatest pleasure and gratitude to their stay under the fostering care of Mr. Jackson. The speaker paid a warm tribute to Mr. Jackson's great quality of intuitive sympathy with and for the Indian students, and said he had fought whole-heartedly for their rights, had defended them at every turn, and been to them a shelter from the cold winds of prejudice—" as the shadow of a great rock in the wilderness."(Applause.) They prayed that his strength might increase and that he might live many years, so that generations of Indian gentlemen might enjoy the inestimable blessings of his anxious and kindly care. (Applause.)

MR. HAROLD COX AND ALIGARH.

Mr. Jackson, in responding, said that on the previous day he had been speaking to Mr. Harold Cox, and he thought that at that juncture, when Mr. Cox was so much before the notice of Cambridge, it should be remembered that Aligarh gave him his first experience, and he knew that he deeply treasured it, although it was a brief association. Mr. Cox told him that in spite of the busy life he was now living it was his intention to be present at the M. A.-O. College Association dinner in London—(Applause)—and he (the speaker) was sure that they all, whether Tariff Reformers or Free Traders, wished him a very successful result to the contest in which he was at present engaged. (Applause.) In further remarks, Mr. Jackson wished Aligarh the best of all possible success, and declared that his Majesty could give no greater reward or honour to India than to confer upon Aligarh the University charter. (Applause.) It would be a just recognition of all imperial work that had been done in India. Finally, Mr. Jackson expressed the hope that some day it might be his good fortune to see Aligarh. (Applause.)

THE ANNUAL ATHLETIC SPORTS.

The College and School sports were held on Tuesday, 7th February, the heats having been run off during the afternoons of the previous week. Owing to the large number of events to be decided, the sports commenced at 8-0 a. m., and continued throughout the day, except for an interval of two hours at lunch time.

The morning was cold and misty, and not many spectators were present during the first part of the programme, which included the following :—

1. Throwing the Cricket Ball (College)—
   1 Md Ismail.
   2. Md. Yahyah.

2 Throwing the Cricket Ball (School)—
   1. Masleh ud-din, 98 yds, 7 ins.
   2. Md. Mahmood. 91 yds. 4 ins.

Masleh-ud-din's was a fine performance, beating that of the College winner.

3 College Quarter-mile Handicap.—
   1. Khaliquzzaman (5 yds).
   2. Sultan Hasan Mirza.

4. School (open) Long Jump —
   1. Ashfaq Ali, 17 ft. 8 ins.
   2. Masleh-ud din, 16 ft. 2 ins.

Four competed.

5. School (under 16) Long Jump.—
   1. Abdul Qiyoom, 15 ft. 2½ ins.
   2. Abdus Salam 15 ft. 0 ins.

6. College Long Jump—
   1. Ghulam Husain, 17 ft. 2 ins
   2. Kazi Abdullah, 15 ft. 10 ins.
   3. Sultan Hasan Mirza.

7. Putting the Weight (College)—
   1. M. L. Mahmood, 23 ft. 11 ins.
   2. Md. Ishaq.

8 High Jump (under 16) (School)—
   1 Abdul Qiyoom, 4 ft. 11 ins.
   2. Md. Ibrahim, 4 ft. 10½ ins.

9. Servant's Race—
   1. Nur-ud-din.
   2. Sanvalia.

Sanvalia, who came in second, has won the first prize in this race for some years.

10. The Sweepers' Race was also hotly contested: the winners of these two races were rewarded on the spot by cash prizes

11. Half Mile, (College)—
1. Ghulam Husain.
2 Mahomed Azam.
3 Khaliquzzaman.

This concluded the first part of the proceedings.

The second part commenced at 3 p. m., many visitors and friends being present. The first event was the

12 High Jump (College)—
1. Mahomed Azam, 5 ft. 3¾ ins.
2. Mahomed Hazik
3. Nazir-ud din.

13. High Jump (open) (School)—
1. (equal) Ashfaq Ali, Abdul Aziz, and Ahsan Khan 5 ft. 1¼ ins.

14. Half Mile (School—
1 Abdul Aziz
2. Mahd. Ishaq.

15. 220 yds. Handicap (College)—
1. S. Nur-ud-din (scratch).
2. Mir Said Alum.

16. Quarter mile (under 16) (School.—
1. Abdus Salam.
2. Abdul Qayoom.
3. Aziz Ahmed.

17. Hundred Yards (College)—
1 Ali Ahmed.
2. H. M. Hayat.
3. Ghulam Husain. Time 11 secs.

18. Hundred Yards (open) (School).—
1. Mohd. Usman.
2. Musleh-ud-din.
3. Iqbal Ali Shah. Time 10¾ secs.

19. Hundred Yards (under 16) (School).—
1. Yasin-ud-din.
2. Md. Ibrahim. Time 11 secs.

20. Do. (under 14)—
1. Abu Jafar.
2. Liakat Ali. Time 11¾ secs.

21. Do. (under) (12)
1 Abu Kasim.
2. Faiz Mohamed.

22. Do. (under 10)—
1. Syed Faz'-ullah.
2. Abdur Rahman.

23. Hurdles (College)—
1. Khaliquzzaman.
2. Ghulam Husain.
3. Shamsul Haq.
A very close finish, time 19 secs.

24. ½ Mile (School) under 16
1. Akbar Hosain.
2. Nisar Husain.

25. Bhisti's Race—

26. Quarter mile (open) (School)—
1. Mahomed Usman.
2. Iqbal Ali Shah.
3. Aziz Khan.

27. Quarter mile (College)—
1. H. M. Hayat.
2. Mahomed Azim.

28. 300 Yards (under 14) (School)—
1. Abu Turab.
2. Majidur Rahman.
3. Md. Solaiman Khan.

29. College mile—
A good race, evoking much enthusiasm. Abdul Salam led during the first lap, but was soon overhauled by Amin-ullah Khan, who ran steadily throughout. Ghulan Husain and Nazir-ud-din keenly contested the second place. Result :—
1. Md. Amin-ullah Khan.
2. Ghulam Husain.
3. Md. Nazir-ud-din.

30. Consolation Race (220 Yards Handicap) (School) open to all who had not won a prize.
1. Taj-ud-din.
2. Mumtaz Ali.

31. Tent Pegging—
1. Md. Nawaz Khan.
2. Safdar Jang.

Analysis.

Name.	First time.	Second time.	Third time.
Abdurrahim Beg ...	Missed ...	Touched ...	Missed.
Mohd. Nawaz Khan ...	Missed ...	Carried ...	Carried.
Md. Haidar Jang ...	Touched ..	Missed ...	Missed.
Safdar Jang	Carried .	Missed ...	Missed.

Md. Nawaz Khan then gave an exhibition "carry".

32. Tug of War—School *versus* College.

The College team (M. Goldies' side) had already successfully challenged the teams of other sides in the college. In the first round the School team attacked with great vigour and soon pulled that of the College over the line. In the second round the College made a very good stand, but eventually bulk had to give into superior strength. The following is the winning (School) team :—

Mustafa Khan.	Akbar Jan.
K Mohd. Yusuf.	Afzal Khan.
Ahmad Kamal.	Maslehuddin.
Inayat Khan.	Abdur Rahim.
Aziz Khan.	Mahboob Ali.

At the close of the proceedings the prizes were distributed by Mrs. Towle.

THE MUHAMMEDAN UNIVERSITY COMMITTEE.

OFFICIAL REPORT—III.

Co siderable progress has been made with the organisation of the Muhammadan University Committee, which has been strengthened by the addition of Messrs. Abdul Aziz, Bar-at-law, Mufti Fida Muhammad Khan, (N.-W, F. Provinces), and Muhammad Behram Khan (Baluchistan), as well as all the members of the All-India Muslim League. Messrs. Nazir Hasan Ansari, Muhammad Shamshad Ali Siddiqi, and Abdul Karim Faruqi, former students of the M. A.-O. College, have become members of the Managing Committee.

Promises of contributions equivalent to one month's income have been received from Nawab Muhammad Muzemmil-ulla, Khan Bahadur, from his son Mr. Ahmadullah Khan, from Dr. Nisar Ahmad, and from Messrs. K. Azizur Rahman, Kasim Husain, Badrul Hasan, Muqtada Khan, Sarfaraz Khan, M. Bunyad Husain, M. Sahbiuddin, Amir Mustafa Khan, Abul Hasan, Abdul Majid Khwaja, Bar-at-Law, M. Abdusalam, M. Abdul Ahad, M. Rezeulla, B. A., Md. Yusuf Kuraishi, Syed Ahmad, Jamil Ahmad and Nisar Ahmad Ahmadi.

THE SIDDONS UNION CLUB.

ELECTION AND INSTELLATION.

The officers and the executive members of the S. U. C. elected on the 15th and 16th of December 1910, were

installed in their offices on the 18th January 1911. The house on this occasion was unusually overcrowded ; nearly all the students of the College and School, and some of the members of the staff attended. As is usual on such occasions, the house was well illuminated and tastefully decorated by some of the eager and energetic members of the club. Mr. J. H. Towle, the president of the Society, installed the in-coming Ministry, which comprises the following names :—

OFFICERS.

Vice President	Mr. Siddiq Hasan,
Hon'y. Secretary	Mr. Abdul Ghani Ansari,
Hon'y. Librarian	Mr. Ghani Mohammad,

THE MEMBERS OF THE CABINET.

1. Mr. Abdur Rafey.
2. Mr. Zamiruddin.
3. Mr. Abdul Hai Lari.
4. Mr. Kallu Abbas Naqwi.
5. Mr. Abdur Rahim Khan (Mumtaz).
6. Mr. Abdul Wahid Khan (Patiala).
7. Mr. Md. Fakhruddin.
8. Mr. Aminulla.
9. Mr. Razi-ud-din.
10. Mr. Fazlur Rahman.

BUDGET MEETING.

The new Ministry is now duly in office. The budget meeting was carried through : this meeting was conspicuous for paucity of remarks, points of order and interrogations. As a matter of fact, there is a remarkable lull in the activities of the club. The third and the first years do not yet seem to have realized their responsibility, on whom, nevertheless, it has begun imperceptibly to devolve from the shoulders of their examination-ridden fellow-students of the second and fourth years. However, we hope that they will exert due influence on, and devote adequate energy to the affairs of the club, when the time comes.

DEBATES.

Debates may be said to have commenced with regularity, except for the fair week. The last discussion was opened by Mr. Muzaffaruddin of Madras, who contended that " The interference of the ruling authorities in social matters is desirable." The debate was very interesting and many freshers took part.

ABDUL GHANI ANSARI,

Hony. Secretary.

ARABIC SOCIETY.

Since the publication of our last report in this magazine, we have held some six meetings. The most rapid progress which this society has made as regards its regularity and good work is, to a very large extent, due to the sincere interests of the President in it, coincident with the earnest desire of its members to make it prosper and flourish. We most heartily thank our worthy President for the special pains which he takes for the good of the society and the most hospitable entertainments that he gives us on every occasion of its meeting.

Certain modifications have been lately made in the rules of the society.

Undergraduates who desire to become members of this society will first become associates if they are unanimously elected; and to become members they will have to read an essay in English or in Arabic on a subject connected with the literary, political or social history of the Arabs. They should do it within one month of their admission as associates. All students of the Post-Graduate Arabic school will be admitted to membership without any restriction. The number of undergraduate members is at present limited to four, and if they absent themselves in two consecutive meetings, their names are liable to removal.

The Society at present consists of the following : —

1. Dr. J. Horovitz, Ph. D., President.
2. M. Abdul Haqq Sahib Bagdadi, Vice-President
3. Mr. Mohammed Akhtar Adil, Secretary.

Messrs :— Members.

1. Abdussattar, B. A.
2. Anwar Ali Farouqi, B. A.
3. Fateh Mohammed, B. A.
4. Ziaul Hasan Alvi.

Associate ;—

Qazi Mahomed Abdulla Sahib.

In the meetings the Travels of Ibni Batuta were always read and the following essays were written :—

1. On freedom in Islam (in English) by Mr. Anwar Ali Faruqi, B. A.

2. On the Ancient Arabic Poetry (in Arabic), by M. Mohamed Akhtar Adil, B. A.

3. On the general customs of the Pre-Islamic Arabs (in Arabic) by Mr. Mohamed Akhtar Adil, B. A.

MOHAMMED AKHTAR ADIL, Hony. Secretary.

THE PERSIAN SOCIETY.

A meeting of this Society was held on February 5th in the S. U. Club Drawing Room. The President, Maulavi Sayed Abbas Husain Saheb, occupied the chair, and a short but interesting paper in Persian was read by Mr. Mahomed Ilyas Burney who took for his subject "the Purification of the soul."

A short business meeting followed, all the proceedings being, as usual conducted in Persian. A report of the meeting held on the 19th February will be published in next issue.

ABDURRAHIM KHAN MUMTAZ Hon. Secretary.

NOTES.

The Reports of the Law Students Society, Philosophical Society, and Riding School are unavoidably held over till next month.

* * * * *

Our contemporaries.—We beg to acknowledge, with thanks, the receipt of the following periodicals for February :—The Comrade, The Central Hindu College Magazine), The Madras Christian College Magazine, The Meerut College Magazine, The Muhammadan, The Observer, The Students own Magazine, Young Men of India.

* * *

We have also received "The Reformed Series of English Books for Indian Schools" (Messrs. Longmans) a review of which will appear in our next number.

'A DEFENCE OF AURANGZIB.'

It is a general maxim in the Science of History, that the truth of a fact diminishes as it gains prevalence in the minds of people. The fact is that some false notions take root in the minds of people and they are not erased by any sound reasoning, consequently, they are admitted to be truths.

The second caliph is wrongly charged with having burnt the Library of Alexandria by some fanatical and shortsighted historians, who during the Crusades wanted some how or other to throw dust on a bright name and reputation. This idea gained such a popularity among the people in general that it was mentioned in histories, songs and stories and that is why there are still some people who believe in it.

Aurangzib, similarly, has not escaped the censure of his enemies. He is defamed for treating the Hindoos with cruetly and injustice. He is blamed for the imprisonment of his father and the cruel murder of his brothers. He is charged with being the cause of the downfall of the Moghal Empire by meddling with the affairs of the Deccan, with having destroyed the kingdom of Hyderabad and Bijapoor and by so doing, increasing the Maharatta power, and in short, with every folly that human nature is capable of committing.

I shall deal with all the charges one by one. The first one is that he destroyed the Shia Kingdoms of Hyderabad and Bijapoor on account of his bigotry and that by so doing, added to the power of the Maharattas who afterwards shattered the fabric of his vast Empire. I shall confine my inquiry to the reasons of his invasion of Hyderabad.

Hyderabad was ruled by a pleasure seeking man named Abul Hasan, generally known as Tana Shah, whose pleasures and dissipation naturally cast the character of all his subjects in the same,mould, which fact, is admitted by his great admirer 'Maserul-omera' and the historian Khafi Khan. He turned out a very faithful man, named Mozaffer, who had set him on the throne, and filled his seat by a Brahman, named Madna, who after some time gained so much influence and power that he openly insulted the Mahomedans and used his power in favour of the Hindoos. Abul Hasan, moreover helped Sivaji with men and money when he had fled from the court of Alamgir, to ravage Jalua which was in the Moghul possession. When Aurangzib was besieging Bijapoor, a letter from Abul Hasan to Adil Shah, the ruler of Bijapoor, in which he (Abul Hasan) promised him the assistance of 40,000 men, was intercepted and fell into the hands of Aurangzib, who, of course, was beside himself to find this man always intriguing against him and so all these injuries, wrongs and provocations, were more than sufficient to justify

Aurangzib's invasion. Now, I direct my pen towards the causes of his interference in the affairs of Bijapoor ond its annexation by him.

Adil Shah, the King of Bijapoor conferred Sopa and Poona on Sahooji and during his illness affairs of Bijapoor fell into confussion. Sivaji, Sahoo's son enlarged his property and built about forty forts upon it, on the death of Adil Singh a boy of obscure birth named Sikandar was set upon the throne, who after Sivajis' death made a league with Sambhuji, Sivas' son, against Aurangzib and continued so,, notwithstanding the constant warnings of Aurangzib. At last when reason could not prevail the sword was the only alternative left and his kingdom was invaded and annexed to the Moghul Empire but Alamgir, treated the king of Bijapoor with great hospitality and magnanimity.

They say that the annexation of the Mahomedan King doms that were keeping the Mahrattas at an arms length increased their power, but before we pass a vote of censure on the poor Aurangzib who lie silent in his grave, who cannot defend his cause, but appeals to men to judge his character with an impartial eye and a heart free from malice and prejudices, we must take into consideration that in these kingdoms, the Mahrattas and Hindoos had such predominant power and influence that they could hardly be termed Mahomedan Kingdoms. Will we call a kingdom with a native puppet ruler where all the transactions of Government lie in the hands of a foreign nation, a true native kingdom? Will we term a state governed by a Mahomedan ruler who has got no concern with the Government of his country save his orgies and revels, while a nation professing a different religion, possesses every power and authority, a Mahomedan kingdom, in the true sense of the words? Certainly not, or at least I cannot be ever led to believe in it. And so Auranzib in annexing the kingdoms of Bijapoor and Hyderabad that were Mahomedan kingdoms only in name, did not add to the power of the Mahrattas but more or less bridled the prancing Mahratta steed.

FAYAZ ALI.

(To be continued.)

صائب۔ سرفرازان جہان را خاکساری زینت است
گوہر شہوار را گرد یتیمی کیمیاست

" ۔ خاکساری پیشہ کردن ہیچ میدانی کہ چیست
خشت خاشاکے بچشم دشمنان افگندن است

کلیم ۔ خاکساری سربلندی ہا ز سر وا کردن ست۔
نے حصیر و خشت کردن بستر و بالین خویش

" میان خاکساریہا بود پروانہ عزتہا
کہ میل سرمہ بقدرست گرد ز سرمہ دان افتد

" دعاے خاکساران می کند امداد شاہان را
کہ باد شہپر مورے کشد تخت سلیمان را

واعظ۔ خاکساران را دران درگاہ قرب دیگرست
سجدہ گاہ خلق شد سجادہ از افتادگی

اثر۔ خواہی عزیز دہر شوی خاکسار باش
در دیدہا ز سرمہ شدن جاست سنگ را

سعدی۔ در آفت خانۂ دنیا لباس خاکساری کن۔
زمین بودن سپر باشد بلاے آسمانی را

محمد متین خان سب ایڈیٹر

فقط

صائب۔ سخت رویان را بخلق خوش توان مغلوب کرد
قند را در هم شکست از چرب و نرمی موے شیر

ناصر علی۔ چو خاتمے کہ بود سر بجیب موم فرو
ز دم چکار در پستی بلند شد نامم

شیدا۔ میتوان کردن بنرمی جاے در دلہاے سخت
رشتہ از ہمواری خود غوطہ در گوہر زده

مخلص۔ از زبان نرم صورت می پذیرد کار سخت
خامہ نقاش کوہے را بموے می کشد

لاعلم۔ ملائمت کن دایمن شو از ملامت خلق
کہ نخل موم ز آسیب تیشہ آزاد است

در صفت خاکساری

غنی۔ عبادتے بجہان بہ زخاکساری نیست
بہ از وضوے عزیزان بود تیمم ما

" خاکساران مدد از عالم بالا یابند
گرد را می کند از روے زمین باران پاک

" خاکساران از بلاے آسمانی ایمن اند
ماہی زیر زمین را کس نمی آرد بدام

صائب۔ کرده ام با خاکساری جمع اوج اعتبار
خار دیوارم و بال ہیچ دامان نیستم

" تعظیم خاکساران روشنگر وجود است
زان جا دہند مردم در چشم توتیا را

۱۲. بچھادی چاندنی فرش زمین پر ماہ کامل نے
قمیرو! اب ذرا دیکھو تکلف اپنے بستر کا

۱۳. میرے صیاد ایسا بھی ترا ترکش ہنین خالی
کوئی پیکان نکل ہی آئیگا میرے مقدر کا

۱۴. پیارے ہین شفاعت کے پسینے ہین یہ رحمت کے
کفن میلا نہوا سے قبر محلام پیمبر کا

فلک ہنستا ہے میری نامرادی دیکھکر اخضر
دعا بھی کہہ رہی ہے کون ساتھی ہے مقدر کا

انتخاب کلام شعرا

درصفت لینت

غنی۔ بنرمی جان زدست سخت گیران میتوان بردن
بزیر تیغ ہرگز کس نگیرد خانۂ مو را

" مانبری جان زدست سخت گیران می بریم
ہیم سفتن نیست چون دُر قطرہاے آب را

" ملائم میشود در گفتگو ہر کس کہ کامل شد
کہ دائم پنبہ باشد بر دہن مینائے پُرمے را

" توان از چرب ونرمی کرد اسیر خویش سرکش را
کہ تار شمع دائم شعلہ را زنجیر پا باشد

صائب سندوندان فرادادہ اند آسیا سے
کہ سازی ملائم تو گفتار خود را

جناب خادم علی خان صاحب المتخلص بہ اختر مقیم اکبر آباد

۱- اولجھ بیٹھا ہے فریادی خدا سے اُس ستمگر کا
ذرا عقدے کھلینگے اب جمیگا رنگ محشر کا

۲- مری نظرون مین کچھ چھپا نہین انداز محشر کا
وہ فتنہ چاہئے مجکو جو ہو دل کی برابر کا

۳- مبارک اے سر شوریدہ ارمان اُس ستمگر کا
نکل آیا ہمارے دل ہی مین سامان محشر کا

۴- بندھا تھا جسمین خط شوق اس کمبخت اختر کا
جلایا آہ! بجلی نے وہی بازو کبوتر کا

۵- ہمارا ناتوان دل! اور ارمان اُس ستمگر کا
فلک کیا جوڑ ہی ملتا نہ تھا تجھکو برابر کا

۶- مرے داتا! مرے مالک! مری جھولی ہے کیون خالی
مین منگتا ہون ترے گھر کا بھکاری ہون ترے در کا

۷- فقیرون کے لئے کیا کچھ نہین ترے خزانہ مین
ترا دست کرم اُٹھے تو کیا کہنا مقدر کا

۸- اُسے پرواہ کسکی ہے جو تیرے آس تکتا ہے
اُسے کیا چاہئے مولا جو بندہ ہو تیرے در کا

۹- گنہگاران امت اپنی عزت تو ذرا دیکھو
تمہارا ہاتھ اور دامن شفیع روز محشر کا

(۱۲) ہین یہ سب تعلیم کی کمزوریان ✦ علم کی پھر ہمکو حاجت کیون نہین

بس جمیل اب تم ہی بتلاؤ ذرا

تم مین پہلی سی متانت کیون نہین

احقر محمد جمیل قریشی مدرستہ العلوم مسلمانان علیگڈہ

جناب مولوی ضیار الاسلام صاحب ضیا رئیس کاندھلہ ضلع مظفر نگر

۱- فرہاد و قیس عشق مین تنہا نہ مر گئے ✦ دشت فراق یار مین لاکھون کے سر گئے
۲- اندوہ و یاس و حسرت و ارمان و درد و غم ✦ رونے سے مجھے گئے تو یہی چارہ گر گئے
۳- میخانہ وہ جگہہ ہے جہان شیخ و برہمن ✦ زنار و جبہ رہن مے ناب کر گئے
۴- اترا ؤ اتنا سر چمن پر نہ بلبلو ✦ ✦ دن عیش کے ہین یاد ہر آئے ادہر گئے
۵- دیکھا کہ تشنہ ہے دم آخر مریض عشق ✦ خنجر کے آب سے میرا پیمانہ بھر گئے
۶- ہوتا ہے آج دست شفا کا بھی امتحان ✦ دیکھین تو میری نبض مسیحا کدھر گئے
۷- سو جان سے ایسی مرگ پر کیونکر نہون فدا ✦ دو پہول لیکے کل وہ میرے قبر پر گئے
۸- پھر بلبلین ہین گرم فغان ہجر گل مین آج ✦ گلزار مین بہار کے دو دن گزر گئے
۹ زاہد ہماری وضع سے ناخوش ہوا کہ خوش ✦ اپنے بڑے نہین ہین جو بگڑ کر گئے
۱۰- ناچیز مشت خاک کا کیونکر گزر ہوا ✦ جس راہ پر خطر سے ملائک بھی ڈر گئے
۱۱- دست قضا کے سامنے کچھ بھی گئی نہ پیش ✦ بیکار سب خزاین لعل و گہر گئے۔

دام بلا مین ہوتے نہ کبتک ضیا اسیر

جو راہ پر خطر تھی وہین بے خطر گئے

بدلتا ہے رنگ آسمان کیسے کیسے

(۱) ہم مین پہلی سی جلالت کیون نہین + ہاے وہ دنیا کی حالت کیون نہین
(۲) باپ اور بیٹے مین الفت کیون نہین + بھائی بہنون مین اخوت کیون نہین
(۳) چل رہی ہے ایسی کیون بادِ خزان + باغ عالم کی وہ رنگت کیون نہین
(۴) کیون ٹھنی رہتی ہے آپس مین مدام + دوستون مین اب وہ الفت کیون نہین
(۵) کیون نہین کرتے بزرگون کا کہا + ہائے وہ ہم مین اطاعت کیون نہین
(۶) کام آتے کیون نہین تکلیف مین + دستگیری کی جبلت کیون نہین
(۷) کیون نہین دشمن پہ کرتے رحم ہم + وہ نبی کی سی شرافت کیون نہین
(۸) کرتے ہین خیرات دینے مین دریغ + ہم مین پہلی سی سخاوت کیون نہین
(۹) کیون نہین کرتے مروت غیر سے + اس زمانہ مین محبت کیون نہین
(۱۰) کیون نہین پاس بزرگان ہم مین اب + سر جھکا لینے کی عادت کیون نہین
(۱۱) مسجدین ویران اتی ہین نظر + وہ عبادت اور ریاضت کیون نہین
(۱۲) جھوٹ کیون پھیلا ہے ہم مین اسقدر + گفتگو مین وہ صداقت کیون نہین
(۱۳) کیون سمجھتے ہین درشتی کو ادا + بولنے مین وہ حلاوت کیون نہین
(۱۴) کیون پڑے ہین دور ہم تہذیب سے + وہ قدیمی خوسلامت کیون نہین
(۱۵) کیون سمائی دلین یوے رو کشی + وہ سلف کی سی حمیت کیون نہین
(۱۶) کیون نہین تعلیم کا چرچا رہا + پہلی سی علمی لیاقت کیون نہین +
(۱۷) کیون نہین کھلتے ہین کالج جابجا + علم سے پہلی سی رغبت کیون نہین
(۱۸) کیون نہین ہوتا ہے چندہ جمع جلد + ہائے اس نیکی مین عجلت کیون نہین
(۱۹) کیون نہین کر لیتے یونیورسٹی + ہم مین سرسید کی حکمت کیون نہین
(۲۰) بن تو جائے جلد یونیورسٹی + گر کرین سب مل کے ہمت کیون نہین

نہ آیا کبھو پھر نظر اس طرح
نہ دیکھا اُسے جلوہ گر اُس طرح
مگر گاہ سایہ سا مہتاب مین
کبھو وہم سا عالمِ خواب مین

میر صاحب فرماتے ہین کہ بعد اُن تمام واقعات کے برسون میرا یہ حال رہا سے

اگر وصل خواب فراموش تھا
ولیکن وہی خواب کا جوش تھا
پلک سے پلک آشنا ہی رہی
ز خودرفتگی کی ادا ہی سہی
کھڑا ہون تو سوتا ہون اُسکے ذوق مین
رگ خواب دل ہے کفِ شوق مین
مجھے آپ کو یون ہی کھوتے گئی
جو آئی تمام اپنی روتے گئی

ہمارا یہ خیال ہے کہ میر تقی صاحب میر کی تمام عمر اسی خواب کی تعبیر تھی جو انھون نے عنفوان شباب مین دیکھا تھا۔ اُنکو شاعری مین کبھی ایسی کامیابی ہرگز نہوتی اگر فطرت کی یہ عنایت انکی حالت پر نہوتی۔ جن لوگون نے میر مرحوم کی سوانح عمری پر غور کیا ہے وہ سمجھہ سکتے ہین کہ تمام عمر اُنکے مزاج مین ایک قسم کی شوریدگی رہی۔ میر فدا حسین صاحب عطا مرحوم فرماتے تھے کہ میر صاحب کا یہ حال تھا کہ چاندنی رات مین اب تک اُنکی طبیعت مین ایک خاص قسم کا جوش پیدا ہوجاتا تھا۔ رات بھر کوٹھے پر دوڑے دوڑے پھرتے تھے اور عاشقانہ اشعار پڑھا کرتے تھے۔

(منقول)

لگی جان سی آنے اعضا کے بیچ
کوئی روز رہتا تھا دنیا کے بیچ
پھر آنا تو ان مین بہت دور سے
کہ نزدیک تھا عالم گور سے

اک جو اچھے ہوئے تو ؎

غلط کاری وہم کچھ کم ہوئی
وہ صحبت جو رہتی تھی برہم ہوئی

اسکے بعد وہ صورت جو آنکھوں پھر پیش نظر رہتی تھی اُسکا یہ حال ہوا ؎

وہ صورت کہ تھا وہم دیوانگی
لگی کرنے در پردہ بیگانگی
پس از دیر آنکھوں مین آنے لگی
نہ دو دو پہر منہہ لگانے لگی

پھر اُسکی اس حالت کا مفصل بیان کیا ہے مگر ہمنے بخیال طول اُسکو قلم انداز کیا ہے
آخر اس گفتگو کی نوبت آئی ؎

کبھو یہ سخن جس سے ہو مستفاد
کہ "اے بیوفا حرف من یاد دیاد"
کہ ظاہر ہین تیرا تبو آنا گیا
کہ وہ دوستی کا زمانہ گیا

غرض ناامیدانہ کر اک نگاہ
وہ نقش تو ہم گیا سوئے ماہ

قیاس ہمارا صحیح معلوم ہوتا ہے۔

اُٹھن ضعیف سے سخت دشوار تھا (دیکھو)
پلک کا اُٹھانا بھی ایک بار تھا
کئی روز بالین پہ یہہ سر رہا
خمار ایک مدت تلک پر رہا
گھر آؤں اگر پاؤں لغزاں رہے
بدن دیگ کیطرح لرزاں رہے

یہانتک کہ ضعیف سے سر ہلنے لگا۔

چلا جاے سر پاؤں تھر تھر کرے
نسیم سحر کا رصر صر کرے

خلاصہ یہ کہ۔

جفا ضعف سے مجھپہ کیا کیا نہ تھی
افاقت گئی یوں کہ گویا نہ تھی

آخر علاج کارگر ہوا۔ پہلے تو کچھہ اثر ظاہر نہوا مگر رفتہ رفتہ افاقہ ہونے لگا۔

پس از چند آنکھیں ٹھہرنے لگیں
نگاہیں بھی کچھہ کام کرنے لگیں
بندھا ناتوانی کا رخت سفر
کیا طاقت رفتہ نے منھہ ادھر

میر صاحب فرماتے ہیں کہ واقعی میری یہ حالت تھی۔

کسے تھا مری زندگانی کا دھیان
ولیکن نہایت تھا میں سخت جان

جان ہی گئی ہوتی سہ

اگرچند کہنے کو خون کم کیا
لیا تو ہوا اتنا کہ بیدم ہوا
بڑی دیر تک خون جاری رہا
مین بے ہوش وہ رات ساری رہا
جگایا سحر مجکو اک شور سے
کھلی آنکھہ میری بڑے زور سے

ہرچند کہ انتہا کا ضعف تھا اور مشکل سے آنکھہ کھلی تھی مگر دوبارہ فصد لیگئی۔

وُہی تو ہو لینے کا ہنگامہ پھر
وُہی تر لہو مین مرا جامہ پھر

میر صاحب کو اپنے کپڑون تک کا ہوش نہ تھا سہ

لگے نشتر ایسے کہ لگتے نہین
چُبھے جیسے مژگان کسیکے کہین
ہوا خون سے دامن وجیب تر
رگ جان تلک زخم پہونچا مگر
ٹپکتا رہا دیر تک خونِ ناب
مجھے لیگئے بیخودی کی شراب

اِس حالت بیخودی مین عجب نہین کہ حکمانے شراب تجویز کی ہو۔ اگرچہ میر صاحب کے مصرعہ سے صاف صاف یہہ مضمون نہین پیدا ہے۔ لیکن ایک لطیف شاعرانہ تلمیح اس مطلب کیطرف ہے۔ اور یہ بھی ممکن ہے کہ مصرعہ مین کاتب نے غلطی سے بجائے "دیگئی" "لیگئی"، لکھدیا ہو چنانچہ آگے کے دو شعرون سے بھی آخری

پڑھنا لکھنا بالکل ترک ہوگیا۔ اس واقعہ سے معلوم ہوتا ہے کہ میر صاحب کا وہ زمانہ تحصیل علم کا تھا۔ اور نیز یہ کہ اُسوقت آپ کمسن ہونگے چنانچہ فرماتے ہین ؎

کہان علم کا کسب فرصت نہ آہ
ہوا کا بھی وان گشت روزنکی راہ

لوگ میر صاحب کو مجنون سمجھنے لگے کوئی قریب نہ آتا تھا ؎

نہ آوے کوئی ڈر سے میرے کنے
کہ کیا جانئے کیسی صحبت بنے
وہ آشفتہ سر ہوشمندی سے دُور
نہین رائیلہ مقتضا سے شعور
وہ حجرہ جو تھا گور سے تنگ تر
ذرا اُس کا نہ کھلتا تھا دو دو پہر

لوگ محض احتیاط کرتے تھے۔ درحقیقت ایسی حالت نہ تھی کہ کسیکو ضرر پہونچتا چنانچہ ان اشعار سے ہویدا ہے ؎

جو اسین گھرمین سنبھل بیٹھتا
تو باہر بھی دم بھر نکل بیٹھتا

ابھی یہی حال تھا کہ اور علاج یارون نے تجویز کیا فرماتے ہین ؎

سر شام بیٹھا تھا مین ایک روز
افاقت نہ آئی تھی مجکو ہنوز
کہا ون نے برجستہ تدبیر کی
مرے خون مین کچھ نہ تقصیر کی

دو سر رشتہ تدبیر کا گم ہو ا
دل او پہ ہجوم تو ہم ہو ا

بیشک میر صاحب کا یہ قیاس بالکل ٹھیک تھا۔ صرف ہجوم تو ہم سے یہہ حالت ہو گئی تھی سے

ڈرون خود بخود بجوا سی رہی
پریشان دلی اور اوداسی رہی
کرون بیکلی جاؤن نا ہر کہین
نہ گھر مین لگے جی نہ باہر کہین
قیامت جنون کا رسے سر مین شور
کھنچا جائے دل کو ۂ و صحرا کے اور

اوسکے بعد لوگون نے پاؤن مین زنجیر ڈالدی سے
سر آشفتہ زلف گر ہگیر کا
قدم حلقہ ور گوش زنجیر کا
جنون آہ درپے ہوا جان کے
تجوز ہوے یار زندان کے

صرف زنجیر پر اکتفا نکی بلکہ سے
کیا بند اک کوٹھری مین مجھے
کہ آتش جنون کی نگردان مجھے

اسکے بعد آب و غذا مین بھی تقلیل کی گئی سے
لب نان اک یار دینے لگا
دم آب دشوار دینے لگا

گلے مین مرے ہاتھ ڈالے کبھو
طرح دشمنی کی نکالے کبھو

اور یہ واقعہ غور کے قابل ہے فرماتے ہین ؎

جو مین ہاتھ ڈالون تو وان کچھ نہین
بجز شکل وہمی عیان کچھ نہین
ہر اک رات چندے یہہ صورت رہی
اسی شکل وہمی سے صحبت رہی
دم صبح ہو گرم رہ سوئے ماہ
کہ درپیش آسکے یہہ روز سیاہ

فراق مین یہہ حال ہوتا تھا ؎

کہ جھوماکرون بید مجنون کی طرز
رہے یاد اس سرو موزون کی طرز

اسکے بعد علاج شروع ہوا ؎

ہر اک خوان کو لا کوئی افسون پڑھائے
کسو سے کوئی جاکے تعویذ لائے
طبیبون کو آخر دکھایا مجھے
نہ پینا جو کچھ تھا پلایا مجھے

اور یہان جنون کی یہہ کیفیت تھی کہ میر صاحب کا یہ خیال تھا ؎

دوا جو لکھی سو خلاف مزاج
کھنچا اس خرابی کو کار علاج

یہہ بالکل طبعی بات ہے کہ اکثر امراض دماغی کے دوروں میں ہونٹوں پر کف آجاتا ہے
اب یہہ حالت اس درجہ کو پہونچی کہ دوست آشناؤں کو تشویش پیدا ہوئی چنانچہ احباب
کا تو یہہ حال تہا ع

کوئی فرط اندوہ سے گریہ ناک
گریبان کسیکا مرے غم سے چاک

اور اپنے دل کی یہہ کیفیت تھی ع

جو دیکھوں تو آنکھوں سے لوہو بہے
نہ دیکھوں تو جی پر قیامت ہے

اب لوگ چاند کیطرف دیکھنے سے منع کرنے لگے ع

کیے چشم بندی کو ہر بار غیب
ولے منزل دلمیں اُس مہہ کی سیر
وہی جلوہ ہر آن کے ساتھ تھا
تصور مری جان کے ساتھ تھا

بعض صوفیوں اور جوگیوں کا ایک عمل ہے کہ روشن چیز کو دیکھکر اس کا تصور دلمیں
کرنا روشن ضمیری کے لئے بہت مفید ہے۔ مگر میر صاحب کو یہہ امر قدرتی حاصل ہو گیا
تھا عجب نہیں کہ اس جنون کی وجہ سے میر صاحب کے ذہن کو بہت جلا ہوئی ہو۔
اسکے بعد فرماتے ہیں ع

اُسے دیکھوں بعد ہ کردن میں نگاہ
وہی ایک صورت ہزاروں جگہہ

شدت عشق میں ایسا ہی ہوتا ہے۔ ہر چیز میں معشوق کا ہی جلوہ نظر آتا ہے۔ اسکے
بعد اُسکا سراپا کھینچا ہے۔ پھر فرماتے ہیں ع

یہہ وہم غلط کار یا تنک کھنچا۔
کہ کار جنون آسمان تک کھنچا

اس عشق کی ابتدا سے یہہ حالت تھی سہ

نظر رات کو چاند پر گر پڑی
تو گویا کہ بجلی سی دلپر پڑی

یعنے پہلے صرف چاند کی طرف دیکھکر ایک عجیب اثر دل پر ہوتا تھا جسکو میر صاحب نے بجلی کے گرنے سے تعبیر کیا ہے۔ اسکے بعد یہ حالت ہوئی سہ

مہ چاردہ کار آتش کرے۔
ڈرون تا نتلک مین کہ جی غش کرے
توہم کا بیٹھا جو نقش درست
لگی ہونے وسواس سے جان سست
نظر آئی اک شکل مہتاب مین
کمی آئی جس سے خور و خواب مین

خوف کیحالت جسکا اوپر ذکر کیا ہے ابتک وہی تھی مگر جی چاہتا تھا کہ اُسی شکل کیطرف دیکھے جائین سہ

اگر چند پرتو سے مہ کی ڈرون
ولیکن نظر مہ طرف ہی کرون

خوف کی وجہ میر صاحب نے کچھ تحریر نہین کی مگر لکھتے ہین ع

ڈرون دیکھ مائل اُسے اس طرف

یہان پر یہ تعجب معلوم ہوتا ہے کہ جس شکل کے دیکھنے کو جی چاہتا تھا اُسے اپنی طرف دیکھکر کیون جی ڈرتا تھا بہر صورت اُس خوف کی کیفیت یہ تھی ع

بجد یکہ آجائے ہونٹون پہ کف۔

رکھتا ہے۔ لیکن ہمارے ملک مین بھی ایسے لوگ گذرے ہین جنمین ایسے عشق کا مادہ موجود تھا چنانچہ مشہور شاعر میر تقی میر نے مثنوی خواب وخیال مین اپنے چاند پر عاشق ہونیکی مفصل کیفیت درج کی ہے ہم ایک مختصر ریویو اس مثنوی کا ہدیۂ ناظرین کرتے ہین یقین ہے کہ تکلف سے خالی نہو۔ یہہ واقعہ تقریباً سو برس سے اودھر کا ہے کیونکہ میر صاحب کی تاریخ وفات جو شیخ ناسخ مرحوم نے تحریر کی ہے اُسکا مادہ یہ ہے سہ واویلا مرد شہ شاعران۔ اس سے ۱۲۲۵ھ نکلتے ہین۔ اسکے بیان کی ہمین ضرورت نہین کہ میر مرحوم اس ملک کے مسلم الثبوت شاعر تھے اور تمام اساتذہ نے اُنکو اس فن مین اپنا پیشوا مانا ہے چنانچہ غالب فرماتے ہین۔

غالب اپنا یہہ عقیدہ ہے بقول ناسخ
آپ بے بہرہ ہے جو معتقد میر نہین

ذوق کہتے ہین۔

نہوا پر نہوا میر کا انداز نصیب
ذوق یارون نے بہت زور غزل مین مارا

یہہ ظاہر ہے کہ غالب و ذوق و ناسخ سے اُستاد میر کی تقلید کو اپنا فخر سمجھتے تھے تو اور کسی کی کیا مجال ہے جو دم مارے۔

میر صاحب اس مثنوی مین تحریر فرماتے ہین۔ کہ جب مین اپنے وطن اصلی اکبرآباد سے دہلی مین آیا تو مجھپر عجیب کیفیت گذری۔ شاید ترک وطن کی وجہ سے یا اور ترددات کے سبب سے سہ

جگر جور گردون سے خون ہوگیا
مجھے رکتے رکتے جنون ہوگیا

چند شعرون کے بعد فرماتے ہین سہ

اب مین اسلام کے امہات الاصول لکھے دیتا ہون جنپر انشاء اللہ میرا ارادہ ہے کہ کچھہ لکھا جائے اسلام کی دو قسمین ہین - ایمانیات اور عملیات - پہر ہر قسم کی سات سات قسمین ہین -

ایمانیات

ایمان باللہ ١ ایمان بالملائکہ ٢ ایمان بالکتب ٣ ایمان بالرسل ٤ - ایمان بالخاتم نبوۃ ٥
ایمان بالقدر ٦ ایمان بالیوم الآخر ٧

عملیات

شہادہ ان لاالہ الا اللہ وشہادۃ ان محمداً رسول اللہ ١ - الصلواۃ ٢ الصوم ٣ - الزکواۃ ٤
والحج ٥ تخلق بالفضایل ٦ تجنب عن الرذایل ٧ -

غلام محمد - سابق متعلم مدرسۃ العلوم علیگڈہ

عجیب عشق

میر تقی میر شاعر مسلم الثبوت چاند پر عاشق تھے

حضرت عشق کی بھی عجیب کارستانیان ہین - حسن انسانی پر عاشق ہوتا تو ہمیشہ سُنا کئے ہین - لیکن بعض محققین کے کلام سے معلوم ہوا کہ نیچر (فطرت) کا عشق بھی خاص خاص لوگون کو ہوا ہے چنانچہ ورڈس ورتھ مشہور شاعر انگلستان کی نسبت کہا جاتا ہے کہ وہ نیچر سے محبت رکھتا تھا نہ صرف محبت بلکہ دلکو ایسا معلوم ہوتا تھا کہ نیچر ایک جاندار چیز ہے اور دوستی اور ہمدردی کی صلاحیت

ملکون مین دورہ کیا کرتے ہین اور پہلے بطور حاکمون کے دورہ کیا کرتے تھے۔ ببین تفاوت رہ از کجاست تا بکجا - یہان تک لوگون کی حالت پہنچی ہے کہ بانی اسلام کی بابت کچہہ بھی نہین جانتے حتی کہ انکو کلمہ پڑہنا بھی نہین آتا۔ آجکل مغربی نو تعلیم یافتہ الاقلیل ہسٹری آف ورلڈ تو پڑہینگے مگر ہسٹری آف اسلام کی نسبت ان کو کچھہ علم ہوتا ہی نہین۔ حالانکہ علم تاریخ مسلمانون ہی کا علم ہے۔ افسوس زمانہ کی حالت پر اور ابناے روزگار پر۔ مسلم امر ہے کہ صحبت کا اثر ضرور ہوتا ہے لاترکنوا الی الذین ظلموا فتمسکم النار۔ آگ کے پاس بیٹھنے سے سینک اور گرمی ضرور پہونچتی ہے۔ ایسی کتابین پڑہکر جسمین مذہب اللہ اور جلشانہ کی عظمت کا ذرا بھی بیان نہین ہوتا اور معلوم نہین کہ انکے مصنفون کا چال چلن کیسا تھا تو تعلیم یافتہ ضرور ان کتابون اور انکے مصنفون کی تاثیر سے متاثر ہوتے ہین کم یا زیادہ۔ اسلئے وہ آزاد منش ہو جاتے ہین قلیل شاذ و نادر کے حکم مین ہین۔ علماء جو مذہبی لیڈر کہلاتے ہین شر من تحت ادیم السماء ہین الاقلیل وہ بجاے اسکے کہ ان نو تعلیم یافتون کو نرمی اور رافت سے سمجہائین ان پر کفر کے فتوے دیتے ہین بہلا وہ انکے فتوے کی کیا حقیقت سمجہین وہ تو پہلے ہی سے لبرل بن چکے ہین۔ ہان اگر اُن کو علمی اور عقلی دلایل سے سمجہایا جاے تو بہت کم ایسے نکلینگے جو اُنکی نصیحت کے قبول کرنے کے لئے آمادہ نہون۔ مین نے اسلئے ارادہ کیا ہے کہ مین انشاء اللہ اسلام پر کچہہ بقدر اپنی وسعت اور طاقت کے لکہون جسکو پورا کرنا اللہ تعالی کی توفیق پر موقوف ہے ممکن ہے کہ کوئی قلب سلیم اس سے فائدہ اٹھاۓ۔ کیونکہ رسول اللہ صلی اللہ علیہ وسلم نے حضرت علی رضی اللہ عنہ کو فرمایا لان یہدی بک اللہ رجلا واحدا خیر لک من حمر النعم یعنے اگر تیرے ذریعہ سے اللہ تعالی ایک آدمی کو بھی ہدایات دیدے تو تیرے لئے سرخ اونٹون سے بہتر ہے۔ عرب سرخ اونٹ عزیز مال سمجہتے تھے۔

ان ارید الا الاصلاح ما استطعت وما توفیقی الا باللہ علیہ توکلت والیہ انیب

وہی ھذاہ الاشعار

الا ایکہ ہشیاری و پاک زاد + + + بپے حرص دنیا بدہ زین بباد + + ...
بدین دار فانی دل خود مبند + کردار و مہمان راحتش صد گزند
اگر باز باشد ترا گوش ہوش + ز گور ت ندائی در آید بگوش
کہ اے طعمہ من پس از چند روز + بپے فکر دنیائے دون کم بسوز
ہر آن کو بدنیائی دون مبتلا است + گرفتار رنج و عذاب و عنا است
بر ست آنکہ بر موت دار د نگاہ + بریدہ ز دنیا و دیدہ براہ +
سفر کردہ پیش از سفر سوئے یار + کشیدہ ز دنیا ہمہ رخت و بار +
پے دار عقبی کمر بستہ چست + رہا کردہ سامان این خانہ سست
چو کاری حیات است کاری نہان + ہمان بہ کہ دل بگسلی زین مکان +
جہنم گزد داد فرقان خبیر + + ہمین حرص دنیا است جان پدر
چو آخر ز دنیا سفر کردن است + چو روزے ازین راہ گذر کردن است
چرا عاقلے دل بہ بند د دران + کہ ناگہ وزد بر گل او خزان +
بدین قحبہ بستن دل خود خطا است + کہ این دشمن دین و صدق و صفا است
چہ حاصل ازین داستان دو رنگ + کہ گاہے بصلت کشد گہ بجنگ +
چرا دل نہ بندی بدان داستان + کہ مہرش رہاند ز بند گران + +
برو فکر انجام کن اے غوی + + ز سعدی شنو گر ز من نشنوی +

عروسی بود نوبت ماتمت
اگر بر نکوئی بود خاتمت

جون جون لوگ اسلام سے دور ہونے لگے اور قران کو پس پشت چھوڑتے گئے تون تون پہلی حالت کی طرح مرتے گئے آجکل کے عرب بھیک مانگنے کر

طرح ایک دوسرے کو مارڈالتے تھے ان کو بھائی بھائی بنا دیا۔ اور باہم انکے
دلون مین الفت ڈالدی۔ وہ اپنی تمام گذشتہ جنگین اور کشت خون بھول گئے۔
یہ محض اسلام کی تعلیم کا اثر تھا یہی نہین بلکہ انکو تمدن اور اخلاق فاضلہ سے آراستہ
و پیراستہ کردیا اور ان کو یا غدا انسان بنا دیا دیکھیئے چارپائے کی حالت سے
انکی تربیت شروع کی اور انکو انتہائی درجہ یعنی فرشتہ سیرت انسان بنا دیا یہانتک
کہ رسول اللہ صلی اللہ علیہ وسلم نے خود شہادت دی اور فرمایا اللہ اللہ فی اصحابی
گویا وہ بشریت کا چولہ اُتار کر مظہر اللہ ہوگئے تھے۔ اور انکی حالت فرشتون کی
سی ہوگئی تھی جو یفعلون ما یومرون کے مصداق ہین ٹھیک ایسی ہی حالت
صحابہ کی ہوگئی تھی انکے ولی ارادے اور نفسانی جذبات بالکل دور ہوگئے تھے
انکا اپنا کچھہ نہین تہا نہ کوئی خواہش تھی نہ آرزو بجز اسکے کہ اللہ تعالی راضی ہو اور
اسلیئے وہ خدا کی راہ مین بکریون کیطرح ذبح ہوگئے قران شریف انکی اس حالت
کے متعلق فرماتا ہے منہم من قضی نحبہ ومنہم من ینتظر وما بدلوا تبدیلا۔ یہہ حالت
انسان مین پیدا ہوجانا آسان بات نہین کہ وہ خدا کی راہ مین جان دینے کو آمادہ
ہوجائے مگر صحابہ کی حالت بتاتی ہے کہ انہون نے اس فرض کو ادا کیا جب انہین
حکم ہوا کہ اس راہ مین جان دیدو پھر وہ دنیا کی طرف نہین جھکی۔ پس ہم صحابہ
کی ترقی اور انکی اس حالت کو حاصل نہین کرسکتے جب تک ہم انکی طرح دین کو
دنیا پر مقدم نہ کرلین۔ رسول فرماتے ہین الدنیا جیفتہ وطالبوہا کلاب۔ دنیا
ایک مردار ہے اور اسکے طالب کتے ہین دوسری حدیث مین ہے کہ دنیا دار دنیا کے
پیچھے پیچھے بھاگتا ہے اور دنیا اسکے آگے آگے بھاگتی ہے اور دیندار دنیا سے منہہ
پھیر لیتا ہے دنیا اسکے پیچھے پیچھے بھاگتی ہے دیکھو صحابہ نے کیسی دنیا سے بے رغبتی
کی اور دنیا انکے پیچھے پیچھے دوڑی وہ ملکون کے فاتح بنے مگر انہون دنیا کو
کبھی دین پر مقدم نہین کیا۔ ولنعم ما قال جزاہ اللہ عنی خیر الجزا فی ہذہ الدنیا والآخرۃ

اللہ تعالی اپنے کلام مبارک مین فرماتا ہے۔ وقال الرسول یارب ان قومی اتخذوا ھذا القران مھجوراً۔ ترجمہ اور کہیگا رسول اے میرے رب تحقیق میری قوم نے اس قران کو مہجور۔ ومتروک کردیا۔ مغربی تو تعلیم یافتہ خیال کرتے ہین کہ وہ مغرب کی نقش پا پر چل کر ترقی کے عروج کو پہونچینگے حالانکہ مغرب خود مشرق سے چمکا ہے اور مشرقی علوم سے اس نے یہ ترقی حاصل کی ہے بعینہ وہ ان ہی اصول پر چل کر آج یہان تک پہنچا ہے جو اس نے اسلام سے لئے ہین۔ مثلاً رسول اللہ صلی اللہ علیہ وسلم نے فرمایا ہے کہ اماطة الاذی عن الطریق راستون کا صاف کرنا سب سے ادنی شعبہ ایمان کا قرار دیا گیا ہے دیکھو مغرب اس ادنی ایمانی شعبہ پر عمل کرنے سے کیسا چمک اٹھا ہے۔ ہندوستان مین ہی دیکھو کلکتہ سے پشاور تک۔ مدراس سے کراچی تک بمبئی سے رنگون تک کیسے رستے صاف کئے ہین۔ تو اس ادنی شعبہ ایمانی پر عمل کرنیکا فایدہ بھی اٹھا رہے ہین اور کیون نہ اٹھائین جب کہ وہ اس پر کاربند ہین۔ اسلام کے اصول ایسے ہین کہ جو ان پر عمل کریگا خواہ مسلمان ہو یا غیر مسلمان اس سے ضرور فایدہ اٹھائیگا ہم یہ نہین کہتے کہ مغرب نے ترقی نہین کی ہم تو یہ کہتے ہین کہ انھین اصول پر چل کر انہون نے ترقی کی ہے جو انھون نے مسلمانون سے سیکھے تھے جبکہ یوراپ پر جہالت کا بادل چھایا ہوا تھا اور مغرب پر وحشت کی تاریک و تار رات پڑی ہوئی تھی اور اسوقت اسلام کے سورج نے مکہ سے طلوع ہو کر سپین کو روشن کیا تھا۔

عرب کی حالت دیکھو اسلام سے پہلے وہ گمنامی کی موت تھی وہ فاتح تو کیا بنتے انکو مفتوح بنانا بھی اسوقت کی مہذب سلطنتین اپنی ذلت اور ہتک عزت سمجھتے تھین۔ اللہ تعالی اس حالت کا یون ذکر کرتا ہے۔ کیف تکفرون باللہ وکنتم امواتا فاحیاکم۔ تم کسطرح اللہ کا انکار کرسکتے ہو حالانکہ تم گمنام اور مردہ تھے اس نے تم کو زندہ کیا اور تازہ روح تم مین پھونک دی۔ وہ کالانعام بل اضل سبیلا چارپایوں سے بلکہ اُنسے بھی گئے گذرے، تھے ان کو انسانیت کا جامہ پہنایا وہ درندون کی

علیگڈہ منتھلی

نمبر ۲	بابت ماہ فروری سنہ ۱۹۱۱ء	جلد ۹

اسلام

مسلمانون پر یہ زوال کے دن کیون آئے۔ اس پر مختلف اہل الراے نے مختلف رائین بیان کی ہین مگر مین تو یہی کہونگا۔ کہ اسلام لوگون مین سے اٹھ گیا ہے کیونکہ اسلام کا لفظ خود سلامتی کو چاہتا ہے اسلام نے اسکو ہمارے لئے دین پسند فرمایا اور اسکی ابتدا ار دار السلام یعنی ملکہ معظمہ سے اور اسکی انتہا بیت السلام یعنی مدینہ منورہ مین ہوئی جہان کہ یہہ اکمال اور اتمام کو پہنچا اور۔ لانیوالا خود یعصمک من الناس اور قران جسمین اترا انا نحن نزلنا الذکر وانا لہ لحافظون سے موید کیا گیا۔ تو پہر کیا باعث ہے کہ اسلام کا مفہوم جو صلح۔ آستی امن اور آرام چاہتا ہے مدعیان اسلام مین نہین پایا جاتا۔ بلکہ اسکے متخالف اور متضاد امور ان مین دیکھے جاتے ہین۔ یہ تمام وبال اسلام سے دور ہونے اور قران شریف چہولنے سے مدعیان اسلام پر پڑا ہے اسکی وجہ خود

علی گڑھ منتھلی

نمبر ۲	بابتہ ماہ فروری سنہ ۱۹۱۱ء	جلد ۹

مقام اشاعت مدرسۃ العلوم علیگڈھ

فہرست مضامین حصۂ اردو

پبلشر مسٹر ڈی- اکٹر بونی ایم- اے پروفیسر مدرسۃ العلوم علی گڈھ

باہتمام منشی رمضان علی شاہ

درسٹی پریس الہ آباد طبع شد

THE

ALIGARH MONTHLY.

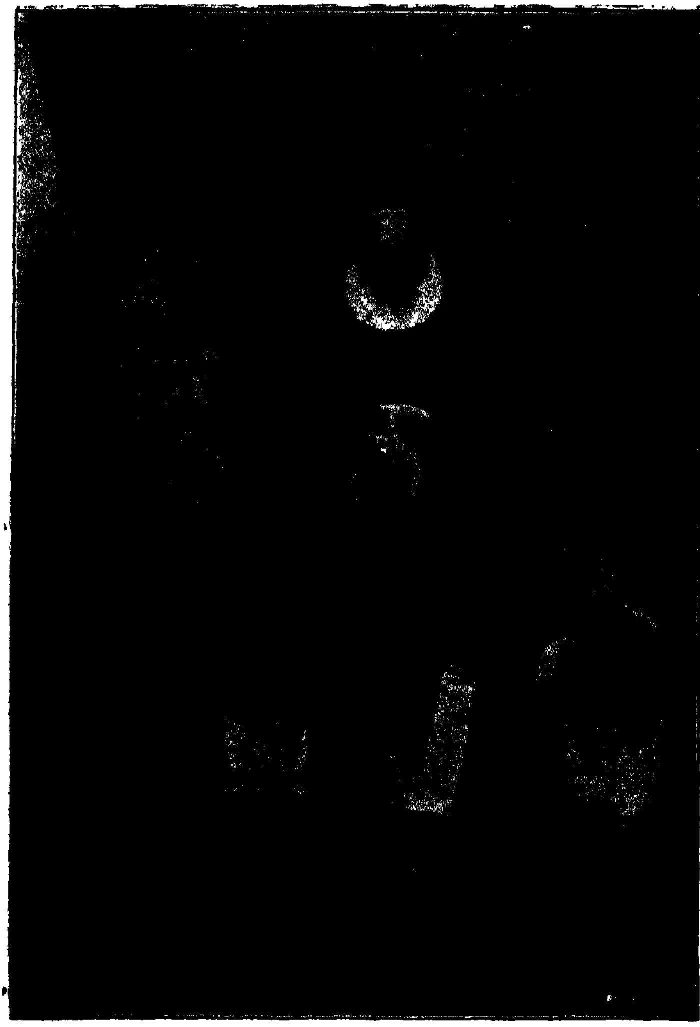
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NAWAB VIQAR-AL-MULK BAHADUR.
Maulvi Mooshtaq Hoosain, (Honorary Secretary,
M. A.-O. College).

The Aligarh Monthly.

Vol. IX. March 1911. No. 3.

NOTES AND NEWS.

WE give with this issue a photograph of Nawab Viqar-al-Mulk Bahadur, our Honorary Secretary. We had hoped to publish along with it an article descriptive of his career, but any such account—written in these days when so much is being accomplished in so short a time—could not fail to be fragmentary and incomplete. We have thought it better therefore to wait until the University Scheme, which is so closely identified with the Nawab, is nearer completion. Meanwhile, his genial presence amongst us and his whole-hearted devotion to the College and its interests are more eloquent than words. May he long be spared to guide its destinies!

* * * * * *

On another page we publish the latest reports of the University Completion Committee. Not only are the figures highly satisfactory, but an encouraging feature is the wide spread interest which the scheme is arousing. For instance, the deputation which visited Etawah on the 19th instant, found that promises came in from all classes, and many of the poorest were eager to contribute what they could to the fund.

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We extend a cordial welcome to Mr. A. G. Lias, B. A., (Cambridge), who joined the staff of the Collegiate school on the 7th instant as Assistant Head-Master.

* * * * * *

As the 28th has fallen this year during the Examinations, the celebration of Founders day has been postponed until the middle of next month.

Great satisfaction has been expressed at the announcement of the Grant of two lakhs to the College from the Imperial Government. We are, in no sense, a Provincial College, and the recognition of this fact though somewhat belated is very welcome.

* * * * * *

Professor Walter Raleigh had many true and interesting things to say on "The Writing of English," in a recent lecture to Tutorial Class students at London University Buildings.

His first advice to an essay writer was "Don't begin too soon." Power of forming opinions must come before that of finding words. That was the difficulty he pointed out, and if they did not know exactly what they meant to say they were extremely liable to that common literary disease, verbosity. Their opinions, they would find in life, grew round the things they cared for. He would always if possible, in getting up an historical subject, secure more than one account of it, for a comparison of opposing views would give reality. He gave a judicious warning against the common practice of beating about the bush for several pages at the beginning of an essay. He advised them always to begin, if they could, with something they wanted to say, for then there would be one real thing in the essay at any rate ; and if they did this they would find the real thing they had said would generate other thoughts. Bacon's beginnings, observed Professor Raleigh, certainly taught one how to begin an essay. They must not aim at comfort in writing. Like all real things, writing was an exhaustive business. The tendency of languages was to become full of decayed or decaying metaphor. The business of essay writers was to be ever trying what was, after all, the most difficult thing in the world—to tell the truth.

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We have received no report from the Cricket and Football clubs this month. A Cricket team from Jhalawar State visited us in the middle of the month. The match resulted in a draw.

IMAM ABU HANIFA.

THE name of Imam Abu Hanifa is almost a household word in all the Moslem countries; his followers who exceed those of any other Imam by a vast majority, are found in every part of the Islamic world. For 1200 years he has enjoyed this supremacy over millions of Muslims on account of his doings in the domain of religion This short essay, however, is not meant for discussing his religious views; it is aimed at showing him only as a man in the common walks of life.

Imam Abu Hanifa was not an Arab by descent; he came of a respectable Persian family. In the days of Caliph Ali, when Persia was being converted to the new faith, the Imam's grandfather, Zoati, embraced Islam and emigrated to Arabia. At that time the city of Kufa was at the height of its glory, and was the capital of the Caliph, so Zoati took his residence there. Of his son, Sabit, little or nothing is known; only so much is traced out that he earned his livlihood by means of trade. To him was born, in the year 80 A. H., the celebrated son Naman, generally known as Abu Hanifa or Imam Azam. Some historians hold that Zoati was brought as a captive from Kabul, bought by a woman of an Arab clan, and then set at liberty after some days. But historic research goes to prove the statement wrong; and what if it is taken to be true? Descent from a slave could not have snatched his merits from him; it serves rather to set off than blemish the glory of the man.

In the early years of the Imam, owing to the bad government of the sovereigns, the country was in a state of general disorder and confusion; learned men were persecuted, and the spiritual blessings of Isl m were set at nought. Hence, it was that Abu Hanifa had neither any inclination, nor any chance to take up the course of learning. He followed the occupation of his father and established a factory for weaving silk-cloth, which flourished a good deal under his watchful eye. But when Sulaiman ascended the throne, the tide turned; peace set in, and the country was blessed with general tranquillity. Then learning had happy times, and following the advise of a learned man of the age, who foresaw in him the qualities which go to make a deep scholar, the Imam began his studies. He worked hard at them, tried to gain khowlege wherever he could, and attended the lectures of all the famous theologians of the time. In a very short

time he made such a mark by his abilities and intelligence that he won for himself the love and admiration of all the teachers, and was ever given a respectable seat in the class. In order to complete his education he had to go to Mecca and Medina, for these were the places were the most renowned theologians resided. He was able to prosecute his studies there under the tutorship of the ablest men of the age.

Now the time came when the Imam was no longer a youth, wandering in the search of knowledge, but a ripe man, well versed in almost all the branches of the subject he had taken for himself. In the year 120 A. H., at the death of his able teacher, Himad of Kufa, Abu Hanifa was asked to take up his place and diffuse the stock of knowledge he had stored in so many years of hard labour. After some hesitation he consented to the request, and began to act in his master's place. In a very short time his fame was established far and wide, and scholars from every part of the Moslem world flocked to quench their thirst at this fountain of knowledge. It will be interesting to know that even his own teachers came to attend his lectures.

The King, Ibrahim bin Walid, appointed Yazid bin Omer to the governorship of Kufa; he was an able statesman, a master of the art of ruling. He closely looked upon the machinery of the government and found out that it was devoid of religious implements; so he desired to erect the edifice on the pillars of religion. He appointed all the learned men of the province to important offices, and offered the post of High Treasurer to Abu Hanifa. He declined to accept it; the governor insisted, but again he declined. Yazid burst into fury at this impudence, and ordered that he should be flogged daily. The order was carried out, but there was no wavering in the firm will of the man, and at last in despair the cruel practice was given up.

The year 132 A. H. witnessed new scences in the political arena; the reign of Ommeyads was brought to a close, and Abbasids obtained the throne. Saffah and Mansoor, the first two kings of the line behaved with great barbarity towards the remnant of the Ommeyads, so much so that the remains of their Caliphs were taken out of the graves and burnt. Apart from these inhumane acts, Mansoor began to persecute the Sayads, till there arose from among them one Mohamed Ibrahim, who raised the standard of revolt;

and in a short time there was so large a gathering under his bannar that the King was greatly frightened, and it is said that he was so busy and anxious in quelling the rebellion that he did not change his clothes for two consecutive months. But want of discipline was at work to ruin Ibrahim's cause and he fell bravely fighting in the field. Abu Hanifa was a staunch supporter of the revolutionists, only because he thought that they were right in their doings; he helped them in every way he could. After the leader was killed, Mansoor turned his attention towards his partisans and inflicted heavy punishments upon them. Abu Hanifa was among them and he was called to attend the Royal court at Baghdad In 146, A. H. he went there, and Mansoor, who was only in search of a pretext for his execution, asked him to take up the post of Qazi. But Iman refused, saying that he did not deserve it; the King's insistence was of no avail, the Iman clung to his words. Thereupon, Mansoor ordered his imprisonment; but it can hardly be called so, for it was a mere nominal confinement. Imam was greatly revered by all, and in his distress the sympathies of the people were with him; so it would have been a political blunder on the part of the King to behave towards him badly. He was still going on with the work of his teaching, and had gained so much popularity that Mansoor, thinking his existence unsafe for himself, tried the plan of quietly putting him away with poison. When he felt the effects of poison, he fell on his knees in adoration of Deity and gave up the ghost.

The news of his death circled round the city with great rapidity, men flocked from all quarters to take part in the burial service, and he was followed to the grave by 50,000 men. He was buried in the vicinity of Baghdad. Such was the end of a man who had lived a pious and virtuous life, and whose only fault was that he sided with a party whose aims were based on quite reasonable grounds. In the 5th century there was erected a tomb on his grave by a Saljak King. For twelve hundred years it has been visited by millions of men, great and small. Proud monarchs go there and bow their head at the grave of a common trader of Kufa. It is not to be wondered at · learning may work out far greater miracles.

A martyr to the cause of righteousness, his name will ever have a prominent place in the list of those who have sacrified their dear lives at this holy altar. Tested in the furnace of fiery danger he shewed the purest metal. No earthly influence, no worldly power could have persuaded him to deviate from the path he had honestly adopted. Always anxious to act according to his own free will, he did not want to give up this noble virtue by accepting a post; for it meant submission to the sweet will of the employer.

His is an excellent example of one who learned for learning's sake. He might have used his knowledge for making money, nay, he was offered favourable opportunies for it; but he was not a man to be enticed by these things: he had set his heart on aims nobler and loftier. Generous as he was by nature, he did not confine his liberality to the diffusing of his stock of knowledge; he was as liberal in giving away his money. His trade yielded him a considerable amount of income, and he was ever ready to use it in helping the needy. In fine, he was one of those noblest characters whose example may well be emulated by all.

MUZAFFER HUSAIN KHAN.

THE MUHAMMEDAN UNIVERSITY COMMITTEE.

(OFFICIAL REPORTS.)

IV.

ACCORDING to information received from Mr. Shaukat Ali, who was with H. H. the Agha Khan at his departure from Bombay, the total sum promised for the University Fund now amounts to Rs. 19,55,000, and it is hoped that further subscriptions will be forthcoming. The formation of provincial committees, etc., is still proceeding. Sahibzada Abdul Wahid Khan, Bar-at-Law, Railway Magistrate of Ajmer, has accepted the office of Vice-President for Rajputana, and who has formed a provincial committee there, of which he will be the president. Maulvi Aziz Mirza will go to Rangoon in order to confer with the local Muhammedan leaders as to the formation of a committee for Burma, and Mr. Zafar Omar, Deputy Superintendent of Police, of Badaun, an old boy of the M. A.-O. College, who is now on leave, will proceed to Dacca for a similar purpose.

Aliga rh, 16th March 1911.

V.

A meeting was held at Etawah on the 19th instant, at which a deputation from Aligarh was present. The gathering was a very enthusiastic one, and promises were received of donations amounting to Rs. 7,000, a sum which it is hoped will be considerably increased.

It has been decided that separate official receipts shall be issued even for very small subscriptions.

ALIGARH,
22nd March 1911. } D. REYNELL.

THE PROPOSED MINTO TECHNICAL SCHOOL AT ALIGARH.

IT is a happy sign of the times that our community has recently shown a deep consciousness of the problems, which, during the last century, have been besetting all industrial Europe. The proposal for a technical school comes from a direct recognition of the importance of scientific methods, and of research to the industrial prosperity of the country. In the hurried march of economic progress every nation has to be on the look out for fresh power to accelerate its activity. Upon the choice of methods and ultimate use chiefly defends the efficiency or otherwise of the working units. In this age of science and learning the activities are so rapidly growing in complexity, and so continually changing appearances that it requires a skilfully trained mind to follow the tenor of industrial evolution. The scheme of the institution in question aims in short at the equipment of students with a competent knowledge of such useful trades and professions, as are in general demand, and thus at bringing about a happy union between theory and practice.

The supreme necessity in this country of such men, possessing technical knowledge and creative skill, needful for the improvement of chemical, electrical and engineering industries, is no doubt being felt by the people; but it still requires some time before our community can claim its due share in these departments. In the scanty list of Indian scientists, whose knowledge has been brought practically to

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This paper was read by H. M. Hayat (IV year) in a meeting of Mrs. Towl'es Essay Society.

bear upon indigenous industries, the names of any Muslims are sadly missing. In fact, at the present time, higher technical training does not freely attract the Indian mind. The industrial and commercial life of the country has not yet reached a sufficiently high stage of development to create an adequate demand for advanced skill. It would be better therefore, to begin from the lowest rung of the ladder. That is to say, there must be men, trained in elementary theory, who are capable of carrying on simple trades to form the backbone of our industrial system. Then the necessity would naturally arise for a higher and more competent genius, which might organize the loose system, and gathering together the scattered limbs might weld them into a huge corporation. Managers and directors, would be largely required to run big concerns, organise craftguilds, and establish factories on an extensive scale. Such a state of things would be reached by a firm and patient adherence to the technical programme, and then and only then scientific researches could be profitably carried on by great science specialists.

The present proposal embraces the production of handicraftsmen of the secondary standard, whose employment in life would consist either in finding work in other people's concerns, or starting independent industries of their own. They would form a class of superior workmen capable of supervising and running different industrial operations. But before discussing the theory of a secondary school, we feel inclined to offer some remarks as to the desirability of having some primary institutions devoted to this end.

We have seen already that increased activity in production creates a demand for better skill ; but such an increase is only possible, when the working classes gain much in efficiency and practical knowledge. It is then of the first importance to create a spirit of purpose and right endeavour in the workmen, whose buoyancy would lend an impetus to all departments of social activity. These primary schools would only prepare the way for the establishment of secondary schools, and in the long run even of high technological institutes in this country. Their useful influence would be reflected in India's industrial prosperity ; and production in

general would increase a hundredfold. By elevating and strengthing the position of handicraftsmen, primary education in arts is sure to create a vigorous, strong, and thriving middle class.

The present system of public instruction in this country, has considerably fallen short of its real object. The subjects taught to a young boy in his class are in ninety-nine cases out of hundred such, as have no practical bearing on his after life. Instances are not wanting of such boys who carry an intelligent head on their shoulders, and still prove flat failures in the school room. They might make capable engineers, excellent artists, and useful citizens, whereas they could never become erudite scholars, great authors, or grave politicians. Every child is not destined to receive a University education, nor do all aspire to soar in the alluring regions of classical literature. The majority of young men go in for a suitable training to equip them for a severe struggle of life, upon which they might be called upon to enter. They are dragged along the road, which though interspersed here and there with pleasant sights, does not lead to their goal, and only leaves them at the end of a long and tedious journey on an open field to go where they may. This defect was clearly perceived in Europe long ago, and soon a short cut was discovered to several destinations. Technical training became a separate system, complete in itself in all its requirements.

The object of public education must be utilitarian. It should prepare the people for a complete living One can not deny the usefulness of classical studies as they enrich the mind and elevate the soul. But the question here is not of absolute, but of relative worth of different studies. Everybody is, in fact, ready to endorse the abstract proposition that technical education is important, yet many will hesitate to admit that science should hold a higher position in the curriculum than literature and classics. The necessity of the time is, however, unfolding the stern realities in broad daylight. The star of literature is receding from its place of pride, and science accompanied by art is rising.

As a rule, a boy, before finding his primary education, must have picked up elementry principles of science and drawing to enable him to enter intelligently into his course

of technical training. The young mind, not already crushed by the high pressure of competitive examinations, would grasp the general principles with remarkable ease and quickness. It will find the road to be straight, the guidance sure, and the goal well-defined. As knowledge of the right sort creates an aptitude and thirst for more, the student would run through his course quite successfully, and leave the school with a sound mind in a sound body. It is on such men that the material well-being of the country must eventually depend.

The secondary schools, a model of which the present scheme of Indian Muslims contemplates to establish at Aligarh, would admit only such students to their course as might have qualified themselves for a more skilful training. The proposal lays down that such a training would be especially suited to students who have passed the matriculation or intermediate examination, and have a bent for technical training It should not be taken to mean that there would be no connecting link between the primary and secondary institutions. Rather, the primary schools, by sending the cream of their product for higher training, would form valuable feeders of secondary schools. To substitute exhausted bookworms from schools and colleges for shrewd and hardy youngmen would be a wrong policy. It is perfectly obvious that a mind carefully trained for technical study is by far preferable to one crammed with heterogeneous elements of bookish knowledge. Moreover, there would be less waste of both time and energy from the utilitarian point of view, as the route adopted would be straigiht, quick, and continuous. We do not mean to urge that our secondary schools should wait, until the primary educaton is first provided for. There is indeed no time to sleep. Primary and secondary institutions must be started simultaneously. For secondary training the students might be taken from junior college classes to make a beginning; but when our primary schools begin to produce really efficient men, recourse must be had to the original programme.

There is a strong need at present to attach a primary institution to the proposed school at Aligarh, so that they might both serve as standing models for other institutions of a similar nature. The education in such primary schools

must be a distinct departure from the old system of public instruction. The course of training should be at least eight years. For the first four years the students should thoroughly learn their mother tongue, and pick up elements of drawing, mathematics, and science. Then for three years they should undergo a strict scientific training, relating to a special branch of knowledge for which they seek to qualify. Sometimes it would be necessary to give some lessons in a foreign language, for instance, the Japanese. The last year should be reserved for practical work and development of specialised skill. Thus the boys will leave school at the age of sixteen or thereabouts, fully equipped for the practical work which their callings in life might demand. They will have the knowledge, and especially the alertness of mind to enrich themselves out of the open and inexhaustable treasury of nature.

In order to have a complete provision for technical education need must be felt for an advanced system of studies in every branch of practical life. There must be indeed much more science in the school that it is at present. At first the reforms in education must be slow and difficult, but unless the old methods and subjects for examination are readjusted to meet the large needs of to-day, there can be but little hope of material success. The object of such changes is simply to develop in the rising generation self-helpfullness, and a spirit of free enquiry as opposed to the traditional teaching of the past. This will foster that creative power of the imagination, which supplies initial impulse to all development and progress. For higher studies research work is essential. When a student engaged in research has to be thoroughly engrossed in his subject, he naturally enough comes to have a strong liking for his pursuit, and consequently, there remains but little blank in his mind for foreign elements.

Now to turn to the proposed school itself. The syllabus of class work includes all sorts of engineering—mechanical, electrical, civil, and sanitary—together with practical knowledge of physics and chemistry. It covers nearly the whole ground of industrial and commercial training, required for a civilised community. We shall take each branch of study individually, and notice its importance in the present time.

First of all let us see what mechanics means in modern manufacture. All production is carried on by means of machinery, and the force of competition continually compels us to use the most economical mechanism. A manufacturer employing bad machinery cannot hold his own against another, whose machines waste less in friction and inertia. The difference in skilled activity of the working units between nations and nations determines their prosperity in relation to one another. Electricity as a power has risen in importance even more than gas or steam. Dynamos, motors, and induction coils are all potent forces to turn the heaviest machinery. Electro-chemical industries, such as gilding, galvanizing, metallurgy etc., are rapidly increasing. Their study is becoming more and more popular as new possibilities suggest themselves in this direction. Civil and sanitary engineering will always hold a conspicuous place among professions as long as people desire comfortable houses, public buildings, bridges, and commodious factories. Advanced physics underlies our daily necessaries and comforts. Heat teaches us to mark differences in temperature even to a nicety; light illustrates the principle of vision, which is chiefly important to an eye-surgeon. Compass and telegraph afford untold facilities in communication. Chemistry when applied to industry brings immense good. The manufacture of many useful commodities largely depends on expert chemical aid. Leather, glass, porcelain, paper, gas, gunpowder etc., are all chemically prepared. Dyeing, bleaching, pharmacy, calico-painting, photography and even agriculture are instances of industries which follow chemical laws. Indeed there is scarcely any manufacture over some part of which chemistry does not preside. Lastly, the business department opens fresh fields for those have a practical turn of mind, and wish to enter the commercial line.

Some objection, we believe, was raised as to the location of this school, and it was suggested that it should be situated somewhere near Agra. We have no time to go into detail about such a suggestion now, but we may point out that an engineering and technical institute must derive immense advantage from a location, in which its immediate surroundings continually illustrate and enforce the principles which it teaches.

Yet before we leave the subject we should be guilty of great negligence, if we omitted to notice the significance of dedicating this useful institution to the memory of Lord Minto's Viceroyalty. Such a sympethetic friend of the Indian Muslims as his Excellency Lord Minto was, really deserved a cordial appreciation at our hands. The school, while forming an excellent national asset will stand a fitting tribute of loyalty to his name.

H. M. HAYAT.

MY MOTHER.

1. I can't forget that cruel day
When Death was hovering on my joy ;
When grief o'ershadowed all my way—
When I was left an orphan boy.

2. I need not tell what pain I bore
When I stood on the earth alone
Methought my joy and mirth were o'er
When Death did call in ruthless tone.

3. Mother—unbounded were thy charms
And endless was thy love for me—
Oh ! let me feel in thy dear arms
The tender Thought that reigned in thee.

4. My spirit saddens at the thought
Of all that you have done for me ;
Let treasures rich and rare be sought—
Thy debt repaid can never be.

5 Mother ! thou wert a link to bind
The soul with self, the Life with me ;
I wish I could that link now find ;
Which keeps you bound with God and me.

6. Let earthly toil now soon be o'er
That thou mayst clasp thy darling boy ;
Thy child then on thy breast may pour
The tears of Love, the tears of Joy.

S. AHMED SHUJAA

PERSIAN SOCIETY.

AN ordinary meeting of the Persian Society was held on February 19th, Maulvi Shaikh Fida Husain presiding. Mr. Sayed Kalbe Abbas Naqvi read a very interesting paper on the life and work of Firdausi—the Homer of Asia.

ABDURRAHIM KHAN MUMTAZ,

Honorary Secretary.

* * * * * *

PHILOSOPHICAL SOCIETY.

This Society owes its origin to Mr. Garlick, our late Professor of Philosphy. Hardly had the meetings commenced however, when Mr. Garlick's unfortunate illness obliged him to return to England, and so the meetings were discontinued until last autumn.

On the 28th of November a business meeting was held with the object of reviving the society. The following office-bearers were unanimously elected .—

President.—Mr. Auchterlonie.
Vice-President.—Mr. Ahmad Said Khan.
Secretary.—Mr. A. F. M. Abdul Qadir.

A code of rules was also drawn up. Membership is open to every student in the 3rd and 4th year Philosophy classes, to every graduate prosecuting further study in Philosophy at the College, and, subject to certain limitations to other graduates. The society may also admit as associate students of the Intermediate Logic classes. Members may introduce visitors on submitting their names to the Hon. Secretary two days before the meeting.

On the 6th December, the President delivered an inaugural lecture on "Early Greek Philosophy."

For various reasons it was found impossible to meet in January, but the regular meetings were resumed on February 27, when the study of Plato's "Republic" was unanimously commenced. Mr. H. Mohamed Ibrahim was elected Hon. Secretary in the place of Mr. A. F. M. Abdul Qadir, to whom the best thanks of the society are due.

On March 1 a photographic group of the members was taken on the Graduate's Lawn.

Other two meetings have been held since—one on March 7th when a paper was read by Mr. Mohamed Ikram, the other on March 14th when the reading of the "Republic" as continued and followed by an informal discussion.

The membership at present stands at 17. After the Examinations, the society will meet regularly on alternate Tuesdays at 8-30 P. M.

HAFIZ MOHAMED IBRAHIM,
Honorary Secretary.

THE LAW STUDENTS' SOCIETY.

This Society was formed in 1910 for the benefit of the students residing in the Society Garden. At the business meeting held in November, the following officers were elected :

President.—Mr. Auchterlonie.

Vice-Presidents—Messrs. K. Abdul Majid, Ali Naqi, Abdul Khalique, Abdus Salam.

Secretary.—Mr. Noor Mohamed.

So far two meetings have been held. At the first one Mr. Auchterlonie presided, and Mr. Kazi Mir Ahmed read a paper on " Kakars an Afghan Community." The paper was very interesting and the writer creditably described the manners and customs of the Kakars of whom very little is known in these parts. The account of their simple life in the Frontier hills, their religious beliefs and their own mode of government was appreciated by all. There was a lively discussion on the paper and the questions put to the writer were satisfactorily replied to. At the close of the discussion a cordial vote of thanks was given to the lecturer.

In the second meeting one of our Vice-Presidents, Professor Abdul Khalique, read a very good paper on " Law, its Origin, Development and Purpose."

The learned writer had indeed spent much of his valuable time on the preparation of the paper. Apart from its literary merits, the paper was immediately useful to the members wooing the Allahabad University. We were occasionally warned not to put our sickle into the field of dreaded theology. The whole purpose of law according to the professor was " To live honestly, to hurt no man, and to give every one his due." The practical

object of law must necessarily be to enforce the observance of the above rules, which is done by punishing the dishonest, causing wrong doers to make reparation and insuring to every member of the community the full enjoyment of his rights and possessions.

The chairman, Mr. Khwaja, in thanking the learned professor for the trouble he had taken, said that the members would greatly profit by it as the subject was one knowledge of which was almost essential for passing the Previous Examination.

Owing to the nearness of the Examination the members evidently much prefer a lecture on Torts and Easements to one in an open-air meeting. It is however certain that one more meeting will be held before every one goes home after the Examination.

NOOR MOHAMED,
Honorary Secretary.

THE RIDING-SCHOOL.

The tent-pegging competition cup and medal this year was won by Mohammed Nawaz Khan of the school, Safdar Jang being second.

The Riding School at present badly needs good horses ; we have now only nine, and three of these are very unsatisfactory, with the result that the remaining six are overworked. In the past we have been helped by several princely donations—notably that of Rs. 1,000 from H. H. the Begum of Bhopal on the occasion of her visit to the College—and promises have been received from other sources.

The matter, however, is urgent. May we appeal to the past and present members of the Riding-school to help us to provide more horses ? We trust that those who owe their knowledge of riding to the school will come forward with a ready response, to enable their successors to share in the benefits they have already received.

AMINULLAH KHAN,
Riding Captain.

HOCKEY CLUB.

The Hockey side matches this year excited considerable interest, especially in the final game between Mr. Goldie's side and Mumtaz house. Six sides took part and there were one or two good games. It is gratifying to note that the side system has proved rather useful. It engenders a spirit of friendly rivalry among the residents of different sides and many non-members come to support their team as spectators.

In the final match, the Mumtaz house was the better side on paper being better balanced than their opponents. But the game was rather a surprise. It proved,that experience goes further to assure a victory than youthful enthusiasm. The game was extremely well contested throughout. Both sides worked hard, although many chances which could have been utilised were lost on both sides within twenty minutes of the start. Mr. Goldies sides forward with a very fine rush and a bit of good passing among themselves managed to net the first and the only goal of the game. This put the Mumtaz house on its mettle. They tried hard to equalise, but the defence of their opponents was very stubborn, all their rushes being unsuccessful.

Result—Mr. Goldie's Side, 1 ; Mumtaz House, 0.

The daily practice still continues. We have arranged to start in April for Calcutta to enter in the Beighton Cup. It may be remembered that owing to untoward circumstances we were unfortunate enough to lose the cup las year. Let us hope for better luck this time.

MAHBOOB ALAM,

Honorary Secretary, Hockey Club.

"THE LOAFERS."

[A reference to " The Loafers," in the article on " Tht Excursion," published last month, having called forth some enquiries by interested readers, a correspondent has volunteered to enlighten us. We have long suspected the existence of such an organision—although we have searched for it in vain in the College calendar—but we fear—or shall we say we hope—that our correspondent is somewhat prone to exaggeration.]

Perhaps this {the first occasion on which an account of the "Loafers" of the College brightens the pages of the *Aligarh Monthly.*

We are a set of students residing both in the "kachcha" and "pukka" Barracks and always busy in doing something, which amounts to exactly what is nothing. We are like the coffee-house politicians, though perhaps, more regular than they in hearing and repeating what is all nonsense.

We get up early in the morning—for none of us can be called lazy—and sleep at about midnight. Our whole day is spent in gossiping, laughing, smoking, walking and of course, also in eating and drinking. We are always anxious to know something new, always regular in consulting the notice board, in asking the postman for some letter or money-order, (no matter whether we expect it or not) and also in poring over the newspapers in the Union Club and rummaging the books of the Lytton Library.

We are never at a loss for conversation. When Examination approaches, two or three of us go out, say a mile or a half from the college, with some books in our hands, stay there an hour or two, all the time spent in talking sometimes in singing, and come back to our rooms wearing a very studious appearance.

In the examinations if by luck some of us get through, they pass in what we call the 'Royal' Division (III Div.)

We all look *very* respectable,—some of us wear most artistic suits—and we are seldom disbelieved, even if the origin of some unauthentic rumour does by chance seem traceable to us.

Our society is an unregistered body, and we fear we may be considered as intrusive, but in encroaching upon the indulgence of the editor, we have been impelled by the confidence that our society, though formally unrecognised is fully known and most popular among the other societies and, as such, may claim a space in the columns of the *Aligarh Monthly.*

SYED ZAFAR HUSAIN.

A DEFENCE OF AURANGZEB.

(*Continued.*)

THE second great charge is, that Aurangzeb dismissed all the Hindoos from their posts and filled them with Mohamedans, that he closed their schools, imposed the hated Jazia on them and demolished their temples.

Akber's policy had almost made the Hindoos share the Mohamedan rule, but they did not bring their power into action as long as Akbar's strong and capable hand held the sceptre of India. They took heart in the consummation of their designs in the reign of a pleasure-seeker like Jahangir. Their power had increased so much that they demolished mosques to make room for their temples, they educated poor Moslem children in their patshalas as Hindoos, and in short, were insolently aggressive against the Mohamedans. Shahjahan only stopped this license of power, but took no serious step against it, till at length when he fell ill and the reins uthe Government passed into the hands of Dara, who was much more of a Hindoo than a Mohamedan, the aggression of the Hindoos knew no bounds, and this state of affairs continued till the twelfth year of Alamgir's reign, who on getting rid of the troubles that beset him at his accesion, turned his attention towards these outrages.

In those days the mosques and temples not only answered the purpose of worship but also nursed in their bosom plots and rebellions. Consequently, we find that whenever one of the two powers (Hindoos and Mohamedans) domineered over the other it destroyed the places of worship of the vanquished. So, when Aurangzeb took measures against the outrages of the Hindoos, there arose a general murmur, and rebellions broke out in many places.

The Rajputs of Khandel rebelled, they were defeated and their temples destroyed; when Jodhpur and Udaipur raised the standard of rebellion, they were put down and their temples the sources of all plots and intrigues, were raged to the ground. So we find that Alamgir demolished the temples of those places only where rebellions had broken out. Aurangzeb remained for 25 years in the Deccan, where there were thousands of temples, but history never gives an instance, showing that he destroyed any of them The Hindoo and European historians say that the destructions

of temples was the cause of rebellions, but history says, and rightly enough, that the rebellions were the cause of the destruction of temples. If Aurangzeb was really a bigot or an idol-breaker, he had a fair chance of executing his projects when he conquered Hyderabad and Bijapoor which abounded with temples. Shibli challenges the enemies of Aurangzeb to produce a single instance, in which he destroyed any temple in the Deccan or in any other place over the whole of the length and breadth of India, when peace was established in his Empire. The European historians say, that Alamgir issued and order prohibiting the appointment of any Hindoo to any post, but Khafi Khan writes that the Emperor only issued a mandate, that no Hindoo should be appointed to the posts of *peshkars, ministers and revenue collectors.*

The Hindoos of the Kaisth caste were often exalted to the said posts and it is admitted that they were generally great bribe takers. Alamgir prohibited their appointment through the above-mentioned reason and not through bigotry, but after some time even the sternness of this decree was softened and the posts were divided equally among the Hindoos and Mohamedans. Had it been through bigotry he could not have allowed the Hindoos to share with the Mohamedans. But the European writers have given a deeper colour to such a trivial fact. Moulana Shibli, the celebrated historian of the present age, has given a list of about 30 such Hindoo officials who occupied very high posts, such as keeping of important forts, ministry and generalship, and which even now, we scarcely find in the civilized European powers.

It is affirmed by the European writers themselves that Aurangzeb abolished about 80 taxes that were levied in the reigns of Akber, Shahjahan and Jahangir. It would take a long time to discuss the justification of Jazia, * but suffice it to say that it was an ordinary tax, with the dreadful name of jazia, levied from the non-Moslems for the protection afforded to them in times of Jehad and religious wars. Alamgir ordered the patshalas that educated poor Moslem children as Hindoos to be closed but the European writers have made a mole hill into a mountain, and they

* A book has already been written on Jazia by Maulana Shibli.

say that he closed all the schools that educated the Hindoos.

All these steps that Alamgir took against the Hindooy had no concern with bigotry, but they were influenced be political motives only.

I shall now deal with the charge of having murdered his brothers and imprisoned his father.

It is a well-known fact that Dara was the favourite son of Shahjahan, and when he fell ill Dara monopolised all the power to himself, ordered the envoys of his three brothers not to communicate with their respective masters and barred the ways leading to Bengal, Gujrat and Deccan, so that the three brothers might not get any scent of the intrigues at the Court. Aurangzeb at that time by Shahjahan's order was besieging Bijapore, but Dara sent an order in the name of Shahjahan that all the officers of Aurangzeb should at once return to the capital; the result was that Alamgir had to relinquish the siege and make an humble treaty. The property of his envoy Isa Beg was confiscated by Dara, who afterwards threw him into prison. The European writers say that Aurangzeb persuaded Murad to take his part, but it is proved by many letters sent by him to Aurangzeb, that he himself pressed Aurangzeb to make a league with him. However, both these brothers advanced towards Agra. The result as is well known was the final defeat of Dara and his escape to Delhi.

Although Shahjahan wrote very loving and heart melting letters, sent very valuable gifts, and promised to divide his kingdom in a manner that Alamgir would get the lion's share, still he did not go to Shahjahan's fort. It seems apparently a very impertinent and disgraceful thing on his part, but before we blame him we must see the exact turn of affairs and see whether all this show of affection on the part of Shajahan was not a net in order to catch Alamgir. Unfortunately for himself Aurangzeb proved too clever for him and caught him in his own net.

Shahjahan ordered a man Nahar Dil Khan by name, who really was a faithful adherent of Aurangzeb, but whom Shahjahan wrongly thought trustworthy, to take a letter to Dara saying "You should be at your ease and contented;

you must not stir from Delhi for I myself will settle the matter for you."

The servant thus entrusted handed the letter to Alamgir whose doubts were still more confirmed by getting another intercepted letter in which Shajahan asked Mahabat Khan to prepared to help Dara against his enemies Murad and himself (Aurangzeb) ; and much more still when another message to Shuja from Shahjahan which was against his (Aurangzeb's) interest, fell into his hands. He also came to know from his sister Raushan Ara that as soon as he would enter the fort where his father had invited him he would be assassinated by some Tartary women. I would now ask, whether all these multiplications of sins, perfidy, and treachery were not sufficient to warn Aurangzeb against his father for his personal safety to throw such an intriguing person into prison, and dispose of such a jealous and dangerous brother as Dara ; if even the best and the kindest king had been beset with these difficulties he could not have pursued a course different from that of Aurangzeb.

Notwithstanding, he treated his father most respectfully, consulted him as an oracle, and there was nothing he would not give him except liberty ; and so by and by Shajahan became reconciled to him.

After defeating Dara, Murad got the notion in his head, that it was mainly due to him that the day was won and that he was the rightful claimant to the throne. He began to bribe the powerful adherent of his brother to join his side and so Aurangzeb in order to avoid any more bloodshed, by a clever strategem sent him to prison. Aurangzeb was not the only person guilty of such deeds, but if we see the history of Asia we will find that it was a very common thing to imprison or kill any relation when he was thought to be an impediment in the peace of the country.

Bayazid I. used to say " kingship counts no kinship."

The European historians write that Aurangzeb treated Sivaji very coldly and that if he had been more kind to him Sivaji would have made a very useful ally and would not have been the cause of the downfall of the Moghul Empire

Now, they themselves affirm that he was asked to take his seat with the mansabdars of 5,000. which it must be known was also the mansab of Jin Singh who had brought

Sivaji to his knees and also of the Vazir of Alamgir, He could have exalted a faithless, rebellious and vanquished foe to higher mansab than his faithful adherents, who were ever ready to shed their blood for their master, who cared not a whit for their interests when they were to be sacrificed for their beloved king, and did not prize their precious lives even equal to two pence, when it was to be risked for the safety of their Emperor. Even if a higher rank would have been conferred on Sivaji, one could never expect of such a dubious and treacherous character as Sivaji was, any thing else than deceit and faithlessness. After his escape from the Moghul court, Siva did not live long, for death put an end to his hostile projects. Alamgir had Sambhaji Siva's son killed while Ramrajia Sambhai brother and successor was also driven by him to mountain fastnesses, where he died in oblivion; while his dreaded generals Santa and Dhanta were in their turn, though with some trouble, killed or driven to perish. In short, two years before the death of Aurangzeb all the Mahratthas' forts were captured and they were forced to fly and become homeless robbers in scattered bands who could only get sufficient food by looting and plundering. Now, after Alamgir had passed away it was the duty of his successors to crush the remnant of the Mahratta power.

عیب می جمله بگفتی هنرش نیز بگو

I think now, that I have done with nearly all the blame imputed to him and now I will try to show the good side of his character.

It would take a long time and space to express in detail his love of justice and the bravery and indomitable courage he possessed. Suffice it to say that he was not only a just, brave and kind king, but also, one of a marvellously strong character. He abolished all the vain customs that prevailed in his predecessor's time. He was the first to allow common citizens to appeal to Law against the king, which clearly indicates his extreme love of justice and equality. One can imagine his fortitude and unexampled courage, when he fought against the wiry Mahrattas at the old age of eighty-five with the zeal and courage of a young man.

His ancestor's failings and shortcomings are never mentioned but poor Aurangzeb is condemned and stigmatised by his unreasonable enemies.

It is they, who have degraded and blasted his fame; it is they who by misleading instances, have tried to throw dust on a brilliant and shining name; it is they who by their exaggerating and hyperbolical disposition have dimmed the brilliance of a name, whose fame and reputation would otherwise have eclipsed the whole of the world.

They do not condemn Shahjahan, who destroyed so many temples, rebelled against his father and fell into all kinds of sensual enjoyments in his old age; they do not censure Jahangir for his debauchery and drunken revels that gave rise to disturbances and lootings of the robbers; they do not blame Akber for the license of power he gave to the Hindoos, that afterwards ended in the undermining of the strong fabric of Moghul Empire and the self-conceited egoism he possessed, but their aims and charges are directed towards Aurangzeb and Aurangzeb alone.

رندو صوفی همه سرمست گذشتندو گذشت
قصه ماست کهدر کوچهو بازار بماند

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A. G. L.

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Our Contemporaries.—We beg to acknowledge with thanks the receipt of the following periodicals for March: *The Central Hindu College Magazine*, *The Comrade*, *The Madras Christian College Magazine*, *The Muhammedan* *The Observer*, *Young Men of India*.

ناکامیاب رہا وہ ابتک سعد اللہ خان کو مٹا نہین سکا۔ اس کا نام تاریخ کے صفحون پر آب زر سے لکھا جائیگا اور دنیا کے لئے ہمیشہ نیکی اور کمال کا رہبر ہوگا
یہ بات ناظرین کے لئے دلچسپی سے خالی نہوگی کہ حضور نظام سعد اللہ خان کی بیٹی کی اولاد مین ہین۔

مظفر حسین خان متعلم فرسٹ ایر کلاس مدرسۃ العلوم علیگڈھ

جناب خادم علیخانصاحب اخضر خوش باش آگرہ،

غرض دوزخ سے رکھتے ہین نہ ہم جنت سے رکھتے ہین
کہیں دیدار ہو مطلب تری صورت سے رکھتے ہین
دیے جو داغ ہمکو عشق نے عزت سے رکھتے ہین
ان انگارون کو ہم دلمین بڑی چاہت سے رکھتے ہین
نہ چھیڑ اے خار حسرت دیدۂ پر آب کو میرے
یہ چھالے پھوٹنے کا قصد اک مدت سے رکھتے ہین
مے گلگون عرق ہے مغان کا۔ اسکو اے زاہد
بڑی عزت سے پیتے ہین ما بڑی حرمت سے رکھتے ہین
سنا ہے عابدون نے ذکر نعمتہائے جنت کا
یہ بھوکے سیکڑون روزے اسی نیت سے رکھتے ہین
چلے تو ہین تمہاری راہ مین لیکن قدم اپنا
بہت ڈر ڈر کے اٹھاتے ہین بڑی ہمت سے رکھتے ہین
وہی دل ہین انھین کو دل بھی کہنا چاہیئے اخضر
ذرا سا جو تعلق یار کی حسرت سے رکھتے ہین

کمان سے استعفیٰ بھیدیا اور ہندوستان کو معاودت کی۔ چونکہ دربار مین اس کام کا اہل اور کوئی نہ تھا۔ اسوجہ سے شاہنشاہ نے اسی آزمودہ کار وزیر کا انتخاب کرکے بھیجا۔ اُس نے امن وامان قائم کرکے اور حکومت کی بنیادون کو مستحکم کرکے اُن امیدون کو باحسن وجوہ پورا کردیا جو اُسکی ذات سے بادشاہ کو تھین۔ غرض سعداللہ خان نے اپنے کارنامون سے یہ ثابت کردیا کہ وہ تلوار کا بھی ایسا ہی مرد ہے جیسا کہ قلم کا۔ جہان وہ کاغذی گھوڑے دوڑانے مین مشاق تھا وہین وہ شہسواری مین بھی یگانہ تھا۔ اگر امور سلطنت کی انجام دہی مین وہ ایک عالی دماغ مدبر تھا تو میدان کارزار مین وہ ایک بہادر سپہ سالار بھی تھا۔

اُسکی زندگی آج بھی بہتیرون کے لئے شمع ہدایت بن سکتی ہے۔ وہ بالکل ایک خودساختہ انسان تھا۔ محض اپنی ذاتی محنت۔ اعلیٰ قابلیت اور نیک سیرت کے زور سے وہ زاویہ گمنامی سے نکل کر معراج ترقی پر پہونچا۔ اُسکی وزارت کا اصلی مقصد یہ تھا کہ وہ اُن لوگون کو جنکی قسمتون کا مالک خداے تعالیٰ نے اُسے کیا تھا خوشحال دیکھے۔ اُنکی آرام وآشائش کا انتظام کرے اور ملک مین عدل وانصاف کی حکمرانی ہو۔ شاہجہان کے دربار کی شان وشوکت کہیہ لحاظ سے سعداللہ خان کے مذاق اور کوششون کا نتیجہ تھی۔ آگرہ کا مشہور تاج۔ موتی مسجد۔ دہلی کی جامع مسجد تخت طاؤس۔ اور عہد شاہجہانی کی بہت سی شاندار عمارتین سعداللہ خان کے ہی زیر اہتمام تیار ہوئین۔

سعداللہ خان کی وزارت کا زمانہ بہت طویل نہین اور ۲۲ ۔ جمادی الثانی سنہ ۱۰۶۶ھ کو وہ دن آگیا جو ہر انسان کو پیش آنیوالا ہے اُسکی پاک روح قفس عنصری سے عالم بالا کی طرف پرواز کرگئی۔

زمانہ کے انقلاب بھی عجیب ہین۔ آج یہ بھی پتہ نہین چلتا کہ اُس شخص کی جو ایک سلطنت پر حکومت کرتا تھا قبر کہان پر ہے۔ لیکن زمانہ اُسکے نشان مٹانے مین

سے لگایا جا سکتا ہے جو رعایا کو بالعموم اور زراعت پیشہ طبقے کو بالخصوص حاصل ہو۔ کاشتکار دنکو اس زمانہ مین ادائے مالگذاری وغیرہ کے متعلق مختلف مشکلوں کا مقابلہ کرنا پڑتا تھا۔ سعداللہ خان نے ہر ممکن کوشش اُنکے شکایات کے رفع کرنے کی چنانچہ اُسکی وزارت کے دوران مین اُن لوگون کی حالت بمقابلہ سابق بہت زیادہ بہتر ہو گئی۔

سعداللہ خان خزانہ کے معاملات مین بھی کامل دسترس رکھتا تھا۔ چنانچہ شاہنشاہ نے اُسے اس صیغہ کا بھی نگران کر دیا۔ اُس نے اس عہدہ کے فرائض بھی اس قابلیت اور کامیابی کے ساتھ انجام دے کر مالگذاری آراضی ۔ اکروڑ سے بڑھکر ۲۳ کروڑ تک پہونچ گئی اور شاہی جاگیر کی مالگذاری چہ گنی ہو گئی۔

اُسکے عہد وزارت مین سلطنت کا طول و عرض انصاف سے پُر تھا۔ ایک مرتبہ کا واقعہ ہے کہ شاہجہان نے راستہ مین ایک شخص کو یہ کہتے ہوئے سُنا کہ " ان مبارک دنون مین کئی محاسن پہلو بہ پہلو موجود ہین بادشاہ خدا ترس ہے۔ وزیر متقی اور قابل۔ اہلکار متدین۔ اور سب سے بڑی بات یہ کہ رعایا خوش اور مرفہ الحال ہے " جونہین کہ یہ لفظ بادشاہ نے سنے وہ اپنے گھوڑے پر سے اُترا اور منعم حقیقی کی بارگاہ مین سر نیاز زمین پر رکھدیا اور سجدہ شکر بجا لایا۔

سعداللہ خان سلطنت کے دشمنون کے خلاف کئی دفعہ خود مہم پر گیا۔ اور ہر موقعہ پر حیرت انگیز شجاعت ظاہر کی۔ ۱۰۵۸ھ و ۱۰۶۱ھ مین قندہار کی لڑائی مین شاہی فوج اُسکی سرکردگی مین تھی۔ ۱۰۶۴ھ مین اُس نے چتور کے قلعہ پر چڑھائی کی اور قلعہ کو زمین دوز کرنے مین کامیاب ہوا۔ ۱۰۵۵ھ مین بلخ و بدخشان مین مغلیہ اقتدار کو سخت نقصان پہونچا۔ شہنشاہ کا چھوٹا بیٹا شہزادہ مراد اس اقتدار کو دوبارہ قائم کرنے کے لئے مامور ہوا۔ لیکن اُس ملک کی پہاڑی زمین۔ گھر کی محبت اور عیش پرستی کی عادت تھی۔ شہزادہ نے فوج کی

ملا سعد اللہ لاہوری کے نام سے مشہور ہوگیا۔ اپنی اعلےٰ قابلیت اور مسائل علمی مین عمیق نظر کیوجہ سے اُس نے اصحاب علم کے حلقہ مین ایک ممتاز جگہ حاصل کرلی اور دور دراز فاصلون سے تشنگان علم اُسکے پاس اپنی پیاس بجھانے کے لیئے آنے لگے

جب وہ علوم کی مختلف اصناف مین دستگاہ بہم پہونچا چکا تو اُس زمانہ کے ایک مشہور صوفی ملا خواجہ بہاری کے ہاتھ پر بیعت کی اور نہایت کوشش کے ساتھ تزکیہ نفس و تصفیہ باطن مین مشغول ہوگیا، یہان تک کہ اُسکے علم و اتقا، اعلےٰ اخلاق و دیگر فضائل حمیدہ کے سبب اوسکا نام لاہور مین ضرب المثل ہوگیا۔ اُسوقت شاہجہان کے دربار مین بہت سے نامور لوگون کا مجمع تھا۔ قدرت نے یہ نہ چاہا کہ اب زیادہ عرصہ تک ایک بیش بہا جوہر کو جو اپنی چمک دمک سے تمام دربار کو روشن و منور کرنیوالا تھا دور پڑا رہنے دے۔ اُسکے قابل قدر اوصاف نے شاہجہان کی توجہ اپنی طرف منعطف کرالی۔ چنانچہ موسوی خان وزیر کو حکم ہوا کہ ملا سعد اللہ لاہوری کو بارگاہ دولت مین حاضر کرے۔ چنانچہ ۷ ارمضان المبارک سنہ ۱۰۵۰ھ کو ملا سعد اللہ دربار مین داخل ہوا۔

شاہجہان ایک مردم شناس بادشاہ تھا وہ فوراً تاڑ گیا کہ اس عالم کی ذات مین وہ اوصاف مضمر ہین جو ایک قابل مدبر اور منتظم کے لیئے ضروری ہوتے ہین چنانچہ اس نے سعد اللہ کو ایک ذمہ داری کے عہدہ پر مامور کر دیا جو اُسکے علمی مذاق کی بھی موافق تھا۔ پانچ سال گذرنے پائے تھے کہ سعد اللہ خان نے ترقی کے تمام مدارج طے کر لیئے۔ اُسکی سیاسی قابلیت انتظامی لیاقت خلوص نیت، اعلےٰ سیرت، اداے فرائض کا خیال۔ ان تمام صفات نے شاہجہان کو اپنا گرویدہ کر لیا تھا۔ جب خان دوران خان کے انتقال پر دکن کی صوبہ داری خالی ہوئی تو اُس نے اپنے وزیر اعظم اسلام خان کو وہان کا صوبہ دار مقرر کر دیا اور وزارت کا عہدہ سعد اللہ خان کو عطا کیا۔ یہ اعزاز ۲۳۔ رجب المرجب سنہ ۱۰۵۵ھ کو ملا۔ کسی حکومت کی کامیابی و ناکامیابی کا اندازہ خصوصاً ہندوستان جیسے ملک اور اُس زمانہ کے حالات کے مطابق اُس خوشحالی اور آرام و آسائش

سعد اللہ خان

ہندوستان کی خاک سے جو نامور لوگ اٹھے ان کی صف اول میں علامی فہامی سعد اللہ خان المخاطب بہ علامۃ الملک کی جگہ ہے۔ جس بے نظیر قابلیت کے ساتھ اس شخص نے شاہجہان کی عظیم الشان سلطنت کے وزارت جیسے اہم عہدہ کے فرائض انجام دئے۔ اُن پر نظر کرتے ہوئے اسے اس عزت کا مستحق ٹھہرانا ہر طرح بجا اور موزوں معلوم ہوتا ہے۔ اس نامور شخص کے حسب و نسب کے متعلق اختلاف ہے لیکن تحقیق یہ ہے کہ اسکا سلسلہ نسب عرب کے ایک شریف الاصل قبیلہ سے جا کر ملتا ہے۔ مقام ولادت کے بارہ میں بھی رائیں مختلف ہیں اور تاریخ پیدائش کا ٹھیک تعین نہیں ہو سکا۔ البتہ اس زمانہ کے مسلمان مورخین اس امر پر متفق ہیں کہ ملک پنجاب کے ضلع جھنگ میں ایک گاؤں چنیوٹ ہے۔ اسی کی سرزمین میں ۱۰۱۹ھ میں یہ ہندوستان کا سرمایہ ناز شخص پیدا ہوا۔ پیدائش کے دن باپ کا انتقال ہو گیا۔ اس موت کے باعث توہم پرست لوگ اس بچہ کو منحوس کہنے لگے۔ ابھی یہ پانچ سال کی عمر کو پہونچا تھا کہ ماں کا بھی انتقال ہو گیا۔ اس سے عوام کے خیال کو اور بھی زیادہ استحکام ہو گیا اور سعد اللہ خان کی نحوست میں کوئی کلام نہ رہا۔ لیکن ان وہم کے بندوں کو کیا خبر تھی کہ تیس سال بعد یہی کم نصیب بچہ نہ صرف اپنی قسمتوں کا مالک ہوگا بلکہ کروڑوں انسانوں پر جلال و حشم کے ساتھ حکمرانی کریگا۔ وہ اس قادر مطلق کی قدرت سے ناواقف تھے جو ایک آن میں گدا کو شاہ اور شاہ کو گدا بنا دیتا ہے۔

اس زمانہ میں لاہور اسلامی علوم کا سب سے بڑا مرکز تھا۔ طالب علمی کے شوق میں سعد اللہ وطن چھوڑ کر لاہور آیا اور ایک مدرسہ میں داخل ہو گیا۔ اُسوقت غربت کا یہ عالم تھا کہ کھانے کو کچھ نہ تھا اور نہ پہننے کو۔ گزر کی صورت یہ تھی کہ اہل محلہ خبرگیری کرتے تھے اور کھانا کپڑا بہم پہونچاتے تھے۔ مگر یہ رکاوٹیں اُس کے رستے میں حائل نہیں ہوئیں اور وہ برابر علوم میں ترقی کرتا گیا یہانتک کہ ایک قلیل عرصہ میں

بالخصوص ایسے علوم مین جو حالات انسانی کے زیادہ قریب ہین اور جنھین انسانیات کہتے ہین - پس ہرگز ضروری نہین کہ دوسری زبان کی کسی اصطلاح کو اپنی زبان مین ترجمہ کرنے کے لئے مرکبات سے کام لیا جائے گو شاید بعض وقت وہ بے محل نہون۔

ترجمۂ مصطلحات کا مضمون زیادہ بحث چاہتا ہے مگر مذکورۂ بالا تقریر بہت سے نقصانات کی تلافی کے لئے معاون ہو سکتی ہے۔ امید ہے کہ مفتی صاحب موصوف اس پر غور فرمائینگے۔

اس کتاب کا ذکر ترجمے کے ضمن مین آگیا - اگر اس پر علحدہ تنقید لکھی جاتی تو کم سے کم یہ کہنا ضروری ہوتا کہ علت غائی اور منشاے الٰہی Theology کو علوم تجربی کے مباحث مین زیادہ دخل دینا قواعد تحقیق کے خلاف ہے۔ جن علوم کا دائرہ علت فاعلی کی بحثون تک محدود ہو اُن مین علت غائی پر زور دینا تقریر کو کمزور اور بے وقعت کر دیتا ہے' افسوس کہ مصنف و مترجم دونو اس مین مبتلا معلوم ہوتے ہین -

تاہم ہمین مفتی صاحب کا شکرگذار ہونا چاہیئے کہ انھون نے ایک ایسے جدید مبحث سے پردہ اُٹھایا ہے جو علمی ہونے کے ساتھ دلچسپ بھی ہے - ایسی کتابین علمی مذاق پیدا کرنے کے لئے نہایت مفید ہوتی ہین - باوجود اُن اعتراضات کے جو اوپر مذکور ہوئے یہ ترجمہ اس قابل ہے کہ جنھین ترجمے کا خیال اور شوق ہو وہ اسے پڑھین اور اس سے فائدہ اُٹھائین -

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کوشش مین بہت جگہ علمی تقریر کی متانت ہاتھ سے دیدی گئی ہے اور ادبی ر
رنگینی وشگفتگی جو علمی مباحث کی نفاست کے خلاف ہے پیدا ہو گئی ہے جا بجا
اور ضرب الامثال کا استعمال اور قافیہ کا التزام یہ خیال پیدا کرتا ہے کہ ترجمہ
نے اپنے طرز خیال کو زیادہ دخل دیا ہے اگر اسکے ساتھ ہی اصل کے بیانات
کم وکاست ادا کر دیا جاے اور اسکی ہر خصوصیت کو جو مصنف کے خیال اور طرز خیا
ظاہر ہوتی ہے قایم رکھا جاے تو ترجمہ کا حق ادا ہو جاتا ہے۔ چونکہ اصل ک
نہین اس لیے اسکے متعلق کہ ترجمہ کہانتک اس لحاظ سے قابل اطمینان ہے ا
حدتک ترجمہ مین اصل کے الفاظ ومعانی کا تتبع کیا گیا ہے کوئی راے نہین ظا
اس عنوان مین کتاب کی لکھائی چھپائی اور کاغذ وغیرہ پر راے ظاہر کرنا
بے محل ہوگا۔ ورنہ ایسی کتابین اُسی لباس مین جلوہ گر ہونی جاہئین جو اُن کے
شان ہو۔ اگر مترجم صاحب آیندہ اڈیشن مین ان امور کا لحاظ فرمائین اور ط
کے تصرفات اور عربی لغات کے نقل کو کم کر دین تو مضمون کی اہمیت اور
کی سلاست کے حق مین نہایت مفید ہوگا۔ اپنی زبان کو فائدہ پہونچانے کا یہی حقیقہ

اس کتاب مین متعدد مصطلحات بھی ہین۔

مصطلحات کے ترجمہ مین یہ امر نہایت قابل توجہ ہے کہ مرکبات سے پرہیز کیا جا
ورنہ اصطلاح کا فائدہ زائل ہو جاتا ہے۔ مرکبات کی ضرورت فقط اس لیئے ہو
کہ خیال جسے ادا کرنا منظور ہے مفردات مین سمٹتا نہین۔ مگر یہ نقص مصطلحات میر
ہے اور مصطلحات سے یہ توقع رکھنی اُنکی حقیقت سے قطع نظر کرنا ہے۔ کیونکہ ا
موضوع ہی اس لیئے کیجاتی ہے کہ الفاظ مروجہ مین سے کوئی لفظ ایک خاص خیا
جسکا ہمین بار بار ذکر کرنا ہے پوری طرح ادا نہین کرتا پس الفاظ مستعملہ مین سے کسی
کو لیکر یا ترکیب الفاظ کے قواعد کے مطابق ایک نیا لفظ گھڑ کر اختیار کر لیا جاتا ہ
اُسکے ایک خاص معنی مقرر کر دئے جاتے ہین۔ مستحسن یہ ہے کہ یہ لفظ مفہوم کے قر

ترجمہ کا مقصود یہ ہے کہ دوسری زبان کے مطالب پوری طرح ادا ہوجائین اور اُسکا کمال یہ ہے کہ اس طرح ادا ہون کہ اگر خود مصنف کی یہی زبان ہوتی تو وہ بھی اپنے مطالب کو انھین الفاظ مین ادا کرتا۔ مصنف کا طرز خیال اور طرز بیان مطالب سے اتنا وابستہ ہوتا ہے کہ اگر فی الواقعی اُسکے مطالب کو سمجھنا چاہین تو یہ لازم ہے کہ اُسکے طرز خیال اور طرز بیان کو سمجھین لیکن اگر وہ ترجمہ مین قایم نہین رکھے گئے تو ایسا کرنا محال ہوگا۔ اسمین شک نہین کہ ترجمہ ایسا آسان کام نہین جیساکہ بالعموم سمجھ لیا جاتا ہے بشرطیکہ اس سے کوئی حقیقی فائدہ پہونچانا مقصود ہو۔ اس لیے بعض لوگون کا خیال ہے کہ منتلی مین ترجمہ کا حصہ بڑہایا جاے اور عمدہ ترجمہ کے لیے انعام مقرر کیے جائین جو ان مترجمین کو ملین جنکا ترجمہ کسی حیثیت سے انعام کے قابل ہو۔ یہ لازم ہوگا کہ اسمین مضمون اور زبان دونو پہلوؤن سے ترجمہ قابل قدر ہو ورنہ ترجمہ کا مقصود فوت ہوجائیگا۔

ہم اس موقعہ پر مثال کے لیے مفتی محمد انوار الحق صاحب ایم اے منشی فاضل سکریری صیغہ تعلیم بھوپال کا ترجمہ لیتے ہین جو اُنھون نے حال ہی مین کیا ہے۔ یہ ترجمہ پروفیسر ژوبار تھمہ کی تاریخ عالم کے پہلے حصہ کا ہے اور نوع انسان کی کیفیت آغاز پر حسب تحقیقات جدید مشتمل ہے۔ مفتی صاحب موصوف نے اپنے ترجمہ کا نام تاریخ ابوالبشر رکھا ہے۔ شاید زیادہ موزون ہوتا اگر وہ اس کا نام تاریخ انسان رکھتے کیونکہ اس سے مصنف کا تصور تاریخ آدم نہین معلوم ہوتا۔

ترجمہ کے اعتبار سے کتاب کی خوبی مین کلام نہین کیونکہ بعض پہلوؤن سے گو ترجمہ قابل اعتراض ہے اور اسمین عربیت اور عبارت آرائی کو زیادہ دخل دیا گیا ہے مگر ترجمہ کا اصلی جوہر یہ ہے کہ اصل کے خیالات وعبارات کو اپنی زبان مین اس طرح ادا کیا جاے کہ اُسکی غیریت رفع ہوجاے اور یہ معلوم ہو کہ گویا کتاب اسی زبان مین لکھی گئی ہے اور یہ بات اس کتاب مین بدرجہ اتم موجود ہے گو اس

توجہ مبذول کرین بلکہ اس لیے بھی کہ اسوقت علمی دنیا مین ترجمہ ہی ہماری سب سے بڑی ضرورت ہے۔ ہندوستان اور مسلمانون کے زوال کے وقت سے اب تک یورپ نے اتنی بڑی ترقی علوم مین کی ہے کہ ابتدائی تمدن سے لیکر قرون وسطی تک اگر ہم تمام ترقی کو ایکطرف رکھین تو بھی وہ اسکا مقابلہ نہین کرسکتی۔ بس سب سے پہلے وہ تمام مصالحہ ہمین اپنی زبان مین لینا چاہیے۔ اس پر بھی اگر کوئی ایسا مبارک دن آجاے کہ ہماری زبان بھی علوم کے تمام خزانون کی مفتاح بنجاے تب بھی ہم ترجمہ سے مستغنی نہو سکینگے اور اُسوقت بھی اسکی ضرورت ہوگی کہ اعلے درجہ کے مترجمین کا ایک گروہ ہم مین موجود ہو۔ اس لیے کہ علم وحکمت کوئی ساکن اور غیر متحرک چیز نہین بلکہ انسان کا علم بھی ویسا ہی روز افزون ہے جیسی خود اُسکی ترقی بلکہ انسان کی ترقی اور اُس کے علم کی ترقی مین فرق کرنا بھی مشکل ہے ہمیشہ ہمین اسکی ضرورت رہیگی کہ غیر زبانون مین جو عمدہ کتابین تصنیف وتالیف ہون ہم اپنی زبان مین ترجمہ کرلین۔ آج شاید جرمن سے زیادہ کوئی زبان علوم سے مالامال نہین مگر ترجمے بھی شاید سب سے زیادہ جرمن ہی زبان مین ہوتے ہین۔

ترجمہ کی ضرورت پر اس سے زیادہ کچھ کہنا تحصیل حاصل ہے۔ مگر جتنا وہ ہمارے لیے ضروری ہے اُتنا ہی یہ بھی ضروری ہے کہ اُسکی ضروریات وشرائط پر غور کیا جاے۔

سب سے پہلے ضرورت ترجمہ کے لئے یہ ہے کہ مترجم کو نہایت عمدہ دستگاہ اُس فن مین ہو جسکی کتاب وہ ترجمہ کرنا چاہتا ہے۔

اسی سے وابستہ یہ امر ہے کہ جس زبان سے وہ ترجمہ کرتا ہے اُسمین فہم معانی پر پوری قدرت رکھتا ہو۔

لیکن اگر وہ اپنی زبان مین اداے مطالب پر پوری طرح قادر نہین تو وہ ترجمہ سے بہت کم فائدہ پہونچا سکیگا۔

"ایک ایسی رزیڈنشل یونیورسٹی کے جو سرتاپا خاص مسلمانون ہی کی ہوگی
"قواعد و ضوابط بھی وہی ہونے چاہئین جو دین اسلام کے مطابق ہون
"یعنی طلبہ کو جو وہان تحصیل کی غرض سے بوڈر ہونگے صوم و صلوۃ کی
"پابندی لازم ہوگی اور شراب، رقص و سرود غرض تمام ممنوعات اسلام
"سے اجتناب"۔

ترجمہ

علمی و عقلی ترقی کے جس زینہ پر ہم اسوقت ہین اُس سے مُلک اور ملکی ادب کو حقیقی فائدہ پہونچانے کا بہترین ذریعہ ترجمہ ہے۔ ایسے لوگ کم ہوتے ہین جن پر خود اپنے نتایج فکر سے قوم کو بہرہ اندوز کرنا فرض ہے۔ اور ایسی صورتین اکتسابی نہین ہوتین۔ دوسری قسم مین وہ لوگ ہین جو ذہنی طور سے تو کوئی ممتاز خصوصیت نہین رکھتے مگر اپنی جد و جہد سے ایسے اعلےٰ مدارج علمی پر پہونچ جاتے ہین کہ انھین تصنیف کی مسند ارشاد پر بیٹھنے کا حق حاصل ہو جاتا ہے لیکن اہل ہند مین بالعموم اور مسلمانان ہندوستان مین بالخصوص نئی تعلیم نے ایسے افراد بہت کم پیدا کئے ہین۔ ابھی ہندوستان کی آب و ہوا مین مغربی علوم کا وہ رنگ نہین آیا کہ صحیح معنی مین مصنف پیدا ہون اور جبتک تحصیل علوم کا ذریعہ ایک انگریزی کی سی غیر مانوس اور مختلف النوع زبان رہیگی شاید وہ رنگ کبھی نہ آئے۔ پس اسوقت اُن لوگون کی کوششین جو اپنے ملک کو حقیقت مین علمی فائدہ پہونچانا چاہتے ہین ترجمہ مین منحصر رہنی چاہئین۔ جس استعداد کی ضرورت ترجمہ کے لئے درکار ہے اُس استعداد کے لوگ ہم مین پیدا ہوتے جا رہے ہین۔ اور اگر کسی باقاعدہ صورتین کام کرین تو بڑا کام کر سکتے ہین۔ یہی نہین کہ فی الحال ہم مین مترجمین سے بڑھکر مصنفین کی حیثیت کے لوگ مفقود ہین اور اس لئے مقتضائے عقل یہ ہے کہ اہل قلم ترجمہ پر

"اعلیٰ درجہ کی دیجا سکے۔ مین اسوقت مالی حالت پر بحث نہین کر سکتا اور
"یہ بتا سکتا ہون کہ کم از کم اسقدر تعداد پروفیسرون کے جمع ہونے
"کے بعد ہم کہ گورنمنٹ سے چارٹر مانگنے کا استحقاق ہوگا۔ مگر مین ایک
"نقشہ لکہتا ہون جسکے مطابق روپیہ جمع ہونے کے ساتھہ پروفیسرون
"کی تعداد بڑہ سکتی ہے۔

"یونیورسٹی مین (۳) فیکلٹیز ہونگی۔
"(۱) مغربی علوم کے واسطے۔
"(۲) مشرقی علوم کے واسطے۔
"(۳) سائنس کے واسطے۔

"انٹرنس یا میٹرکیولیشن پاس کرنے کے بعد اور امتحان بی۔اے مین
"شریک ہونیسے پہلے ہر ایک طالب علم کے لئے ضروری ہے کہ
"اسلامی دینیات اور الہیات کے لکچرون کا ایک مقررہ کورس ختم کرکے
"اُس کا امتحان پاس کرے۔

"یہ امتحان اصول فقہ و دینیات مین ہر شخص کے لئے لازمی ہوگا۔
"مین یہ بھی کہنا چاہتا ہون کہ مجوزہ یونیورسٹی ایک رزیڈنشل یونیورسٹی
"ہو۔ یعنی یہان سے ڈگری اسکالرس (جو طلبہ بورڈنگ ہوس مین
"نہ رہتے ہون بلکہ صرف پڑہنے کے وقت کالج مین آتے ہون) کو نہ ملا
"کرے۔ بلکہ آکسفورڈ اور کیمبرج یونیورسٹی کی طرح صرف انہین کو
"ملے جو میقات التعلیم مین سے مقررعرصہ یونیورسٹی مین رہکر پورا کر چکے
"ہون۔ میرا یہ منشا نہین کہ مدت سکونت علیگڈھ ہی کے لئے مخصوص ہو۔
"بلکہ ان کالجون کے لئے بہی عام ہو جو طلبہ کے اطوار یا چلن کی نگہداشت
"کا قابل اطمینان طور پر ذمہ لین۔

" شان اور بزرگ انسٹیٹیوشن بنجاے"

سر تھیوڈور ماریسن اپنی اسکیم مین تحریر فرماتے ہین کہ:-

" محمدن یونیورسٹی علی گڈھ کالج سے کوئی علحدہ چیز نہوگی بلکہ اسی کالج کو
" بڑہاکر یونیورسٹی بنانا چاہتے ہین جس طرح کہ اسکول سے کالج بنگیا۔
" ہم چاہتے ہین کہ یہ کالج سے ایک یونیورسٹی بنجاے علی گڈھ کالج کا فرض ہوگا
" کہ تعلیم کے چند شعبون کو جنکا کہ دوسرے کالجون مین کچھ بھی خیال نہین
" کیاجاتا تاکہ خاص طور سے مدنظر رکھے۔ ہمارا مقصد یہ ہے کہ یہ کالج کیا بلحاظ
" تعداد طلبہ اور کیا بلحاظ تعداد پروفیسران تین اوسط درجہ کے کالجون
" کی برابر بلکہ ہوجاے جسکے بعد ہم گورنمنٹ سے اپنے طور پر ڈگری
" دینے کی درخواست کرسکینگے اور اوسوقت ہمکو یہ بھی جائز ہوگا کہ ڈگری
" حاصل کرنے کے لیئے اُن چیزون کو لازمی قرار دین جسکو ہم ایک
مسلمان کی تعلیم کا ضروری حصہ سمجھتے ہین یہ بات کہ مسلمانون کی تعلیم کیلیے
" کیاکیا چیزین ضروری ہین ایک ایسا مسئلہ ہے جسپر ہر ایک مسلمان کو
" اپنی قطعی راے ظاہر کرنیکا نہ صرف استحقاق حاصل ہے بلکہ میرے
" خیال مین فرض ہے۔

" ہندوستان کی تمام یونیورسٹیون کی غرض صرف یہ ہے کہ دنیوی تعلیم
" اعلی درجہ کی دیجاے۔ مگر محمدن یونیورسٹی کے علاوہ دنیوی تعلیم کے
" دو بڑے اغراض یعنی (۱) دینیات کی تعلیم (۲) تربیت بھی ہونگی ان تینون
" اغراض مین سے دنیوی تعلیم دینیات کی تعلیم کی جانچ پروفیسرون کے امتحان سے
" ہوسکتی ہے اور تیسری غرض کی نسبت مین آگے بحث کرونگا۔

" بانیان یونیورسٹی کی سب سے پہلے یہ توجہ ہونی چاہیئے کہ وہ اسقدر
" تعداد پروفیسرون کی مہیا کرین کہ اول دینی تعلیم دوم دنیوی تعلیم نہایت

اور گورنمنٹ عالیہ ڈگری دینے کا اختیار خود اس یونیورسٹی کو عطا کرے۔

تجویز یہ ہے کہ موجودہ علی گڈہ کالج کو بڑہا کر محمدن یونیورسٹی کے درجہ پر پہونچا دیا جاوے اس تجویز کے متعلق بڑا سوال یہ ہے کہ موجودہ کالج مین کسقدر اضافہ کر دینے سے وہ اس درجہ پر پہونچ جاویگا جبکہ وہ یونیورسٹی بن سکے اور اپنے آپکو عطاء چارٹر کا مستحق ثابت کر سکے

اس سوال کے متعلق مسٹر بیک مرحوم اور مسٹر تھیوڈور ماریسن کی رائین قابل توجہ ہین۔

۱۸۹۵ء مین مسٹر بیک مرحوم نے تحریر فرمایا تھا کہ:۔

علیگڈہ کی یونیورسٹی ہندوستان کی دیگر یونیورسٹیون کی طرح نہوگی بلکہ
" اس قسم کی ہوگی جیسے آکسفورڈ اور کیمبرج کی یونیورسٹیان ہین۔ یہ محض
" ایک امتحانی بورڈ نہیں بلکہ تعلیم اور تربیت کے لئے ایک انجمن ہوگی اور
" چونکہ ہندوستان کی دیگر یونیورسٹیون سے علیحدہ ہوگی اسلئے اس کے
" امتحان بھی اپنے ہی ہوا کرینگے اور اپنی ڈگریان دیا کریگی۔ اسکے تعلیمی نصاب
" اسی کے لحاظ سے مختلف ہونگے۔ طلبہ کو مضمون لینے مین زیادہ اختیار رہیگا
" اور خاص مضامین مین زیادہ آزادی ہوگی۔ خاص مشرقی مضامین پڑہائے
" جاوینگے اور اُن مین زور دیا جائیگا جون جون اُس کی مالی حالت بڑہتی
" جائیگی اُسکے پروفیسرون اور لکچرارون اور طلبہ کی تعداد اور عمارتون کی
" وسعت اور خوبصورتی مین بھی اضافہ ہوگا یہانتک کہ اس مین (۲۰) یا
" (۲۵) پروفیسر اور ہزار یا کم و بیش طلبہ کے ہونے کی توقع ہوجاوے اس
" یونیورسٹی کے بنانیکا طریقہ یہ ہوگا کہ ایم اے او کالج مین نئے پروفیسر لاکر
" اور اس کے طلبہ اور عمارت کی تعداد بڑہا کر اُسکو اتنی وسعت دیجاوے
" کہ جسطرح رفتہ رفتہ ایک پودا نشو و نما پاکر درخت بنجاتا ہے یہ بھی ایک عالی

اسی کے ساتھ اسکو انعام اور وظیفہ ملے۔

(۵) سلسلہ تعلیم ختم ہونے کے بعد اگر کسی طالب علم کی عمدہ کامیابی تحصیل علوم مین ثابت ہو تو اوسکو بلا شرط خدمت صرف اسکی ترقی علوم مین مصروف رہنے کے صلہ مین معتد بہ وظیفہ ملنا چاہئے (یعنی فیلوشپ (۲) قائم ہونا چاہئین۔

"(۶) طالب علمون کا اور وظیفہ ترقی علوم پانیوالون کا دار العلوم مین رہنا "اور اسکے قواعد کا پابند ہونا مثل تعلیم کے ضروری سمجھا جاوے (یعنی رزیڈنشل "سسٹم لازمی ہو)

امر اول کے متعلق مرحوم نے تحریر فرمایا تھا کہ:۔

"یہ بات قریباً غیر ممکن ہے کہ برٹش گورنمنٹ ہماری حاجتون کو جو تعلیم و تربیت سے تعلق رکھتی ہین پورا پورا سمجھے یا اُنکا کامل طور پر بندوبست کر سکے۔ حد سے حد جو ایک تربیت یافتہ اور روشنضمیر گورنمنٹ کر سکتی ہے وہ اُس شے کا حاصل کرنا ہے جو اب بھی ہمکو حاصل ہے یعنی دل بڑھانا اور مربی ہونا"

سر تھوڈر ور مارین نے ۱۸۹۸ء مین جو مکمل اسکیم مجوزہ محمڈن یونیورسٹی کے متعلق مرتب کر کے پیش کی تھی اُسمین اونہون نے تحریر فرمایا تھا کہ:۔

"عام شکایت سننے مین آئی ہے کہ ہندوستان کی یونیورسٹیان مسلمانون "کی ضرورت کی مسلمانون کو تعلیم نہین دیتین۔ اس لئے ہماری تمنا اس "یونیورسٹی کے قایم کرنے مین صرف یہ ہے کہ مسلمانون کی تعلیم پوری طرح سے مسلمانون ہی کے ہاتھون مین ہو"

پس اس امر مین یقیناً سب کو اتفاق ہوگا کہ مفید ہونے کے لئے مجوزہ یونیورسٹی کا بنیادی اصول یہ ہونا چاہئے کہ سوائے کافی ضروری نگرانی کے وہ بیرونی مداخلت سے قطعاً آزاد ہو

یونیورسٹی اصولاً اکسفورڈ اور کیمبرج کے نمونہ پر ہوگی۔ اکسفورڈ اور کیمبرج کی ممتاز خصوصیات جیسا کہ اوپر بیان ہوچکا ہے دو ہین۔

۱۔ یہ کہ گورنمنٹ سے اُنکو کچھ تعلق نہین وہ بالکل آزاد ہین

۲۔ یہ کہ وہ محض نصاب مقرر کرنے امتحان لینے والی یا محض تعلیم دینے والی جماعتین نہین ہین۔ بلکہ تربیت کا بھی خاص اہتمام کرتی ہین۔

ہماری یونیورسٹی کے بھی یہی اصول ہونگے۔

اس موقع پر یہ عرض کر دینا مناسب ہے کہ محمدن یونیورسٹی کی تجویز ہمارے تعلیمی پروگرام مین کوئی نیا اضافہ نہین ہے بلکہ مدرستہ العلوم علی گڈھ کے قیام سے ۱۸۷۳ء مین مسٹر سید محمود مرحوم نے ایک مفصل اسکیم محمدن یونیورسٹی کے قیام کے متعلق پیش کی تھی اُس اسکیم مین جو اصول مرحوم نے قرار دئے تھے اُنکو ذیل مین درج کیا جاتا ہے۔ اُنہون نے فرمایا تھا کہ:-

(۱) سب سے پہلے مجھکو یہ بیان کرنا چاہئے کہ بجز اسکے کہ گورنمنٹ نگران حال رہے اور کسی قسم کی مداخلت گورنمنٹ کی اس دار العلوم مین نہونی چاہئے۔

(۲) اس دار العلوم کے پاس مستقل آمدنی اس قدر ہونی چاہئے کہ بیرونی مدد کا محتاج نہ رہے۔

(۳) وہ علوم بھی جو روزمرہ کارآمد نہین ہوتے مگر اُن سے ذہن کو اور لیاقت اور استعداد کو ترقی ہوتی ہے اس دار العلوم مین پڑھائی جاوین۔

(۴) ایسا انتظام ہونا چاہیے کہ جو طالب علم سلسلہ تعلیم مین کامیاب ہو

،، اے صاحبو کیا تم اُن ستارون کے پیدا کیے بغیر اپنی سیاہ رو اور درماندہ اور ذلیل قوم مین کونسی خوبی پیدا کر سکتے ہو۔ عام تعلیم کا عام لوگون مین بغیر موجود ہوئے اعلی تعلیم کے پھیلانا ناممکن ہے اور تمام دنیا کی تاریخ سے اسکا ثبوت ملتا ہے۔ پس بلاشبہ مجھکو افسوس ہے کہ نیک نیت کوششین جو قبل از وقت ہماری قوم کے بزرگ دوسری قسم کے خیالات سے کرتے ہین وہ سب ضائع ہونیوالی ہین یا قوم کے لئے بے سود ہین،،

مذکورہ بالا اقتباس سے ظاہر ہے کہ سرسید علیہ الرحمۃ اپنی قوم کو کس درجہ پر پہنچانا چاہتے تھے۔ جس مقام پر علم کا مرکز ہوتا ہے اور جہان سب قسم کے علوم اعلی طور پر حاصل ہو سکتے ہین اُسکی ہوا مین خاص کیفیت پیدا ہو جاتی ہے اور مختلف شکلون مین علمیت کا رنگ داثر انسان مین سرایت کرتا ہے۔ اور جو دار العلوم علاوہ علمی مرکز ہونے کے قومی تحریک اور بیداری کا بھی مرکز ہو تو اُسکے زندگی بخش اثرات اور نتائج خاص برکات ایزدی مین شمار ہونے کے قابل ہونگی۔ پس ہمارا مقصد محمدن یونیورسٹی کے قیام سے اپنی قوم کے لئے ایسا دار العلوم قائم کرنا ہے جس سے مذکورہ بالا برکات ہمکو نصیب ہون۔

تجویزہ محمدن یونیورسٹی کیسے بنیگی اور اُس کا نظام کیا ہوگا

جو کچھ اوپر عرض کیا گیا ہے اس سے ثابت ہے کہ سرکاری یونیورسٹیان ہماری تعلیمی ضروریات کو پورا نہین کر سکتین۔ اب اختصار کے ساتھ مجوزہ یونیورسٹی کے خاص خاص اصول بیان کرنا مناسب ہے گو اسکا ابھی وقت نہین آیا کہ کوئی مفصل اسکیم مجوزہ یونیورسٹی کے نظام کی پیش کیجائے کیونکہ جب سرمایہ کافی موجود ہو جائیگا اور چارٹر کی درخواست کی جاویگی اسوقت اسکا فیصلہ ہو سکیگا۔ البتہ اسوقت اُس کی

ر کی راہ پر لیجاتی ہون اور بعوض اسکے کہ ہم اپنی مجموعی قوت کو انکی ترقی دینے مین کام
ر مین لادین اُسکو منفرد کرکے اُس مجموعی قوت کو ساقط کرتے ہون۔

"اے صاحبو تعلیم کے متعلق صرف دو قسم کے خیالات ہین ایک اشاعت کرنا اعلیٰ
درجہ کی تعلیم کا جو بلا شبہ ایک محدود گروہ کو یا قلیل گروہ کو نصیب ہوگی۔ دوسرے
اشاعت کرنا عام تعلیم کا جسکا یہ مقصد ہوتا ہے کہ عام لوگ اور غریب گروہ اور غریبون
کے لڑکے اُس سے فائدہ اوٹھائین اور گروہ کے گروہ اور غول کے غول ایسے
پیدا ہوجاوین جو شدبد سے واقف ہون۔ جہانتک مجھکو اپنی قوم کے بزرگون سے گفتگو کا
موقع ملا ہے مجھے معلوم ہوا ہے کہ اُنکے خیالات اس پچھلی قسم کی تعلیم کی طرف زیادہ
ل ہین اور وہ اپنی نیک دلی سے تعلیم کا ایسا طریقہ چاہتے ہین جس سے غریب آدمی بھی
فائدہ اُٹھا سکین۔

"اے صاحبو مین اپنی قوم کے اُن بزرگونکے اس خیال پر نہایت ستایش
کرتا ہون مگر جس خیال سے مین اپنی قوم کی ہمدردی کرتا ہون اور جس درجہ پر مین اپنی
قوم کو لیجانا چاہتا ہون وہ میرا مقصد صحیح ہو یا غلط، ممکن ہو یا ناممکن، اس طریقے سے
حاصل نہین ہوسکتا۔ مین اپنی قوم کو آسمان کی مانند کرنا چاہتا ہون جو رات کو ہمکو
دکھائی دیتا ہے۔ جب مین رات کے وقت آسمان کو دیکھتا ہون تو مین اُس کے اُس
حصہ کی جو نیلا نیلا سیاہ رو ڈراؤنا دکھائی دیتا ہے کچھ بھی پروا نہین کرتا۔ مگر اُن
ستارون کو دیکھنا چاہتا ہون جو اُس مین چمک رہے ہین اور معشوقانہ انداز کی
چال سے ہمکو اپنی طرف کھینچتے ہین اور جن کے سبب سے اُس تمام سیاہ رو آسمان
کو بھی عجیب قسم کی خوبصورتی حاصل ہوتی ہے۔

"اے صاحبو کیا تم اپنی قوم مین اس قسم کے لوگ پیدا کئے بغیر جو تمہاری
قوم مین ایسے ہی چمکتے ہون جیسے آسمان پر تارے اپنی قوم کو معزز اور دوسری
قومون کی آنکھون مین باعزت بنا سکتے ہو ہرگز نہین ہرگز نہین۔

ذریعہ سے نہین ہوئی بلکہ اُسکا اصلی سبب یہ ہے کہ سرسید کے وقت مین جسقدر ایسے دماغ اور دل تھے جنکو اپنی حالت کا صحیح اندازہ اور جن مین قوم کا درد تہا اُن کو سرسید کی مقناطیسی قوت نے ایک نقطہ کی طرف متوجہ کر دیا۔ اور اس ذریعے سے قوم مین جسقدر حقیقی روشنضمیری اور زندہ دلی تھی وہ ایک جگہ جمع اور رجوع ہوگئی اور اسطرح کچھہ مدت کے بعد ایک بااثر قومی تحریک کی بنیاد پڑگئی جو ایک مرکز سے ہر سمت مین اپنا مسلسل کام کر رہی ہے

گو علیگڈھ کالج نئی تعلیم اور تربیت کے پہیلانے مین بہت کچھہ کامیاب ہوچکا ہے لیکن جو تعلیم اور تربیت ہمارکے مرض کی پوری پوری دوا ہوسکے وہ ابھی تک نایاب ہے اور وہ بغیر یونیورسٹی کے حاصل نہین ہوسکتی اس مضمون کے متعلق سرسید علیہ الرحمۃ کا جو اندازہ تہا اور تعلیم سے اُنکی جو آرزو تھی اُسکو اُنہون نے اپنے ایک مشہور لکچر مین بیان فرمایا ہے جسکا ایک حصہ اسجگہ نقل کرنا بیموقع نہوگا۔

"اے صاحبو تعلیم کا معاملہ نہایت نازک ہے اور اُسکے اثر اچھے یا بُرے جو نہایت "مخفی طور سے پیدا ہوتے ہین وہ بہت کم نظر آتے ہین مگر وہ اثر نہایت گہرے اور "دیرپا ہوتے ہین۔ فرض کرو کہ ایک اسکول ایسا قایم کیا جائے جو صرف مڈل تک تعلیم "دیتا ہو اور ایک اسکول ایسا ہو جو انٹرنس تک تعلیم دیتا ہو جس مین مڈل کلاس بھی ہو "باوجودیکہ دونون مین مڈل کلاس کے پڑہنے کی کتابین یکسان ہین مگر جو دماغی اثر اور ترقی کی طرف مائل خیالات ان لڑکون کے ہوتے ہین جو اس اسکول مین پڑہتے ہین "جو انٹرنس تک پڑہاتا ہے ہرگز اُن لڑکون کو حاصل نہین ہوتے جو اُس اسکول مین "پڑہتے ہین جو صرف مڈل تک پڑہاتا ہے۔"

"آگے یہ فرق اُن لڑکون مین زیادہ محسوس ہوتا ہے جو کسی کالجیٹ اسکول مین "پڑہتے ہین اور جو صرف ایسے اسکول مین پڑہتے ہین جو صرف انٹرنس تک پڑہاتا ہے "پس ہمکو اپنی قدم کی ترقی کی کوشش کرنے مین ہر بات پر خیال کرنا چاہئے کہ ایسا نہو کہ ہماری کوششین بعوض اسکے کہ ہم اپنی قوم کو ترقی کی راہ پر لیجاوین تنزل

اب اگر ہم یہ چاہتے ہین کہ ملک کے کل حصون مین تازگی پیدا کرنیکی کوشش کرین تو سوائے اسکے اور کوئی طریقہ نہین ہے کہ جہان جہان منتشر طور پر پانی کے چشمے اور دریا ہین اُنکے بہاؤ اور رخ کو اسطرح قایم کرین کہ اُنسے ایک جگہ پانی کا کافی خزانہ جمع ہوسکے اور اس مرکزی خزانہ سے جس جس مقام پر پانی کی ضرورت ہو وہان مناسب موقع اور طریقے سے پہنچا دیا جاسے۔

اس سے بھی زیادہ واضح مثال یہ ہے کہ کل قوم کے وجود کو ایک جسم قرار دیکر اُس قدرتی طریقے پر غور کیا جائے جسکے مطابق جسم انسانی کی صحت قایم رہتی اور بڑھتی ہے یہ ظاہر ہے کہ انسان کی صحت اور قوت کلیتاً خون کی مقدار اور کیفیت پر منحصر ہے لیکن خون مختلف اعضا تک کس طرح پہونچتا ہے۔ یہ سب کو معلوم ہے کہ معدہ سے خون تیار ہو کر اول دل مین جاتا ہے اور وہان سے تمام اعضا مین رگون کے ذریعہ سے تقسیم ہوتا ہے۔

پس ہم بھی اگر یہ چاہتے ہین کہ اپنی قومی وجود کے تمام اعضا کی صحت اور زندگی قایم رکھین تو ہمکو ایسے نظام کی ضرورت ہے جس سے وہ چیز بھی دستیاب ہو جاوے جو بمنزلہ قومی قلب کے ہو اور خون کے پیدا ہونیکا سامان بھی ہو جو اس قلب کے ذریعے قوم کے اُن اعضا مین صحت اور تازگی پہنچا سکے جو دور دراز فاصلون مین پھیلے ہوئے ہین اور جنکو تغذیہ اور دیکھ بھال کی سخت ضرورت ہے ہماری مریض اور خستہ حالی کی بہت بڑی وجہ یہی ہے کہ ہمارے قومی جسم مین قلب نہین ہے اور نہ معدہ مین کافی اور عمدہ غذا ہے جس سے کافی اور صحیح خون تیار ہوسکے۔

پس مجوزہ محمدن یونیورسٹی کے قیام سے بڑا مقصد یہی ہے کہ ہمارے قومی جسم مین ایک محرک اور زندہ دل پیدا ہو جو اپنی زبردست کشش سے قوم کی ہمدردی ایثار اور حمیت کو ایک مرکز پر لاکر مختلف صوبجات کے مسلمانون مین زندگی اور تازگی پھیلا سکے۔

یہی وہ کام ہے جسکی بنا سر سید علیہ الرحمتہ نے علی گڈھ مین قایم کی ہے اور جسمین بہت کچھ کامیابی بھی حاصل ہو چکی ہے۔ علیگڈھ کو جو کامیابی اور برکت نصیب ہوئی ہے وہ کسی کے

کرتی ہین۔

پس مجوزہ محمڈن یونیورسٹی سے ہماری مراد یہ ہے کہ علیگڈھ کالج کو اپنی خاص ضرورتون اور حالتون کو ملحوظ رکھتے ہوئے حتی الامکان اکسفورڈ اور کیمبرج کے نمونے اور اصول پر یونیورسٹی کے درجہ پر پہنچا دین یعنی جو ممتاز صفات ان یونیورسٹیون مین ہین وہ ہی اس مین بھی پیدا کردین۔

اب سوال یہ ہے کہ مجوزہ یونیورسٹی کے قایم کرنے سے ہمارا اصلی مقصد کیا ہے؟ مختصر الفاظ مین ہمارا مقصد یہ ہے کہ ہمکو ایک ایسے دارالعلوم کی ضرورت ہے جسمین اس ملک کے سات کروڑ مسلمانون کے لئے سچے مذہبی جوش، کامل علمی معلومات، اور اعلی تربیت پیدا کرنیکا سامان موجود ہو جو ان مین قومیت کی روح پہونک سکے اور جسکی مرکزی قوت قوم کے دلون دماغون کو اپنی طرف رجوع کرکے کل قوم مین یگانگت اور اخوت اسلامی کا پرزور احساس پیدا کرسکے۔ اور اس طرح نہ صرف قوم کی مجموعی حالت بہتر ہو جاے بلکہ اس زمانہ کے معیار کے مطابق زندہ اور کامیاب قومون مین اسکا شمار ہونے لگے۔

کہنے کے لئے ملک مین ہم سات کروڑ ہین لیکن یہ مجموعی تعداد ملک کے مختلف دور دراز صوبجات مین منتشر ہے سواے دو صوبون کے ہر ایک حصہ ملک مین انکی تعداد کم اور حالت نہایت پست ہے اور مخالف اسباب روز بروز بڑہتے جاتے ہین اور ایسی متفرق اور کس مپرسی کی حالت کا نتیجہ یہ ہونیوالا ہے کہ علیحدہ علیحدہ مختلف صوبون مین مسلمان اپنے مقامی مخالف اسباب سے زیر اور مغلوب ہو کر ہلاکت کے قریب پہونچ جاوینگے اور دوسرے صوبون کے مسلمان ان کی کچھہ مدد نہ کرسکینگے۔ اس ملک کے مسلمانون کے مختلف صوبون مین جو حالت ہے اس کی ایسی مثال ہے گویا کل ملک ایک ریگستان ہے جسمین دور دراز فاصلون پر کہین کہین سبزہ اور پانی نظر آتا ہے اور بعض مقامات پانی کے چشمے اور دریا بھی ہین۔ لیکن زیادہ تر ملک خشک اور پریشان حالت مین ہے

دونون کا انتظام کرتی ہین اور خاصکر تربیت کو لازمی تصور کرتی ہین۔

دوسرے ممالک کی یونیورسٹیون کا اصلی مقصد صرف عالمون کو پیدا کرنا معلوم ہوتا ہے لیکن اکسفورڈ اور کیمبرج کا منشا کام کے انسان پیدا کرنا .... کیونکہ کام کے انسان بنانے کے لئے علم اور عمل دونون شرط ہین اور ظاہر ہے کہ عمل کی قوت اور قابلیت بغیر تربیت کے نہین آسکتی۔ اکسفورڈ اور کیمبرج مین علم اور عمل دونون کیلئے اعلیٰ درجہ کا سامان موجود ہے۔

علم کے حصول کے لئے ایک طرف تو بہترین عالم پروفیسرون کی کرسیون پر ممتاز ہین اور دوسری طرف ہونہار اور طباع طلبہ کو اعلیٰ مدارج حاصل کرنیکا موقع دینے کے لئے معقول فیلوشپین مقرر ہین۔ فیلوشپ اس وظیفہ کو کہتے ہین جو تین یا چار پانسو روپیہ ماہوار تک چہ سال یا اس سے زائد زمانہ کے لئے اُن طلبہ کو دیا جاتا ہے جو علم کی کسی شاخ مین ترقی کی صلاحیت رکھتے ہون تاکہ فکر معاش سے سبکدوش ہوکر ہمہ تن وہ حصول علم مین اپنی خداداد قوتون کو صرف کرسکین۔ عمل کی قوت پیدا کرنے کے لئے تربیت کا خاص اہتمام کیا جاتا ہے۔ ہر ایک کالج مین شریف اور ہونہار نوعمر طلبہ کو ایسے علما کے زیر اثر رکھا جاتا ہے جو تہذیب اور شائستگی مین قابل نمونہ ہوتے ہین اور علاوہ مذہبی تعلیم اور اعلیٰ صحبت کے ایسے اصول کے مطابق طلبا کو رکھا جاتا ہے جنکے ذریعہ سے تمام قوتین اور خصائل قدرتی طور پر اپنے مدارج تک ترقی کرتی ہین اور کلبون اور کھیلون اور کالج لائف کی کشمکش انکو زندگی کی اُس جنگ کے لئے کامل طور پر تیار کرتی ہین جو سب کو پیش آتی ہے۔

چونکہ جن اسباب اور حالتون کا مقابلہ ہماری قوم کو اس ملک اور زمانہ مین کرنا ہے انکے لئے محض علم ہونا کافی نہین ہے بلکہ عالم باعمل ہونا ازبس ضروری ہے اسلئے سرسید علیہ الرحمتہ نے ابتدا سے اپنا نصب العین اکسفورڈ اور کیمبرج ہی کو رکھا اور شروع سے علیگڈھ کالج کی بنا اُنہین اصول پر رکھی جو اِن یونیورسٹیون کو دیگر تعلیم گاہون سے ممتاز

کچھہ انتظام نہین کرتی۔ حقیقت مین یہ یونیورسٹی لندن یونیورسٹی اور کیمبرج یونیورسٹی کے بین بین ہے۔

تیسرے وہ مشہور یونیورسٹیان ہین جنکا نام اکسفورڈ اور کیمبرج ہے۔ اکسفورڈ اور کیمبرج انگلستان مین دو شہر ہین۔ ان یونیورسٹیون کی تاریخ یہ ہے کہ تقریباً ساڑھے چہ سو برس سے یہ قایم ہین۔ اکسفورڈ مین ۲۲ کالج علیحدہ علیحدہ ایک ہی مقام پر ہین اور کیمبرج مین اسی طرح (۲۰) کالج ہین۔ یہ کالج وقتاً فوقتاً شاہان وقت یا وہان کے اُمرا اور رؤسا نے قایم کئے ہین لیکن یونیورسٹی یا کالجون کو سلطنت سے کچہ تعلق نہین وہ بالکل جداگانہ وجود رکھتے ہین اور اُنکی آمدنی پورانے اوقاف اور جایدادون سے ہے۔ ہر ایک کالج کا وجود اور اُسکی گورنمنٹ علیحدہ ہے۔ ہر ایک کالج مین ایک خاص تعداد فیلوز کی ہے اور وہی اُسکے منتظم ہوتے ہین۔ بی اے پاس کرنے کے بعد جو طلبہ خاص طور پر علمی مذاق اور علم مین ترقی کرنے کی صلاحیت رکھتے ہین اور جو اپنی طبیعت کے موزون علم مین خاص امتیاز حاصل کرتے ہین انھین مین سے فیلو منتخب ہوتے ہین۔ یونیورسٹی کا انتظام سینٹ اور سنڈیکیٹ کے ہاتھ مین ہے اور سینٹ اور سنڈیکیٹ مین وہی فیلوز منتخب ہوتے ہین جو مختلف کالجون مین منتظم ہوتے ہین۔ پس اکسفورڈ یا کیمبرج یونیورسٹی سے مراد ایک طرف تو سینٹ اور سنڈیکیٹ ہین جو تعلیم کے لئے نصاب اور امتحان کے لئے قواعد قرار دیتے ہین اور ڈگریان دیتے ہین اور دوسری طرف وہ متعدد کالج ہین جو اپنے اپنے طلبہ کی تعلیم اور تربیت کا حسب قواعد یونیورسٹی پورا پورا انتظام کرتے ہین۔

ان یونیورسٹیون کی امتیازی صفات دو ہین۔

(۱) یہ کہ گورنمنٹ سے اونکو کچہ تعلق نہین۔ اپنے معاملات مین سوائے اُس عام نگرانی کے اختیار کے جو گورنمنٹ کو ہر ایک پبلک کام کے متعلق حاصل ہے بالکل آزاد اور اپنی ہر چیز کے پورے مالک ہین۔

(۲) یہ محض نصاب مقرر کرنے اور امتحان لینے پر قناعت نہین کرتین۔ بلکہ تعلیم اور تربیت

عبرت یہ واقعہ ہے کہ ایک مشہور جرمن عالم نے اپنی عمر کلام مجید کی قرأتون مین کمال حاصل کرنے مین صرف کر دی ہے۔ اسیطرح پروفیسر میکس مولر نے سنسکرت اور ہندؤن کے دیداور دہرم شاستر مین جو ملکہ حاصل کیا وہ تمام دنیا کو معلوم ہے۔ غرضکہ جرمنی نے علم کے میدان مین جو فتوحات حاصل کی ہین یہ اُسی علمی مذاق اور جد وجہد کے سبب ہین جو ادس کی یونیورسٹیون مین پیدا ہوتا ہے اور جاری ہے البتہ وہان کی یونیورسٹیون مین تربیت کے متعلق انتظام نہین ہے اور علاوہ تعلیم دینے کے طلبہ کی طرز زندگی اور درستی اخلاق کی طرف توجہ نہین کی جاتی۔

فرانس مین بھی متعدد یونیورسٹیان ہین۔ وہان کی کیفیت یہ ہے کہ کل ملک سترہ حصون مین تقسیم ہے اور ہر ایک حصہ مین ایک یونیورسٹی ہے اور اُس حصہ مین جسقدر تعلیم ہے وہ سب اُس یونیورسٹی کے تحت مین ہے۔ اسطرح کل ملک مین سترہ یونیورسٹیان ہین لیکن یہ تمام یونیورسٹیان گورنمنٹ کی ہین۔ نپولین نے یہ چاہا تھا کہ ان سب یونیورسٹیون کے اور کل ملک کے لئے ایک بڑی یونیورسٹی ہو اور ایک ایسے دار العلوم کی اسنے بنیاد بھی رکھدی تھی لیکن اگرچہ وہ ابتک بطور ایک علحدہ کالج کے قایم ہے لیکن نپولین کی تجویز مکمل نہ ہونے پائی۔ اب تمام یونیورسٹیون مین پیرس کی یونیورسٹی سب سے بڑی ہے اُس مین بہت سے پروفیسر اور قریب نو ہزار طالبعلمون کے ہین۔ خاص ذکر کے قابل یہ امر ہے کہ فرانس مین یونیورسٹی کی تعلیم بالکل مفت ہے۔

لیکن خاص توجہ کے قابل وہ یونیورسٹیان ہین جو انگلستان مین اسوقت موجود ہین وہان تین قسم کی یونیورسٹیان ہین۔ اوّل لندن یونیورسٹی جو محض نصاب مقرر کرنیوالی اور امتحان لینے والی جماعت ہے۔ نہ اُسکو براہ راست طلبہ کی تعلیم سے تعلق ہے اور نہ تربیت سے۔ دوسری یونیورسٹی ڈبلن یونیورسٹی ہے جو آئرلینڈ مین ہے۔

یہ یونیورسٹی مثل ایک کالج کے ہے۔ علاوہ نصاب مقرر کرنے اور امتحان لینے کے تعلیم کی نگرانی بھی کرتی ہے لیکن جہانتک مجھکو اسوقت معلوم ہے تربیت کے متعلق

معروف یونیورسٹی قاہرہ مین کئی صدیون سے موجود ہے۔ اس یونیورسٹی مین ۹۲۳ پروفیسر ہین جنکے افسر اعلیٰ شیخ الاسلام کہلاتے ہین اور ۱۰۵۰ طلبہ مختلف اسلامی ممالک کے وہان تعلیم پاتے ہین۔ جامع ازہر جو مسجد ہے اُسکے اطراف کے مکانات مین تعلیم و تدریس جاری ہے اور انہین مکانات کے اوپر کی منزل مین طلبہ رہتے ہین علاوہ اس مسجد کے اور مسجدون مین بھی اس یونیورسٹی کے پروفیسر تعلیم دیتے ہین شہر کے مکانات اور دیگر عمارات مین طلبہ مقیم ہین۔ اس یونیورسٹی مین کوئی علیحدہ کالج نہین ہین بلکہ کل یونیورسٹی ایک عظیم الشان کالج کہی جاسکتی ہے۔ پروفیسر کی تنخواہین اور طلبہ کو کھانا اور وظائف اوقاف کی آمدنی سے دئے جاتے ہین۔ خدیو مصر کی طرف سے شیخ الاسلام مجاز ہین کہ وہ کامیاب طلبہ کو اسناد عطا کرین اِس یونیورسٹی مین جہانتک مجھکو معلوم ہوا ہے فقہ اور حدیث کی تعلیم ہوتی ہے لیکن ابھی تک اس زمانہ کی علمی دنیا مین اس یونیورسٹی کا بڑا حصہ نہین ہے۔

اسکے بعد جرمن یونیورسٹیان قابل توجہ ہین۔ کل جرمنی مین اسوقت ۲۱ یونیورسٹیان ہین جن مین سب سے بڑی یونیورسٹی برلن کی ہے جس مین ۹۴ پروفیسر اور اُستاد ہین اور ۱۳۰۸۱ طلبہ ہین۔ اسی طرح پر (۲۰) اور یونیورسٹیان ہین اِن یونیورسٹیون مین بھی علیحدہ علیحدہ کالج نہین ہین بلکہ تمام پروفیسر اور ائمہ اور طلبہ کا نظام ایک ہی جگہہ ہے۔ مثلاً برلن یونیورسٹی ایک ہی کالج تصور ہوسکتا ہے علوم کی جسقدر شاخین ہین ہر ایک کے لیئے جیّد سے جیّد عالم اور اُستاد موجود ہین اور اُنکی زندہ مثال سے سیکڑون ہونہار اور طباع طلبہ حصول علم مین دل سے مصروف ہین اس ملک کی یونیورسٹیون نے دنیا کے قدیم اور جدید علوم کو جس درجہ پر پہنچا دیا ہے اُسکی وہ آپ ہی مثال ہین۔ علم کو محض علم کے لئے اگر عملاً کہین حاصل کیا جاتا ہے تو وہ جرمنی مین۔ سنسکرت اور عربی مین جو کمال وہان کے علما نے حاصل کیا ہے ظاہر ہے کہ وہ محض علم کے عشق کی بدولت کیا ہے ہم مسلمانون کے لیئے قابل

یونیورسٹی کیون ایسا ذریعہ قرار دیگئی۔ اور کس صورت مین یونیورسٹی ایسا ذریعہ قرار پا سکتی ہے۔

آنرایبل صاحبزادہ آفتاب احمد خان صاحب نے جو بحث اپنے رسالہ کانفرنس متعلقہ مجوزہ محمڈن یونیورسٹی مین فرمائی ہے وہ اُن خیالات کا عمدہ چربا ہے جو سرسید کے دل و دماغ مین یونیورسٹی کے متعلق گردش کرتے تھے اور اس سلئے ہم اس رسالہ کے دلچسپ حصون کا اقتباس نقل کرتے ہین۔

مجوزہ محمدن یونیورسٹی سے کیا مراد ہے اور اُسکے قیام سے کیا مقصود ہے؟

سب سے اول یہ بتانا ضروری ہے کہ عام طور پر یونیورسٹی سے کیا مراد ہے۔ یونیورسٹیون سے مراد علما اور پروفیسرون کی وہ جماعت ہے جو اعلیٰ علوم کی تعلیم دے۔ اُن مین امتحان لینے اور اسناد دینے کے لئے گورنمنٹ کی طرف سے مجاز ہو۔ اور جو ان مقاصد کے لئے باقاعدہ قایم ہو یونیورسٹی کے لئے یہ لازمی نہین ہے کہ اس مین ایک یا متعدد کالج شامل ہون۔ بلکہ اُسکا اصل اُصول یہ ہے کہ لایق ترین علما ایک جگہ جمع ہوکر علم کی ہر ایک شاخ کو خود مطالعہ کرکے علم کی حدود کو بڑھانے مین اپنی قابلیتون کو صرف کرین اور اپنی مثال اور تعلیم اور صحبت سے طلبہ کو نہ صرف علوم سکھائین بلکہ اُن مین علمی مذاق اور علمی ترقی کا حوصلہ پیدا کرین۔

یونیورسٹی کے مفہوم کو زیادہ واضح کرنے کے لئے مناسب ہے کہ اس زمانہ مین مختلف ممالک مین جو یونیورسٹیان قائم ہین اون کا مختصر ذکر کر دیا جاوے۔ جہانتک مجھکو علم ہے عموماً تین قسم کی یونیورسٹیان پائی جاتی ہین۔

سب سے اول یونیورسٹی الازہر کا ذکر ضروری ہے جو مسلمانون کے مشہور

علیگڈہ منتھلی

نمبر ۳	بابتہ ماہ مارچ سنہ ۱۹۱۱ع	جلد ۹

یونیورسٹی

اسوقت کہ یونیورسٹی کا مسئلہ اس زورشور کے ساتھ درپیش ہے برمحل ہوگا کہ منتھلی مین یونیورسٹی کے معنی اور مسلم یونیورسٹی کے منشار پر کوئی مفصل تقریر شائع ہو جس سے یہ اندازہ ہوسکے کہ وہ عظیم الشان انسان جس نے مسلمانان ہندوستان کو خواب غفلت سے بیدار کردیا اور وہ انقلاب عظیم پیدا کردیا کہ آج ہم یونیورسٹی کی امیدین لگا رہے ہین اور جو اُن اعجوبہ روزگار لوگون مین سے تھا جنکے لئے کہا گیا ہے کہ زمین ہزارون لاکھون چکر کاٹتی ہے تب ایک ایسا شخص پیدا ہوتا ہے یعنی سر سید علیہ الرحمتہ اس مسئلہ کے متعلق کیا خیال کرتے تھے۔ کیونکہ اگر ہم یونیورسٹی کو اپنی حقیقی ترقی کا ذریعہ سمجھکر اسکے لئے سرگردان ہین تو ہمین یہ جاننا چاہئے کہ

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محمد شفیع پروفیسر [illegible] منیجر
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علی گڑھ منتھلی

جلد ۹	بابتہ ماہ مارچ سنہ [illegible]	نمبر ۳

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فہرست مضامین جلد ۹

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COLLEGE NOTES

THE Hon'ble Mr. De la Fosse, Director of Public Instruction, visited the College, on the 25th inst.

Messrs Salam-ud-din, Shafqat Hosain, and Syed Hasan, have now left for England to play in the All-India Cricket Team. May good luck attend them!

Early in the month Mr. Shamshad Ali, B. A., an old boy, was appointed a Tahsildar in Oudh.

Mr. Mahomed Rafiq B. A., has become Additional Judicial Commissioner of Oudh.

Application has been made to the University for affiliation of the College in Science up to the M. Sc. Standard.

We are glad to learn that through the exertions of two Old Boys, Messrs. Misbahul Islam and Mohamed Aslam, steps are being taken to raise a fund to erect a suitable tomb over the grave of Mr. T. Beck at Simla. They propose to apply to Miss Beck for permission to carry out this praiseworthy idea

Last year we had the pleasure of thanking Mr. Rasul Ahmad, Hon. Superintendent of the Mohamedan Boarding House at Allahabad, for his trouble in looking after the comfort of the Aligarh Students who stayed there during the examination week; and this year again the Aligarhians have met with all possible hospitality at his hands. As a

tangible expression of their gratitude for his many kind acts, they have taken the opportunity of presenting him with a tea set.

Full particulars of all the Easter week functions at Aligarh appear elsewhere in this issue.

SIR SYED'S ANNIVERSARY.

Under the new name of the Founder's Day recently adopted by the Trustees, Sir Syed's Anniversary was celebrated in the Strachey Hall on the 15th April at 8 a. m, amidst a very large gathering. Besides the Old Boys, and members of the Constitution Committee, many other guests were present. The students and the guests having taken their seats, the Trustees and the members of the staff in their gowns entered the Hall in an imposing procession.

The Raja of Mahmoodabad was voted to the chair. The proceedings began with a recitation from the Holy Quran by Maulana Abdul Haq Bagdadi. Gifted as he is with a sweet and powerful voice, he filled all the hearts with a deep emotion. The speeches made were very short as most of the gentlemen had to attend the Constitution Committee Meeting.

Nawab Mozamil-ullah Khan was the first speaker. He said when the Moslem University was founded the Muslim Students would be enabled to read the Quran and understand it. To realize Sir Syed's dream it was the duty of all to work hard in collecting the money required for the purpose.

Mr. Rafiq in a brief speech reviewed some of the great qualities of the Founder and advised the students to follow in his footsteps.

Mr. Justice Sharf-uddin explained how when a boy he had attracted, the attention of Sir Syed on the occasion of the Grand Old Man's visit to Patna by wearing a red Fez, which in those times was a sign of heresy. Sir Syed, he said,

had saved by his writings 95 p. c. of the Moslem students not only from ignorance but also from atheism.

Nawab Viquarulmulk Bahadur said that the life and work of Sir Syed was so wide a subject that no speaker can adequately dwell even upon his one phase of life. As some of the gentlemen had to go to the Constitution Committee, he requested the chairman to conclude the meeting. With the customary vote of thanks to the chairman, the meeting terminated.

Directly from the meeting all went to the tombs of Sir Syed and his three companions, which were decorated with rose flowers from the Society Garden, to offer *fatah*.

NOOR MOHAMED.

THE OLD BOYS REUNION MEETINGS.

An unusually large number of the Old Boys this year made the annual pilgrimage to their *Alma Mater*. The members of this great Brotherhood began to pour in from the morning of 14th April. A batch of the present students was always at the Railway Station to welcome them. The Secretary and the Joint Secretary of the Association were all the time busily engaged in looking after their friends' comfort. The School Classes as usual provided a happy accommodation. The "England Returned" class coming as it did from colder climes was lodged in the Staff House, near the Tar Wali Kothi. Some however were noticed to have found a habitation in the Cricket Captain's room (Sir Syed's court) "to patronize and to slap the present students.' How far this heroic band succeeded in its noble task is yet unknown.

PRELIMINARY MEETINGS.

On the afternoon of the 14th April the members of the School Staff gave a tea party on the Graduates Lawn which passed off very successfully.

The meeting of the Old Boys on the morning of the 5th was as usual a very lively one. Besides the passing of a number of very important resolutions, Mr. Misbahul Islam Extra Assistant Commissioner of Hoshangabad was elected a Trustee of the College on behalf of the Association.

In the afternoon the members of the Constitution Committee and the Old Boys were invited to a garden party by the staff and the students. There were a good many other guests also including some of the European ladies and gentlemen of the station.

THE ANNUAL DINNER.

At 9 P. M. under the roof of the Strachey Hall about 700 sat down to dinner. The Staff, students, members of the Constitution Committee and Old Boys formed a merry company. Few can realize how anxious a time the Food monitors had. Troubled by the endless complaints of "shortage" in the College Dining Hall they worked indeed hard to prevent its repetition on that occasion and happily all went off very smoothly. A word of praise is due to them for their very good arrangements.

The Dinner over, Nawab Viquarulmulk proposed the toast of the King Emperor, which was solemnly drunk. In proposing the toast of "The College" Mr. Khwaja Abdul Ali B. A. (Alig) remarked that soon the great dream of Sir Syed would be realized. Aligarh would have a University "whose sons should go forth throughout the length and the breath of the land to preach the Gospel of free inquiry, of large hearted toleration and of a pure morality." He advised the students to keep the ideals of Sir Syed always before them. In reply Mr. Syed Nabi-ullah, Bar-at-law, a Trustee of the College, said that the names of H. H. The Aga Khan and the Raja of Mahmoodabad were a sure guarantee for receiving the Royal Charter for the University and remarked that their names would be remembered with gratefulness by posterity.

The next toast that of "the Old Boys" was proposed by Mr. Hasan Imam. He took the opportunity of assuring his hearers that though of late he has been associated with other communities in politics, yet he never had for a moment forgotten the interests of his own community. He admitted that though his political views were still unchanged, he had become a firm believer after all that he had seen at Aligarh, in what his brother correctly termed the "dynamic force" of the Moslem Community and therein he was a "convert" to the views of his brother, Mr. Ali Imam. He eulogized the services rendered to the Moslem Community by the late Principal Theodore Beck and Sir Theodore Morison and spoke in high terms of the good work done by the Old Boys of the College.

On behalf of the student community, Mr. Zahiruddin in a neat little speech endorsed the words of Mr. Hasan Imam which referred to the excellent work done by the Old Boys.

Mr. Mohomed Ali replying on behalf of the Old Boys observed that it was not a fit occasion to talk on politics to which references were made by Mr. Hasan Imam. He hoped that they would get many more occasions to decide whether they were Mussulmans first, Indians afterwards or Indians first and Mussulmans afterwards. He advised the Old Boys to work hard in collecting funds for the Unversity because scatterd as they were all over the country, no people were better situated for such a work than the Old Boys of the M. A. O. College.

The next toast was that of the "Old Boys—the Fresh Arrivals from England," proposed by Nawab Viquarulmulk Bahadur. Nawab Sahib was very happy to observe that the students of Aligarh during their sojourn in foreign lands, not only distinguish themselves as good students, and modest young men but also as good Mussulmans; and all these qualities were obtainable in the young men whose toast he had the pleasure to propose.

Dr. Naziruddin B. A. (Alig) Bar-at-Law who has recently taken the B. A. and LL. B. degrees from Cambridge and has received the LL. D. from the Dublin University very modestly in a few well-chosen words thanked the Nawab Sahib and the Company for the kind words used in reference to him and his other friends. Mr. M. K. Azad Bar-at Law in endorsing the words of the former speaker became very eloquent. He advised the students desiring to go to England to remain there always as students and evidently everyone present was relieved to hear that he had himself done so.

The Nawab Shaib then rose to propose the toast of "the Staff" and praised the work of the Principal and his colleagues to whose endeavours, he said, the College owed its popularity and fame. In response Mr. Towle hoped that the three Aligarh men on the All-India Cricket Team would meet with success and would uphold the name of Aligarh in England.

FAREWELL BREAKFAST TO THE ALIGARH CRICKETERS.

On the 16th April the Aligarh Representatives on the All-India Cricket Team (Messers. Salam-ud-din, Shafqat Husain and Syed Hasan) were entertained by the Old Boys at a breakfast in the Strachey Hall to which the Trustees, members of the Staff, members of the first elevens and some of the monitors were also invited, Mr. B. H. Goldie, President of the Cricket Club, presided; and very lively speeches were made.

Mr. Mohd. Rafiq, the first Aligarh Cricket Captain, after giving a brief history of the Cricket Club, advised the Aligarh Representatives to remember that they were going to England not only as Indians but also as Aligarhians. Mr. Shaukat Ali hoped that they would represent Aligarh worthily. Mr. Ihsanul Hak (Kent Cricketer) advised them to form a team from amongst the Aligarh

students in England and play for Aligarh. Mr. Masood Hasan T. who has wrought as many heroic deeds as the Great Alexander, had many advices to give and many recommendations to make to the three Circketeers in a humorous manner. His speech produced spontaneous and uncontrollable laughter.

Messers Salam-ud-din and Shafqat Hussain made appropriate replies and promised always to bear in mind their kind words of counsel and advice.

The same afternoon the members of the M. A. O. College Club were "at Home" to the Raja of Mahmoodabad and the Members of the Constitution Committee and the Old Boys.

The Old Boys have gone away very happily. All the time they were here, was never unoccupied; and every attempt was made to make their stay as pleasant as possible. When they left every one of them seemed to say in the words of the poet.

اب تو جاتے هیں بت کدہ سے میر * پھر ملینگے اگر خدا لایا

THE OPENING CEREMONY OF THE NEW UNION BUILDING.

The long felt want for a larger Union Building was at last satisfied on the 17th of April 1911. The smallness of the old building had begun to manifest itself as early as 1903, but for want of funds no step could then be taken till 1905 when the foundation stone was laid by Mr. (now Sir) Theodore Morison. For many years after, the building remained waiting for the munificence of some liberal and rich member of the community. The Nawab Saheb of Malar Kotla first came forward with a handsome donation which raised the walls up to the cornice. Then again it was left to the generosity of other donors. At last in 1909 the Nawab Saheb of Rampur, realising the importance of the Club finally solved the financial problem by advancing to the club

a sum sufficient for its completion. At the same time the Raja Saheb of Jahangirabad also helped the Club with a thousand. For all these sums the Union is highly obliged to these benefactors of Muhammadan nation.

Thus sufficient funds were placed at our disposal. Unfortunately however it could not for various reasons be completed till this month. The Easter week was at Aligarh the busiest throughout the year. The annual old Boys Dinner came on in the same week and with it a large number of parties "At Homes" and other enjoyments. The University Scheme attracted a large number of Old Boys and steps were taken to make the Dinner a greater success than it had ever before been. The University Constitution committee held its sittings in the same days here. It included some of the greatest men of the Muhammadans and gathered together all the principal Muslim leaders. The time seemed pre-eminently fitted for the opening ceremony of the new Union Building. It was, therefore arranged that the building be opened by that illustrious noble man of Oudh, who by his devotion to the national cause and his self-sacrifice in the service of the community has endeared himself to all the nation and has taught us all to love and revere him—I mean the Hon'ble Raja of Mahmoodabad. Happily he was here at the time as the President of the Constitution Committee.

The Union was indeed lucky in obtaining his consent to perform the opening ceremony.

The hall itself was so beautiful that it required no decoration. Only a few flags and festoons were added to signalise the memorable occasion in the history of the *Union*. Before 8-30 P. M. the hall was thronged with guests, Old Boys, Trustees, Members of the staff and ladies.

The Raja of Mahmoodabad arrived just at 9 o'clock. Nawab Viqarul Mulk was in the chair. First of all a few Ayats of the Quran were recited by a boy of ten, Mahomed

Husain Waheed, of the 4th class and as the soft strains of the immortal words melted on the ears of the audience they all stood enchanted. The Raja Saheb's permission being taken Mr. Siddique Hasan the Vice-President read out an address to him which ran as follows :—

To

THE HON'BLE RAJA SIR ALI MOHAMMAD KHAN K.C.I.E,
OF MAHMOODABAD.

SIR,

I beg, most respectfully and sincerely, on my own behalf and on behalf of the students whom I have the honour to represent, to offer you our most cordial welcome and to approach you on the auspicious occasion of your visit to this Club with an expression of the deep sense of our happiness and pride at the high honour done to us by your presence among us.

Sir, you have already endeared yourself to the hearts of all the well-wishers of the Community by the keen interest you have evinced in Muslim education. That you take a deep interest in the welfare of the rising generation of your Community is clearly demonstrated by this visit. And in the genuine alacrity, the unshaken determination and indefatigable energy with which you are fostering the University-scheme we recognize unmistakable proofs of a large-hearted sympathy with the Community.

Your munificent donations and the great personal self-sacrifice and inconvenience to which you not infrequently expose yourself have fully confirmed the great expectations that we formed of your magnanimous help and the reputation which you have all along enjoyed of being a noble friend and generous supporter of the Community.

Sir, the Siddons Union Club was, as you are doubtless aware, started by Mr. Beck in 1884 and was named after

the first Principal of this College, Mr. Siddons. It can not, of course, boast of any great age, but it can take credit for being the cradle of the best of Muslim debaters. It is known to you, Sir that it plays a very important part in building up a healthy intellect and is a splendid training-ground for sharpening the wit, for quickening perception, for readiness of speech and moderation in argument.

Sir, as years rolled on the number of students went up and the first Union Hall was considered insufficient to accommodate so many members. With this object in view, the project of building a new hall, large enough to take the entire body of members, was taken in hand and the foundation stone was laid by the hands of one whose name will always be remembered with affectionate gratitude in the annals of the Union Club—I mean Mr. (now Sir) Theodore Morison. But on account of the financial disabilities of the Union on one side, and the lack of outside help on the other, the construction of the building was stopped. At last His Highness the Nawab of Rampur rescued us from our misfortunes with a munificent donation, for which act of kindness and parental help we shall always be grateful. We have no doubt that you will be pleased to hear that this hall will be called after the name of that great benefactor—a name the Mohamedans of India have good reason to hold in high honour.

We also acknowledge our obligations to Raja Sir Tasudduk Rasul Khan of Jahangirabad and the Nawab of Malar Kotla to whom we owe many thanks for their material support.

Sir, we hope that when at no distant date this College—the product of our community's endeavours—expands into a Mohamedan University, when it becomes one of the most powerful centres of education and one of the greatest agencies for the diffusion of knowledge and civilization

among our co-religionists, the Siddons Union Club, like the Debating Societies of Oxford and Cambridge, will prove the nursery of eloquent, and sincere speakers, and will turn out statesmen, orators and politicians worthy of the illustrious Muslim past.

Sir, in spite of the ever increasing number of the Union Members and the consequent increase in the income thereof we are sorry to bring into your kind notice that the funds at our disposal are quite insufficient to meet the requirements and the Club lies under a debt of two thousand rupees incurred for the purchase of furniture of this hall. The burden of this debt, we fear, will hamper the activities of the Club for years to come.

In conclusion, we again reiterate our sense of gratitude at the deep interest which you have shown in us by this visit to the Siddons Union Club, and beg again heartily to welcome you to this Institution and to wish you all health and happiness, as also to trust that this will be only one of the many occassions on which we may be permitted to welcome you to this place.

ON BEHALF OF THE MEMBERS,

I have the honour to be,

SIDDONS UNION CLUB,
M.A.O. College,
Aligarh,
April 17th, 1911,

SIR,
Your most obedient Servant,
SIDDIQUE HASAN,
VICE-PRESIDENT.

The address was presented in an embroidered kharita to the Raja, who then rose to make a reply. In his speech he emphasised the fact that sectarian isolation was necessary for any progress in the beginning but this should not be tinged with hatred and animosity towards other sister communities. Had it not been for a separate sect, the Dining Hall, the mosque and other such institutions, that are so important a feature in the college life here and

that go so far in building up our character and in welding us into one nation as well as give such a healthy social stimulus, would have never existed. India required to be united and no doubt was suffering seriously from the disunion among her children and a time is sure to come when we all shall be blended into one nation. But the time for the realisation of such a dream was distant.

The Raja, paying a tribute to the memory of Sir Syed said that the present activities of the Muslims had all their source in the mind of that great man. Then he announced the formal opening of the new hall and took his seat amid loud applause. A vote of thanks to the Raja Saheb was then proposed by the Hon'ble Sahibzada Aftab Ahmad Khan. In the course of his speech the Sahibzada traced the history of the Union from the day when it was started and had only a small round table in a corner of the old building. He related many interesting events connected with the past of the Union, and said that his success in his profession was due to the training he had received in this club.

The vote was seconded in a very humorous speech by Khan Bahadur Mozamillallah Khan—one of the first donors to the club, who has always watched its progress with keen interest.

A debate followed. Mr. Siddiq Hasan moved that " the Muslim University at Aligarh should not allow Muslim Colleges in other parts of India to be affiliated to it." Owing to the shortness of the time at the Raja Saheb's disposal it was previously arranged that only four speakers should take part in it and none of them should speak more than eight minutes. The opposition was led by Mr. Noor Mohamed of Sindh and then two of the best Urdu speakers, Messrs. Hafiz Mohamed Ibrahim and Syed Mohamed Kamil Husain took part in the discussion. The debate

handled with extraordinary skill. The motion then being put to the vote was lost by a large majority.

The Raja and the guests were then garlanded, and the meeting closed with enthusiastic cheers for the Raja Saheb and the Nawab of Rampur.

FAZLUR RAHMAN,

Offg. Hony. Secretary.

GLIMPSES OF ANCIENT INDIA.

("A noble end it is to inquire into the remains of long-departed races, and to inquire, not by theory and conjecture, but by an examination of actual facts." Professor Mahaffy, D D)

The history of Central Asia has had a close connection with the destinies of Hindustan. It has been aptly remarked that in past ages whosoever held the Crown of Turkestan, held that of India also, if not in his hands, at least within his grasp. The hardy and warlike nations, which inhabited these plains, have long ruled India from their far off homes across the mountains. One conqueror was followed by another, and for centuries the land remained a glorious prize for military competition. This foreign influence has left an indelible impression on Indian civilisation, and is reflected in both the habits of life and the style of buildings extant in the country.

Of the very early period of India but little is known. At ten centuries back from to-day the guidance of history begins to fail. The accounts of events are all bathed in mystic colours ; the historical persons are invested with a glow of divinity, and ancient India appears as nothiug more than a peaceful dreamland. But in fact a nation's history does not really begin with literary or monumental records. A very long time must elapse before a people begin to

acquire the arts of writing and sculpture. It is clear therefore that a study of these anterior annals must stand on an entirely different basis. With the help of records of a later date, and a crude knowledge of the time, which we inherit from the ancients, we are enabled to know much more of the people than they knew of one another. Moreover our knowledge of the multifarious races of mankind, illumined, of course, by the light of modern events, places us on a vantage ground, from which we can see and understand them better.

There is indeed, a peculiar interest attaching to the investigations, which relate to the earliest settlers on the Indian soil. Although, with the scanty material at our disposal, it is not possible to study these people in the search light of history, yet the circumstantial evidence afforded by their mention in the Vedas, and a scientific study of their manners and customs in recent times, throws considerable light on the question of their occupation. In Central India there is still a sprinkling of these old races, which long centuries of evolution and change have not been able to annihilate. Their customs and habits are singularly free from any foreign element. To the eye of an antiquarian they are but living monuments of their forgotten forefathers.

Long before the influx of the Aryans the country was occupied by two different races. One of them, which belonged to the Mangoloid tribes of Malayan affinities, and spoke languages of Kalorian family, had poured in from the East ; while the other speaking the languages of Dravidians, had come from the West. This might go back to a time when the earth's surface had not attained its present state of distribution of land and water. The direction from which they first entered the country is ascertained from the close resemblance, which their languages bear to

the dialects of the eastern and western regions respectively, The Kalorians seem to have preceded the Dravidian branch in order of advent. They cleared the forests, with which most of the country was then covered, and prepared land for agricultural purposes. The use of iron was not unknown to them. They made iron implements for use in husbandry. Their dwellings were simple hamlets, erected out of branches and leaves of trees. The village was a collection of isolated dwellings, and was governed by a headman, chosen from among the senior families of the cultivators. Generally the office was vested in a particular family and used to be regulated by laws of hereditary succession. A combination of many villages under the same priest, was ruled by one common chief, who presided at the representative assemblies of headmen of his province, as the headman did at the meetings of village cultivators and tenants.

Everywhere grass and forest-lands were kept sacred to the local deities, but in course of time the limits of such areas of sanctity shrank to a solitary tree. A large and spreading tree near the village was worshipped by the people, who were attracted to hold meetings under its hospitable shade. A shadowy remnant of this old Sarna-worship may be discovered in the modern reverence of the Hindus for *ficus religiosa*. Still this useful tree enjoys devotional care in Hindu temples, and receives ample tribute of flowers and water every morning. The Kalorians worshipped the memory of their ancestors not so much out of mere reverence as out of pusillanimous fear of their ghosts. Judged from recent experiences of the race specimens, such as Santhals, Kols, and Veddas, Kalorians seem to have been daring, and adventurous, turbulent when roused, fond of pastime and witty.

The Dravidians, who were in many respects far superior to their predecessors, came and settled at a later period. The

term Dravidians* has been applied to numerous offshoots from one common stem, which grows in the Southern soil of all the Dravidian tongues; no two are much similar to one another, and none contains Sanskrit words to any appreciable extent. The Dravidian system of Government differed from that of the Kalorian in so far, that in the former the officers were appointed by the central authority, whereas in the latter they were chosen by the people. Some land was set apart for public service in every village, and the tenants were required to devote a certain portion of their time to the cultivation of such plots. The produce went to the royal stores, and formed earliest approach to land-tax. The Dravidian races seem to have picked up their first lessons in administration long before they entered India. In all their villages every individual had to contribute to the efficiency of the whole system a practice, which the Kalorians scarcely ever followed. They were rich in herds, which supplied them with milk, meat, and skins. They are believed to have been keen traders, carrying on a brisk maritime trade with the Persian Gulf. The Tamils, who are the earliest developed section of the Dravidians, seem to have inherited their money-making propensities from their ancestors. They are the most enterprising and persevering Hindus and may be seen swarming in busy centres of trade all over Southern India, Ceylon, Pegu, Penang, Singapore, and other places in the east.

Their religion was a distinct advancement on Kalorian ideas. They worshipped earth-god at their seasonal festivals and the phallus or snake was their emblem of dinivity. Sesnaga was adored with the greatest solemnity, and the Gonds of Central India still retain this rite in their annual fairs. An old Dravidian King is said to have sent, among other presents to Emperor Augustus, a serpent, ten cubits long.

* In Southern India all people speaking Tamil,· Telugu, Canarese, Malayalam, Talu, Toda, Kota. Gond, and Khond languages are classed as Dravidians, (Rev. Dr. Cadwell. Comparative Grammar)

Of the three races which met on the Indian land, the Aryans were the last to come in. The Dravidians offered a strong resistance. Their Government was too firmly built to be easily shaken by the flood of foreign conquest. The surging wave of Aryan aggression was retarded for a time by a barrier, which eventually proved impermeable for a rushing torrent. But what could not be done by force, was effected by a steady policy of alliance and compromise. There is indeed no greater phenomenon in the annals of the human race than the welding process, which goes on among the races of the world. Old and incomplete civilizations, when merged in advanced ideas, must lose identity by taking the stronger die. This great principle is fully illustrated in the pages of sacred history, where we find that the Israelites were subjected to harsh treatment in order to rob them of all that was distinctive of their nationality. But their civilisation strongly withstood the severe test, they retained all the characteristics of their race, their language, their patriarchal institutions, and their own habits of life; and thus was preserved their national existence. Exactly the same forces were at work when Aryan and Dravidian elements came together in a melting pot. At length the Dravidian civilisation fell before the overwhelming might of the Aryan mind. The new-comers gradually annexed their powerful neighbours by a scheme of intermarriages, and slave union. The influence of their advanced institutions, their high ideals, and their excellent habits finally completed the moral conquest of the Dravidian race.

Before watching the progress of this interesting branch of mankind in their new home, we should like to glance at its ohagy origin. Everything connected with its birth seems to be enveloped in complete mystery. However, attempts have been made in recent years to evolve some facts out of the nebulous myth and tradition, which surround it.

The subject, in fact, has a singular charm to the inquisitive mind. The untiring labours of distinguished scholars in the fields of myth and philology have established startling conclusions. How strange does it appear, that the white skinned races of the western world should have sprung from the very same stock as the swarthy tribes of Hindustan! Yet the hypothesis has been proved beyond the range of reasonable doubt, and is universally accepted. The swelling stream of the Aryan race, emerging from its source somewhere in the heart of Asia, flamed far and wide into divers channels, taking its colour from the land through which it had to pass. But with the march of time, the impelling force was spent up, and the source got nearly exhausted. The swift current ceased ; the stream divided into isolated lakes ; and weeds and sand covered the empty course. Thus long and continued separation created so many exclusive denominations, that it is extremely difficult to discover the connecting link. The importance of this forgotten kinship has recently been felt by some European scholars ; and the first Universal Races congress of nearly twenty different civilisations of the world has been organised to hold its Sessions in London in July next. The main object of this unique gathering is to ascertain, in the light of modern science, the relations subsisting between the East and West, with a view to promote friendly feelings. A published account of its deliberations would be, it is hoped, full of much interesting matter.

At present we are concerned with only that branch of the Arvan family, which entered India to find a home for their increasing numbers. Originally the word Arya is supposed to signify a country of Central Asia known to the Greeks. It was one of the ancient abodes of these people, as they migrated westwards from their overflowing home in the Palmere plateau. The Aryans were an in-

tellectual people, whose chief occupation was agriculture. It seems probable that the plough, their chief implement of husbandry, might have given them their name. In various languages the word for plough bears a remarkable affinity to the word Arya. In Latin it is called ***aratum***, in old Egyptian *ar*, in Irish *arathar*, in Tamil ***er***, in Telegu *araka*, and in Sanskrit ***hara***. Much of their early settlements is known from the Vendiad of the ancient Persians, and from the Vedas of the Hindus. In the sacred books of the Fireworshippers the word Arya means venerable. In relating the order of Creation the first country is styled *Airyanem Vaeja*, the Aryan seed, which must correspond to that part of Central Asian table-lands, from which the classic rivers of Oxus and Yaxertese. take their origin. From this primeval seat, the seed of Aryan race grew into a thriving and vigorous tree, spreading its mighty branches far into the South and West.

Some scholars have connected "Arya" with the Sanskrit roots *ar*, to go, and *ark* to venerate; but their arguments have been rejected on the ground of being inadequate. In later Sanskrit "Arya" means of good family, and thus conveys the idea of complimentary address. But originally however, the word was used as a national name, by which the believers in Vedic deities distinguished themselves from their enemies, the Dasyus. This distinction is clearly seen in the following passages from the Rig. Veda.

(1) "Distinguish Indra, the Aryans, and those who are Dasyus.* "

(2) "Agni creates bright light for the Arya, driving Dasyus from their houses."†

The word *ar* nowhere occurs in the Sanskrit language in the meanings of *earth*, but its derivations which occur in contemporary classics, clearly point out that there must

*Rig. Veda (I. 51-8.) † Rig. Veda (VII. 5-6.)

have been some word, which closely corresponded with its etymology. In such a case it would be easy to ascribe to "Arya" the meaning either of "earth born" or "the lord and cultivator of the earth." In primitive times people usually styled themselves as sons of the earth, and in both Greek and Latin, such analogies are not wanting. Just as Arya was used as a national epithet in India, it was more so in Persia. The Persian Kings of Sasanian family called themselves in their inscriptions " Lords of Aryan (Iran) and Un-Arian (Aniran) races."

For all accounts of the Aryan settlements on Indian soil we have to resort to the Vedas. These sacred writings claim an antiquity of which it is impossible to find a parallel in the regards of any nation in the world. Doubtlessly they were composed long before the art of writing was invented. Their Sanskrit is so highly refined, that they might well be considered productions of an already cultured mind. This carries us back to the times when the Vedic bards flourished; and sang of all they saw and thought. About fifteen * centuries before the Christian era, the Aryans seem to have entered the Indus country. We shall seek the assistance of Rig. Veda in determining the earliest locality of the ancient Hindus. From various passages, where Indra is praised to have " dug the river beds", † and replenished the four rivers of sweet water", ‡ we may infer that the Rig. Veda Hindus were surrounded by many rivers. The number of streams varies from two to seventeen. The grandeur of Sindhu (the Indus) occupies the mind almost completely. Its tributaries consisting of six or seven rivers, water the broad tract which the Aryans occupied. The

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* This is according to the modern European estimate, although the Hindus reckon the period by millions of years

† Rig. Veda iv. 3.

‡ Rig. Veda i. 62

Saraswati, " which is the most impetuous of all streams", *
is accepted as a protecting boundary.

" The waves of the Saraswati flow for our protection, she is for us like a town of iron." † Now, the Hindus coming from the west must have crossed all the rivers of the Punjab in succession, until they reached the Saraswati, which they called the " Iron Gate " between themselves and their enemies.

MUHAMMAD AHMAD KHAN.

[*To be continued.*]

THE MOHAMEDAN UNIVERSITY COMMITTEE.

VI.

The subscriptions from the United Provinces during the last week of April amounted to upwards of Rs. 87,000, bringing the total for these provinces up to Rs. 1,90,000. Mr. Suleiman Adamje, Director of the Irawady Oil Syndicate has given shares in the Syndicate to the amount of one lakh.

D. REYNELL.

Aligarh, 25th April 1911.

ARABIC SOCIETY.

Since the publication of our last report we held only one meeting of our society. Ibni Batuta was read as usual and an essay on the general customs of the Pre-Islamic Arabs was read by me in Arabic.

Another essay on the introduction of Arabic in India was read by M. Mohammed Abdulla Shaikh ; this was much approved and he was consequently admitted as a regular member.

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* Rig-Veda vi. 61
† *Ibid* p. 16,

We have at present only two more vacancies on our list of members for undergraduates and we hope to have them filled quite shortly.

We could hold no meeting on the last Thursday because of our degree examinations. Our next meeting takes place on the 4th of May 1911.

MOHAMMED AKHTAR ADIL,
Honorary Secretary.

THE SHAKSPEARE READING SOCIETY.

The "Shakspeare Society" has had a chequered career during the past year. Owing to the unsatisfactory attendance the President had to stop its sittings towards the middle of May 1910. It remained quite lifeless till January 1911, when the college being in full swing the President organised it with renewed vigour. The success with which it has met ever since that time is remarkable. Meetings are held almost regularly on Mondays, and the attendance is always fairly large. Our hearty thanks are due to the President who takes so keen an interest in popularizing it. Two plays of Shakspeare, one the Tragedy of Macbeth, and the other King Henry, Part II. an historical play, have been finished. A third play, "As you like it" is soon to be taken in hand.

I hope that during this session with the sound guidance of the President and the unabating interest of the Members, the Society need fear no interruption.

MOHD. SARWAR KHAN,
Hony. Secretary.

THE ALLAHABAD EXHIBITION.

The people of the United Provinces had long desired to show what Commercial, Industrial, Educational, Agricul-

tural and Scientific progress they had made during the past many years. The best and most suitable way of doing it was to place all their arts and industries before the public in the form of an Exhibition. Side by side, the Government of these provinces, also, was very anxious to know what advancement towards modern civilization, their people have made. When both Government and people agreed to this, they decided to hold an Exhibition at Allahabad the centre of these provinces. The Government was much more keen in this matter than the subjects, as they showed by affording every kind of help to the exhibitors. In this Exhibition they not only showed all that was their own; but tried and to a great extent succeeded in inviting a good many other discoveries and inventions of other countries.

From September and October of 1910, this Exhibition had been the chief editorial topic of the various newspapers of the province. The ambition, both of the Government and the people was to exhibit their progress on a very large scale. There was a sense of competition as well, with the other provinces and parts of India. Bombay, the Central Provinces, Bengal and others had been showing their advancement every now and then. The U. P. no doubt did hold Exhibitions and Numaishgahs, but separately in its numerous districts and divisions. But the Allahabad Exhibition was to show the combined and united progress of the whole province

The object of holding this Exhibition was not to gain any profit, but the chief concern was to educate the people, to tell them what advancement they had made and to realize how much more was needed to claim equality with the other nations of the world. With this view they decided to hold it for the three months of December, January and February, because a period shorter than this would have been quite insufficient for the purpose.

The place chosen for this Exhibition was at a distance of some three miles from the city of Allahabad. The E. I. Railway had connected that place by railway and thus the communication had been rendered very easy. We remember that the opening ceremony of the Exhibition had been celebrated on the first of December, when for this very reason, our college had been closed. We had all been very anxiously waiting for the Xmas vacation, in order to visit the Exhibition At last the first part of our annual examination was over and many of us hastened thither.

It is not possible to go into the details of all the exhibits, but it may be of interest to give a brief account of the new discoveries and inventions and of those things that were novelties at least for India.

The Airship.—The curiosity which this discovery produced among men, has for the same reason made them acquainted with it. We have always been reading and hearing of the flying thrones of "Bakaoli" and others in the fables and fictions, and with some difficulty, also forming an imagination of it : but in this age we can see, feel, and touch the flying throne of fairies, I mean, the aeroplane.

The idea which had struck Icarus has been brought to perfection now at this age, after so many hundreds of years.

Two kinds of aeroplanes were brought into this Exhibition and many times they flew over the city and crossed the Ganges. It was formerly thought that it would be a difficult matter for a man of ordinary means to see the aeroplane, but almost all the men that went to the Exhibition could enjoy a sight of this lifeless, flying bird.

THE HANGING BRIDGE.

Few other things in the exhibition, were more interesting than the hanging bridge, the recollection of which would always delight a poetic mind in his vacant moods. It

was a bridge some sixty yards long, wholly supported on wire. It moved to and fro, right and left when the crowds of men walked over it. Some persons shook it all the more to vex their companions, whose faces blushed with the fear of falling down into the water below.

CHICKEN INCUBATORS.

On the other side of the hanging bridge was the poultry farm. It will be cruel on our part to forget the countless machine-produced innocent chickens. There was a machine in which eggs were put and after twenty one days the chickens came out of the eggs. In this machine gradual heat was produced in the same proportion as by the feathers of a hen. In this exhibition was shown as a model the most profitable method of keeping poultry.

MESSRS. OSLER & CO'S EXHIBITS.

Among other things which Messrs. Osler & Co. had shown, was a huge clock, having its pendulum, hands and perhaps even springs made of glass. The price of this clock was twelve thousand rupees.

THE SPEAKING BALANCE.

There were placed several machines in the exhibition, that shouted out the actual weight of a person, who stood on it and put one anna into it. A friend of mine stood on it, put one anna and instantly the machine shouted "One maund and twenty seers."

THE MERRY-GO-ROUND.

Although the Merry-go-round was not quite a new thing in this exhibition—for we always see it in ordinary fairs held on the occasion of "Eed and Baqreed," yet the one here was much grander and more improved than those we generally see. There was one thing more. This "Merry-go-round," produced a very pleasant musical sound as long as it was

in motion and the music also stopped with the stopping of the wheels. The price of the ticket for this was only two annas.

THE JOY WHEEL.

Almost all the men, with the exception of those who do not—rather cannot smile "Though Nestor swear the jest be laughable"—must have been amused to see two dozen people slipping down from the wheel and falling into the ditch around it.

It is a wooden wheel, as smooth and sloping as the glass of a watch with electric power it turns, in the same way as a potter's wheel, and thus throws down all the persons sitting over it. Complete care has been taken and arrangements made to protect people from being hurt in any way, while falling from the wheel.

The man in charge of it by turns calls out one of the several groups to sit upon it. To see others fall was perhaps not less interesting. The price of the ticket to enter was only four annas and one could have stayed for the whole day.

Besides these, other new and important things were wireless Telegraphy, some improvements in the Post Offices, Agriculture, and other things But as it has already been said that it is rather difficult to deal with the details of the exhibits, this account is concluded, with the hope of taking on another occasion one by one, some of the most important things and exhaustively dealing with them.

SYED ZAFAR HUSAIN,

of Bhopal.

FIRST YEAR DEBATING SOCIETY.

Our College friends will be glad to hear that we took a fresh lease of life and met after a long time on April 23rd

last. Since our late President Professor Anamullah Khan went on leave the meeting had only been prorogued to meet again to the utter surprise of some of the freshmen who were not even aware of its existence. We will now try to utilize the college Monthly as our reporter to the benefit of the in-approachables Our first year students do not seem to evince any interest in the Society and we know the reason why? It may be due to literary cowardice as Johnson puts or to intellectual bankruptcy as Oliver Wendell Holmes would have it or to bashful modesty and nervousness as some would like to think.

The Society assures its Members and would-be-members that their maiden efforts would always receive applause and adequate appreciation. We are conscious of the fact that an unsympathetic attitude, hostile and venomous criticism, a cold and uncongenial atmosphere are all detrimental to the creation and growth of speakers and debaters.

The first year Debating Society is a feeder of our Union. In geographical parlance it is a tributary of that great Misissipi (The Union). The student of Botany might insist that it is a nursery garden from which splendid palms of the Union grow. In the terminology of a horsebreaker it is the breaking ground of a young colt put to a dog cart to pull the Union Coach.

Be what it may, it comes to the same thing. We think our sister association, the Junior Literary Society will agree with us in our filial piety towards the Union. At the same time we wish the Union to maintain the continuity of its bright past; to live up to its golden traditions and to stretch out its muscular arm to other young societies which require the props of its active sympathy and hearty co-operation. We have had no share in the past History of the Union; we can render little help to it at present as our clay is in the moulding; but in future we assure the Union that it may be

able to draw half-finished products from our potteries and finish and polish them with fantastic colours and bright veneer. The finished product may bear the Union trade mark but still the potter and the artist may be equally proud of it.

Office Bearers.

PHILOSOPHICAL SOCIETY.

A meeting was held on Tuesday April 26th at which the reading of Plato's "Republic" was continued. As our members are now considerably reduced owing to the departure of the fourth year students, the Society will meet until further notice at the President's bungalow. We hope however, shortly to reach our full strength again on the arrival of the new third year and by the election of several associate members.

We extend our sympathy to the Honorary Secretary Mr. Hafiz Mohammad Ibrahim in his recent unfortunate illness and hope that he will return completely restored to health. His duties have been undertaken during his absence by Mr. Nizam-ud-din.

OMAR KHAYYAM.

[The writer does not claim any originality for this essay, which was not originally intended for publication He has compiled it from various sources.]

The great Persian mathematician, astronomer, free-thinker and epigrammatist who derived the epithet Khayyam (the tent-maker) most likely from his father's trade was born in or close by Nishapur in 1017 and is stated to have died there in 517 A. H. or 1213 A. D. This date is accepted by most Eastern and Western writers, but the renowned Vazier of the Saljuk Sultan Alop Arsalan and Malikshah,

Nizamulmulk of Tus, whose birth is fixed in 408 A. H. (or 1017 A. D.) expressly states in one of his writings that Omar was of the same age as himself and attended with him the lectures of Imam Muwaffak. However that may be, there cannot be the slightest doubt that at an early age Omar entered into a close friendship with Nizamulmulk and his school-fellow *Hasan bine Sabha* who founded afterwards the terrible sect of the Ismailes or assassins. The three friends pledged themselves by a solemn promise that he who should first gain an influential position in the world lend a helping hand to the other two and promote their success is life. When Nizamulmulk was raised to the rank of Vazier by Alp Arsalan (1063—1073 A. D.) he remembered the covenant and bestowed upon Hasan bine Sabha the dignity of a Chamberlain, whilst offering a similar court office to Omar. Omar refused to accept a post at court, but accepted a yearly stipend of twelve hundred gold *miscols*, after which he retired to Nishapur and devoted himself to astronomy and other sciences.

He soon proved his gratitude for the liberality of his patron and friend by the publication of his standard work on Algebra written in Arabic. Omar Khayyam is noticeable for his geometrical treatment of Cubic Equation by which he obtained a root as the abcisse of a point of intersection of a Conic and a Circle. He gave expressions for the sums of the first, second and third powers of the 1st n natural numbers. He solved various Equations including some of the form $ax^2p+bnp+c=o$; and discussed surds, showing for example, that $\sqrt{8}+\sqrt{18}=\sqrt{50}$. It is sometimes said that he stated that is was impossible to solve the Equation $x^3+y^3=z^3$ in position integers or in other words that the sum of the two Cubes can never be a cube. Whether he gave an accurate proof or whether, as is more likely, the proposition (if enunciated at all) was the result of a wide

induction, it is now impossible to say; but the fact that such a theorem is attributed to him will serve to illustrate the extraordinary progress which the Persians had made in Algebra. But there is a special peculiarity in connection with Omar's algebra which distinguishes it from modern treatises. Even where the methods of Khayyam's algebra are quite general the applications are confined in all cases to numerical problems, and the algebra is so arithmetical that it is difficult to treat the subjects apart. From the arithmetical books written by the Persians and Arabs and from the observations scattered through Khayyam's works on algebra we may say that the methods used by them for the four fundamental processes were analogous to, but more cumbrous than those now in use; but the problems to which the subject was applied were similar to those given in modern books and were solved by similar methods such as rule of three, etc. Some minor improvements in notation were introduced such as the introduction of a line to separate the numerator and the denominator and hence a line between two symbols came to be used as a symbol of division. In 1631 a European mathematician introduced a pair of dots to denote division and I believe that the present symbol of division—is only a combination of the two old symbols the—and the :

This and the other treatises of a similar nature—for instance, on the extraction of the cube roots and on the explanation of the difficult definitions in Euclid,—raised him at once to the foremost rank among the mathematicians of that age, and induced Sultan Malikshah to summon him in 467 A.H. or 1074 A.D. to institute astronomical observations on a large scale and to aid him in his great enterprise of a thorough reform of the calendar. A two-fold fruit resulted from Omar's elaborate research in the Sultan's observatory—a revised Edition of the astronomical tables and the introduction of the Tarikh-i-Malikshahi or Jalili, that is, the

so called Jalali era or Seljuk era, which begins in 471 A.H. or on the 15th of March 1079 A.D.

Great, however, as Omar's scientific skill has always been throughout the East, it is nearly eclipsed by his still greater poetic renown, which he owes to his *rubaiyat* or quatrains, a collection of about 5,000 epigrams; unequalled by any of his predecessors or followers. The peculiar form of *rubai*, *viz.*, four lines, the first, second and fourth of which have the same rhyme, while the third usually (but not always) remains rhymeless--was first successfully introduced into Persian literature as the exclusive vehicle for subtle thoughts on the various topics of Sufic mysticism by Shaikh Abu Said-ibne Abul Khair (died 1049) but Omar differs in his treatment considerably from him Over 5,000 quatrains have been variously attributed to Omar, and appear in one or other of the many manuscripts which represent him at this day. But not more than two or three hundred are thought to be genuine. At different lines the transcribers are believed to have included with the originals various other quatrains inscribed by the faithful on the margins of manuscripts, or added to them by the scoffer. And no man knows for certain which of these are genuine and which are not. They can only be judged by the internal evidence of their simplicity, their epigrammatic finish and their literary form together with the fact of their general inclusion in the best texts.

It is indeed very difficult to form a just idea of the life and creed of Omar Khayyam. Much has been said on this point but in spite of all this they have not yet arrived at any difinite conclusion. A few remarks about this here will not, I think, be improper :—

The Sufis claim him as one of their most devoted children. The orthodox Muhammedans have rejected him as an atheist, an accusation which is less tenable than any

others which have been flung at him. He never denies God, though he criticises, questions, condemns Him.

He calls himself in one of his quatrains "a slave in revolt," and this phrase admirably describes his position in the matter. He is undoubtedly rebellious, but he does not therefore cease to be a slave. He sees in his master various attributes and methods of dealing which he cannot approve, and he does not hesitate to tell his mind concerning them. He is no doubt a sceptic but his scepticism may be said to be within the confines of faith, and has in it an infinite yearning for truth, as well as for the conviction which judgment forces him to hold in suspense. The scientific spirit is a spirit of reverence, and none the less because it seeks to trace things back to law. Omar's scientific mind has established so firmly the necessity and the immutablity of law that he claims to judge everything by its canons, and even attempts to explain the supernatural by its aid; yet to him religion is as momentous a fact as science, both being methods of the Almighty. He is rather to be regarded as a critic of effete systems than a denier of the possibility of objective knowledge. He realises, as Kant says, that scepticism in itself is not a permanent resting place for human reason. He is honestly trying to come to some conclusion concerning the mysteries of creation and destiny, dealing very directly with these subjects of vital import to thinking persons of every age; and it is not for want of the will that he finds himself unable. He is a man of many moods and unluckily all of them appear to be recorded. If he had been of our day his earlier writings would have been withdrawn from circulation, and we should not have been to puzzle ourselves over his contradictory utterances.

I would quote here a few of his quatrains to illustrate his creed, his Philosophy and character which I have dis-

cribed above. They are the translations of the original text done by Fitzgerald :—

1. What! out of senseless Nothing to provoke
A conscious something to resent the yoke
Of unpermitted pleasure, under pain
Of Everlasting Penalties, if broke!

Yet wine is forbidden by the Prophet, and therefore by God, and the poet resents the implanting in him of a desire for the forbidden. He does not, however, use the strong language with which Fitzgerald credits him. He merely says that God by virtue of His Omnipotence has sent sin into the world, and why then should He choose to burn the sinner at the Day of Resurrection.

2. Indeed, indeed, Repentance oft before
I swore—but was I sober when I swore?
And then and then came spring, and Rose in hand
My thread-bare Penitence apieces tore.

He is devout and repentant in one breath, and in the next, when he is rejoicing in the return of the season of roses, he claims freedom on behalf of natural energies and asserts his right to unrestricted enjoyment and self gratification.

3. Ah, my Beloved, fill the cup that clears,
To-day of past Regrets and Future Fears:
To-morow! Why, To-morow I may be
Myself with yesterday's seven thousand years.

He calls to the beloved to fill his glass that he may enjoy his "ready-money moments," and forget in wine the inevitableness of Fate. The Wheel of Heaven may at any minute number his days among the past and gone Seven Thousand Years which, in Iranian computation, represented the age of the Earth in Omar's time.

There are many interesting accounts connected with the life of Omar Khayyam which the time does not permit me to mention here. I would, however, relate here very briefly the account of his death which took place in 1123 A. D.

He was reading a chapter in metaphysics in the *Book of Healing* and on reaching the section on "The One and the Many" he placed something between the leaves, at the place where he was reading, and said to some one close by 'Call the people that I may give them my last injunctions. And when his friends had assembled round him, he stood up in the manner prescribed by ritual and began to pray. Ignoring all else, he performed the evening prayer and having placed his forehead on the ground he said : "O God, verily I have known thee to the extent of my power; forgive me therefore, verily my knowledge of Thee is my recommendations to Thee"; and with these words he resigned his soul to God.

RECENT PUBLICATIONS

Our Contemporaries. We beg to acknowledge, with thanks, the receipt of the following periodicals for April: *The Comrade*; *The Deccan College Quarterly*; *The Islamyiah College Magazine; The Madras Christian College Magazine*; *The Muhammedan*; *The Observer*: *The Ravi.*

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The Muslim University*: *Its Aims and Objects. By Moulvi Mohomad Aziz Mirza, Honorary Secretary, All-India Muslim League, and Trustee and Educational Member of Syndicate, M.A.-O. College, Aligarh. (F'cap, paper, pp. iii + 5, Aligarh.)

This pamphlet sets forth briefly in the form of a dialogue the objects which the promoters of the Muslim University Scheme have at heart. It is written in a simple and cogent manner, and may be commended to the notice of all

who require to marshal arguments for the conversion of those who are hostile or indifferent to the Scheme.

D. A

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Water Wireless Telegraphy. By Habibur Rahman Khan, Deputy Superintendent of Telegraphs, Allahabad. (Paper 8vo., pp. xvii+31 : with *20* full page diagrams: Coronation Press, Allahabad.)

Indian School Organization:—Management, discipline, tone and equipment: by Percival Wren, M.A., Indian Educational Service, Bombay: Assistant Director of Public Instruction in the Bombay Presidency. (Cloth, pp. xxxi+281; Rs. 3; Messrs. Longmans Green & Co., 8, Hornby Road, Bombay.)

We have received the above two books just as we are going to press, and hope to publish reviews of them in our next issue. The former should be specially interesting to our students, giving as it does the results of research carried on for several years by the father of one of our students.

ایسا ملک ہے جہان اگر سرد موسم مرغوب ہو تو سال بھر تک اسی مین زندگی گذار سکتے ہین - اور پھر ساحلی شہر ایسی عجیب آب و ہوا رکھتے ہین جو گرما مین گرم ہوتی ہے نہ سرما مین سرد -

اختلاف اقوام کسی بڑے سے بڑے برّاعظم مین اسقدر اختلاف قومیت نہ دیکھا جاویگا جسقدر ہندوستان مین ہے - کشمیر اور سرحدی قبائل صباحت مین اہل فرنگ کا مقابلہ کرتے ہین جو مشرق اور جنوب مین اسکا بالکل برعکس دیکھا جاتا ہے - پنجابی بیس گز کا عمامہ سر پر باندھتے ہین تو بنگالی دو انگل کی ٹوپی بھی برداشت نہین کر سکتے بلکہ برہنہ سر رہنا پسند کرتے ہین - ہندو - مسلمان - عیسائی - آتش پرست - سکھ - عجائب پرست - یہودی - بودھ غرض ہر مذہب کے لوگ یہان موجود ہین - موجود ہی نہین بلکہ وہ اپنی پوری تزک اور شان کے ساتھ اپنے اپنے مذہب کو نمایان کرتے ہوے پائے جائینگے - ہندو مذہب کی عظمت ہندو ریاستون مین دسہرہ اور درگا پوجا کے موقعون پر دیکھنا چاہیے اور اسلام کا سارا وقار اسلامی ریاستون مین عید اور بقرعید کے موقعون پر بخوبی نظر آسکتا ہے - بھوٹان اور نیپال بدھ مذہب کے قائم مقام ہین اور بمبئی آتش پرستون کا مرکز اور مامن - غرض دنیا کا ہر حکمران مذہب حکومت کے ساتھ جس ایک ہی ملک مین ملتا ہے وہ ہندوستان ہے اور اس معاملہ مین بھی وہ بےمثل اور بے نظیر واقع ہوا ہے -

باقی آیندہ

میدان ہین تو بے نظیر۔ قطعات مرتفع ہین تو لاثانی اور سواحل پر بہار ہین تو
بے عدیل۔ گہرے بندرگاہ دیکھنا چاہون تو ساحل مالابار کے سیر کرنا چاہیئے اور اتھلے
سمندر کے حصہ کے کنارہ سے دو جہازون کو کہڑا دیکھنا منظور ہو تو ساحل مدراس
کا تماشا دیکھیئے۔ مغربی گھاٹ امریکہ کے کوہ انڈیز کا نقشہ جماتا ہے تو مشرقی گھاٹ
افریقہ کے ساحلی سلسلون سے ہمسری کا دعوی کرتا ہے۔ کشمیر ہندوستان کا
سوئٹزرلینڈ ہے تو سندہ ہند کا ملک مصر۔ بنگال کثرت بارش سے چاول پیدا
کرتا ہے اور پنجاب گیہون کے لئے موزون ہے برار اور خاندیس روئی کے لیئے
بنایا گیا ہے تو مالوہ اور بہار افیون کے لئے مختص ہے لیکن ممالک متحدہ ایک ایسا
عجیب خطہ ہے جسکے ہر گاؤن مین دس کھیت گیہون کے ہوتے ہین تو دس
دہان کے۔ کچھ ریتیلا حصہ جوار باجرہ کے لئے مناسب ہے تو ایک قطعہ روئی
نیشکر اور ترکاریون کی پیدایش کے لئے موزون ہے۔ غالباً ایسے مختلف الخاصہ
اراضیات ایک دوسرے سے قریب قریب ملی ہوئی کسی دوسرے ملک
مین نہوگی۔

آب و ہوا کے لحاظ سے ہندوستان پورا عجائب خانہ ہے۔ ریگستان نفود
اور صحارا کے باد سموم کا پورا نمونہ ریگستان سندہ مین موجود ہے۔ مغربی گھاٹ
و آسام مین لگاتار بارش سے سال مین تھوڑے سے ہی دن خالی رہتے ہین
ہزار فٹ بلند پہاڑیان مثلاً کوہ شملہ اور شوالک وغیرہ انگلستان کی آب ہوا
کے مطابق ہین اور ان سے پیچھے کوہستانی سلسلون کے رفتہ رفتہ ایسی بلندی
بڑہتی گئی ہے کہ یورپ کے جس ملک کی آب و ہوا مین رہنا ہو اپنے لئے منتخب
کر سکتے ہو۔ جس کا قطب شمالی و جنوبی کے دائم الثلج منظر کو بھی کچھ دور نہین
سمجھیئے جہان گرم سے گرم موسم مین بھی برف نہین پگھل سکتی۔ غرضکہ ہندوستان کی

تکلیف نہ گوارا کرین - ریگستانون کے باشندے سر بفلک رسیدہ پہاڑون اور
ان کے ہرے بھرے دامنون اور سرسبز وادیون اور برف سے زیادہ ٹھنڈے اور
موتی سے زیادہ صاف چشمون کے وجود تک کا احساس نہین کر سکتے جب تک کہ وہ
دور و دراز مسافت طے کر کے کسی ملک کے کوہستان مین نہ پہونچ جاوین - افغانی
ساحل سمندر کو ترستے ہین اور تخمیناً ۹۰ فیصدی ممالک روے زمین نہین جان سکتے
کہ غیر وقت مقررہ پر متواتر کئی ماہ تک بادل کیونکر برستے ہین - افریقہ والے جب شمالی
یورپ تک پہونچین تب جانین کہ برف کیونکر آسمان سے گرتا ہے اور قطب شمالی کے
قریب پہونچین اسوقت سمجھین کہ ہر موسم مین برف بلور کی طرح ہمیشہ منجمد کیونکر رہتا ہے
لیکن اہل ہند پر کچھ ایسا فضل باری ہے کہ اگر وہ کاہلی اور سستی کے کینچلی اپنی طبیعت
پر سے اتار ڈالین اور سیر زمین احکام خداوندی سے سمجھ لین تو وہ چند بیسون مین
عجائبات عالم کو اپنے گھر کے ارد گرد پاوینگے - دہلی کا باشندہ چند گھنٹون کے
مسافت طے کرنے سے کوہستان نیپال - گڑھوال اور شملہ پہونچ سکتا ہے جہان
وہ ایک نئی دنیا پاویگا - دوسری طرف دو روپیہ کچھ آنے دے کر راجپوتانہ کے
ان خشک قطع زمین کا کنارہ دبائیگا جس کے بعد صدہا میل تک بحر ریت کے سمندر
ریت کے پہاڑون کے ایک پرکاہ تک ناپید ہے - دہلی والا پورب کے طرف
متہ بلکہ ڈھاکہ تک چلا جاوے اسکو ہموار میدان کے سوا کچھ نہ نظر آویگا پچھم کی طرف
ورا د ملتان ہوتا ہوا کراچی تک پہونچ جاوے پہاڑ کیا معنی ایک اونچا ٹیلا بھی
لے منظر کی یکسانیت مین فرق نہ ڈالیگا - بخلاف اسکے ایک بھوٹان کا پہاڑی
ہزار میل تک جاتا ہے تو اس عظیم الشان کوہستان کے وادیون مین برابر سفر
رہے جسکی رفعت کے مقابل یورپ کے پہاڑون کو اگر ہم ناؤن سے تشبیہ
، تو بیجا نہ ہوگا - المختصر ہندوستان مین اگر کوہستانی علاقہ ہے تو بے مثل اور

کھین صدہا فرسنگ تک سبز قالین کا فرش بنکر نظر کو ٹھنڈک اور دل کو سرور بخشتی ہے اور وہی آگے چلکر اسدرجہ جلتے بھنتے ریت کی تہ بچھاتی ہے کہ قدم قدم پر پا پیادے "تکاہ" میں لاکھ لاکھ چھالے ڈالتی ہے۔ یورپ مین ایک سرے سے دوسرے سرے تک چلی جائے تقریباً ایک ہی وضع اور ایک ہی لباس کے انسان چلتے پھرتے پائیگا۔ لیکن ہندوستان کے شان نرالی ہے دو چار مستثنیات کو چھوڑکر خلاق مطلق نے اپنے خوان نعمت سے جو کچھ اس کرۂ ارض کو بخشا ہے اسمین سے تھوڑا تھوڑا سرزمین ہند کو ضرور عنایت فرمایا۔ اول تو اسکی عجائبات مین سے یہی کیا کم ہے کہ اسکا موقع وقوع بے مثل وبے نظیر ہے۔ کرۂ شرقی مین اسکو مرکز ہونے کا شرف حاصل ہے۔ پرکار اس دعوی کا بآسانی فیصلہ کریگی جس کا ایک سرا اگر آپ راس کماری کے قریب رکھین گے تو دوسرا سرا گردش کرتا ہوا بتلاویگا کہ تمہارے افریقہ واسٹریلیا ویورپ اور نیز شمال ومشرق ایشیا اس سے قریب قریب یکسان فاصلہ پر واقع ہین یا یون کہیئے کہ جزیرہ سراندیپ نصف کرۂ شرقی کے خشک حصہ کی گویا ناف ہے اور غالباً حضرت آدم علیہ السلام کا بہشت سے اسی ٹاپو پر آتارا جانا اس جغرافی موقع کے لحاظ سے کسقدر سائنٹیفک واقعہ ہے پھر قطع نظر نصف کرہ شرقی کے اگر ہم اپنے تعلقات نئی دنیا سے دیکھین تو ہمکو یہ معلوم کرکے کسقدر خوشی ہوتی ہے کہ امریکہ ہمارے ٹھیک سمت القدم پر واقع ہے۔ یعنی خواہ ہم بحر الکاہل عبور کرکے مشرق کے طرف سے وہان پہونچین خواہ بحر ظلمات کو طے کرکے پچھم سے داخل ہون ہندوستان سے امریکہ تقریباً ایک ہی فاصلہ پر ملیگی۔

مناظر قدرت اہل یورپ ریگ روان کے لق ودق میدانون کو نہین جان سکتے جب تک کہ وہ اپنے براعظم کو چھوڑکر صحرائے افریقہ یا شام وعرب تک آنے کی

بہت سی اشیاء خود ہی سڑ جائیں۔ لہذا نہایت تجربہ کار اور مشاق قلیون کی ضرورت ہے۔ کہ وہ کفایت شعاری کو مدنظر رکھکے چیزون کو اپنی اپنی جگہ ترتیب سے رکھیں کیونکہ ہر کام کے لئے کمرہ جدا جدا ہوتے ہین میوہ جات کے لئے جدا۔ برف کے لئے جدا۔ ڈاک کے لئے جدا۔ پارسلون کے لئے علیحدہ اور قیمتی زر وجواہر کے لئے جدا جدا بنائے جاتے ہین۔ ماسٹر جلال

ہندوستان اس دنیا کا ایک عجائب خانہ ہے

قادر مطلق نے سطح زمین کو عجیب وغریب مناظر قدرت سے آراستہ کیا ہے کہین سبزہ زار پر بہار ہے کہین صحرائے پر خار۔ کوئی ملک سرتا پا کوہستان ہے اور کہین صدہا بلکہ ہزار ہا میل تک ریگستان ہی ریگستان ہے۔ ایک جانب برف کے انبار برف کے پہاڑ برف کا آسمان برف کی زمین ہے تو اسی کے مقابل ایسی لق ودق سرزمین ہے کہ جسمین انتہائے حرارت اور ازدیاد یبوست کے باعث نہ کہین کوئی مکان ہے نہ مکین ہے۔ ایک خطہ مین مسلسل ہزار ہزار میل تک ہرے بھرے کھیت لہلہا رہے ہین تو دوسرے قطعہ زمین مین شدت گرما اور امساک بارش کے سبب خار مغیلان تک کملا رہے ہین۔ پھر ایک اقلیم نظر آتی ہے جسکے اشجار پربار کے ایک ایک ڈالی پہ ہزار ہزار خوش رنگ وخوش الحان پرندون کا بسیرا ہے لیکن اسی کے متصل ایک بستان بیابان اسقدر بے آب وگیاہ اور ویران دکھلائی دیتا ہے جہان چیل اور کوا تک عنقا ہین۔ انگلستان مین آئے دن کے بادل گھر مینہ اور برف کے گھٹاٹوپ گھراؤ کے بعد آفتاب کا نکلنا جشن نوروز کا سمان باندھتا ہے تو افریقہ وعرب کے بادیہ نشینون کے لئے بادل کا ایک چھوٹا سا ٹکڑا آفتاب سوزان کی آنچ مین لیکر گویا خدا کے فضل وکرم کا شامیانہ تنجاتا ہے یہی زمین

تعداد... ۴ گیلن۔ ربڑی۔۔ اگیلن۔ شکر۔ ۱ہزار پونڈ۔ قہوہ ۲۵ سو پونڈ۔ چا ء ۷۰۰ پونڈ اوجیلی۔ ۲۵۰ پونڈ۔ چاول دو ہزار پونڈ۔ بیر شراب کی دس ہزار بوتل اور بہت مختلف شرابین۔ مچھلی ۲ ہزار پونڈ۔ مرغ وغیرہ ۳ ہزار آلو ۲۵ ٹن۔ آٹا دو سو پیپے اور صدہا من مربہ پھل اور میوہ جات ایسے ہی جہاز مین ٹھنڈے کمرہ علحدہ ہوتے ہین جنمین تازہ پھل۔ گوشت۔ دودھ۔ مکھن۔ انڈے۔ سبز ترکاریان۔ تازہ تازہ مہیا کی جاتی ہین۔ اور برف کی کثیر الوزن مقدار سے قطب شمالی کی سی آب و ہوا رکھنی پڑتی ہے۔

یہ تمام تو ذخائر خوراکی سمجھ لیجئے اور خیال کیجئے کہ ایندھن اور باقی اور ظروف وغیرہ کی مقدار کثیر التعداد باورچی خانون کے لئے کسقدر وہم وگمان سے زیادہ ہوگی ماورائے ضروریات ذاتی کے عام تفریح کا سامان بھی بکثرت مہیا رہتا ہے۔ پیانو۔ آرگن اور بینڈ باجہ دل خوش کرنے کے لئے موجود۔ کتب خانہ اور اخبار بینی کے کمرہ ہر طرح آراستہ۔ لیکن واضح رہے کہ جہاز کا کام صرف مسافرون کے لانے اور لیجانے ہی کا نہین بلکہ جہاز مسافر گاڑی اور مال گاڑی دونون کا کام دیتا ہے۔

مذکورہ بالا اشیاء صرف ذخیرہ خوراک مین شامل تھین۔ اور صرف مسافرون کے خرچ کا سامان تھا۔ حالانکہ تجارتی مال اوس سے علحدہ ہے۔ ہزارہا ٹن غلہ صدہا مشین اور لوہے کا سامان۔ ہزارہا ٹن وزن کا اوسپر بار رہتا ہے کم از کم ۵ ہزار ٹن کوئلہ انجن چلانیکے لئے بھرا جاتا ہے۔ خیال کرنا چاہیے کہ اس سامان کثیر کا لادنا اور کمرون مین ترتیب سے رکھنا کسقدر مشکل کام ہے۔ ورنہ وزنی اور سخت چیزین ہلکی اور نرم اشیاء کو جہاز کے ہلنے اور چلنے مین پاش پاش کر دین ماسوا اسکے اگر اصول سائنس کا لحاظ نہ رکھا جاوے تو موسم کے تغیر اور تبدل سے

اور عرض اسکا ۹۲ فٹ عمیق یعنی وہ حصہ جہاز جو سطح آب کے نیچے ہوتا ہے ۳۴ فٹ ہے اور کل مجموعی وزن اوسکا ۲۱۰۰۰ ٹن ہے اب اصول یہ قرار پایا گیا ہے کہ جہاز کی مضبوطی اور طاقت کے ساتھ ہی ساتھ مسافرون کے آرام و آسایش کا لحاظ بھی مقدم رکھا جاتا ہے - اور یون کہنا بیجا نہوگا کہ جہاز اول نمبر کا ایک تیرنے والا ہوٹل ہے - یا محلسراے شاہی کیونکہ ان عام ضروریات کے کمرون کے علاوہ جو اوپر مذکور ہوے ہین تین درجون یعنی فرسٹ - سکنڈ - تھرڈ کے لئے کتب بینی تک کا اہتمام ہوتا ہے - لہذا کتب خانہ - زنانہ کمرہ موسیقی کے کمرہ - ملاقات کا کمرہ - خوابگاہین - غسلخانہ حمام گھر اور کرتب گھر اور کھیل گھر بچون کے لئے موجود ہوتے ہین جنمین بچون کی تفریح کے لئے صدہا قسم کے کھلونے سجے ہوتے ہین الغرض جہاز ایک ایسا وسیع اور عالی شان مکان ہے جسمین دو ہزار تک آدمی فراغت کے ساتھ مہینون گذارتے ہین - روشنی ہر جہاز پر بجلی کی ہوتی ہے - اور بشرط ضرورت قرنبیق بھی موجود رہتے ہین جو تلخ پانی مین سے شیرین پانی کو نکال سکتے ہین -

میز اور پلنگ کی چادرون کے لئے کم سے کم پچاس ہزار خاصے کے ٹکڑے ساتھ رہتے ہین - اور شیشون - اور ظروف باورچی خانہ کی تو گنتی ہی نہین - ہر سیلون یا فرسٹ کلاس کمرہ کے ساتھ باورچی خانہ جدا ہوتا ہے اور اس لئے ظاہر ہے کہ خدام اور خانسامون باورچیون کی تعداد کسقدر ہونی چاہیئے - ذیل مین جہاز اوشننگ کے سامان کی مجمل فہرست دلچسپی سے خالی نہ ہوگی -

جہاز اوشننگ معمولی سفر کے لئے جو منزل مقصود تک پہونچنے اور وہان سے واپس آجانے کے لئے کافی ہو وہ سامان ذیل مہیا رکھتا ہے -

گوشت ہر قسم ۱۲۵ ہزار پونڈ - گوشت خنزیر ۵ ہزار پونڈ - مکھن ۵ ہزار پونڈ -

اسکی انجنون کی چار چمنیاں یا فنیل تھے اسکا طول ۱۹۱۶ فٹ رکھا گیا اور اسی جہاز نے بحر اطلانتک کا برقی تار بچھایا اگر کسی بڑے جہاز کی لمبائی کا صحیح تصور کرنا ہو تو چاہئے کہ بازار کا تقریباً ۷ سو فٹ حصہ پیمایش کیا جاوے تب ظاہر ہوگا کہ جہاز کس شاندار شئے کا نام ہے۔ اور اوسکے ساتھ ہی یہ بھی تصور کیا جاوے کہ اسکی بلندی سات منزل والے مکان کی برابر ہے اور چوڑائی بیاسی فٹ۔ اس مین صدہا کمرہ آرام کرنے کھانا کھانے کلون اور انجنون کے قائم کرنے۔ توپون کے جمانے۔ گولہ بارود کے ذخائر کو محفوظ رکھنے۔ کھانے پکانے۔ کوئلہ پانی اور تیل رکھنے اسباب بھرنے اور نیز افسرون کے قیام اور دفاتر کے بنائے جاتے ہین۔ گویا جہاز ایک پرانا شہر ہوتا ہے جسمین ضروریات سلطنت اور رعایا کا کل مایحتاج مہیا رہتا ہے۔ کپتان اوسکا بادشاہ ہے اور ملاح مسلح فوج سمندر۔ طوفانی ہوا۔ تہ آب چٹانین۔ ریت چٹانی کنارے۔ ریتیلے کنارے ساحل مقابل سمت سے آنے والے جہاز زیر آب چلنے والی کشتیان۔ ڈونیامیٹ۔ بارود کی سرنگین۔ تارپیڈو۔ مخالف کے جہازی اور اژدرد ہان توپون کے قیامت خیز گولے۔ بمپ کے گولے۔ اور گاہ گاہ باغی مسافر اوسکے دشمن ہوتے ہین۔ اِن سب کے بچاؤ اور نیز اُن پر حملہ آور ہونیکا پورا سامان ہر جنگی جہاز پر موجود اور ہر دم طیار رہتا ہے۔ ان سب امور اور جہاز کی جسامت کا لحاظ کر کے آپ خیال فرما سکتے ہین کہ جنگی جہاز کیا شئے ہے۔ اور ایک کرور سے لیکر دو کرور تک جو روپیہ اسکی تعمیر مین صرف ہوتا ہے کسقدر بے حیثیت و بے حقیقت ہے۔

ڈوش لینڈ جہاز کے انجنون کی طاقت ۳۵ ہزار گھوڑون کی ہے۔ اور اوشنگ جہاز کے انجن ۲۸ ہزار گھوڑون کی طاقت رکھتے ہین۔ کیلٹک جہاز جہازون مین بہت بڑا جہاز مشہور ہو چکا ہے۔ طول اسکا ۷۰۰ فٹ۔

بحری بھیڑیئے یعنی جنگی جہاز

آجکل ایک ادنیٰ جنگی جہاز کا ایک بڑے بازار کی برابر لانبا چوڑا اور [illegible] ٹن وزنی ہونا ایک معمولی بات ہے۔ موجودہ جہازون مین سے ہر ایک مین ایک رجمنٹ مسافرون سے علاوہ ۶۰۰ ملاح تک لئے جاتے ہین اور جنکے انجنون کی طاقت ۱۵۰۰۰ سے لیکر ۳۵۰۰۰ گھوڑون تک ہوتی ہے۔ اور جنکی حیرت انگیز رفتار فی گھنٹہ ۲۰ ناٹ تک ہونے سے وہ بحر اطلانٹک کو صرف ۵½ روز مین طے کر ڈالتے ہین۔ لیکن یہ ترقی صنعت اور حرفت کی رفتہ رفتہ ترقی کے ساتھ نمودار ہوئی۔ اول چھوٹا سا جہاز جو انجن سے چلایا گیا وہ نہر کلائڈ (اسکاٹلینڈ) مین سنہ ۱۷۸۹ء مین ڈالا گیا تھا۔ اور دریاے ٹیمس پر دخانی کشتی سنہ ۱۸۰۱ء مین نمایان ہوئی۔ لیکن سنہ ۱۸۱۹ء سے پہلے کوئی جہاز دخانی نہ طیار ہوسکا کیونکہ اس سال نیویارک کے ایک کارخانہ نے ۳۵۰ ٹن وزنی ایک جہاز سوانا نامی بناکر انگلینڈ کی جانب روانہ کیا جو لیورپول مین ۲۰ جون سنہ ۱۸۱۹ء کو ۲۶ روز کا سفر کرکے پہونچا۔ ۱۹ سال کے بعد سنہ ۱۸۳۸ء مین دریاے ٹیمس پر ایک دخانی جہاز تیرایا گیا۔ جسکا نام سریس تھا۔ جو باوجود مرمت کرنے کے اٹھارھوین روز نیویارک پہونچ گیا۔ لیکن فوراً ہی ایک دوسرا جہاز عظیم الشان جسکا نام گریٹ ویسٹرن تھا۔ شہر برسٹل سے روانہ ہوکر ۱۴ دن اور تیرہ گھنٹہ مین امریکا پہونچا اس جہاز کے کارنامہ نے دخانی قوت کے فوائد کی طرف دنیا کو ایکدم متوجہ کردیا۔ اور جلد جلد ترقی کا آفتاب نصف النہار پر پہونچنے کی دوڑ لگانے لگا۔

اسکے بعد سب سے بڑا اور عظیم الجثہ جہاز۔ گریٹ ایسٹرن آہنی دیوارون سے طیار ہوا۔ جسمین اسکرو پیڈل اور چھ مستول کی مشترکہ طاقت سے کام لیا گیا

زبان فرانسیسی مین کیا اور اسکو سنہ ۱۸۶۱ء مین شایع کرایا۔ رویل اشیٹک سوسایٹی کی اسکو دیکھتے ہی آنکھین کھل گئین اور سر سید کے عالی دماغ کے رجحان تفتیش کو دیکھکر فوراً اونکو اپنی سوسایٹی کا ایک ممبر منتخب کرلیا۔ ان آٹھ سال مین سر سید نے علی التواتر بہت سی مذہبی اور دیگر کتابین تصنیف کین سنہ ۱۸۵۵ء مین اونکا تبادلہ بعہدۂ صدر امانت بجنور کو ہوگیا۔ یہان آتے ہی آپ نے ابوالفضل کی معروف کتاب آئینہ اکبری کو وہ غلطیان صحیح کر کے جو اوسمین آگئین تھین۔ شایع کرایا۔

باقی آیندہ

اختر عادل

جنپر اخلاقی اور ملکی بہبودیونکا دارمدار تھا نیست و نابود ہونے لگین۔

تہذیب مغلیہ کے باقی ماندہ آثار لکھنو اور دہلی مین تباہ ہونا شروع ہو گئے۔ اور بالآخر ایک مدرسہ تک ایسا باقی نرہا کہ جہان شرفا کے بچے تعلیم کے لئے بھیجے جا سکین۔ سرسید کی تعلیم چنانچہ اونکی والدہ بزرگوار کی زیر نگرانی مکانپر ہوئی۔ اوس زمانہ مین عالی خاندان عورتون کے لئے چار پانچ مشرقی زبانون سے واقفیت اور اونکے ادب و شاعری مین مہارت ہونا کوئی تعجب خیز امر نہ تھا۔ سرسید کے بچپن کی تعلیم نے انسے وہ اعتقادات باطل کہ جنکے خلاف آگے چلکر انکو اسقدر لڑنا پڑا ابتداہی سے دور کردئے تھے۔ آپ نے عربی و فارسی فقہ اور تاریخ کی نہایت اعلیٰ تعلیم حاصل کرلی تھی مگر خاص وجوہ سے بہت جلد اپنی تعلیم ختم کر ملازمت مین داخل ہونا پڑا۔ آمدنی موجودہ پورے خاندان کے واسطے ناکافی معلوم ہوئی اور آراضی معافی بھی بہت کچھ ضبط ہو چکی تھی چنانچہ آپ نے دربار مغلیہ سے علیحدہ ہو دہلی مین بعہدہ سررشتہ داری کام کرنا اختیار کیا۔ اوس سے ترقی پاکر آپ بعد مین سر روبرٹ ملٹن صاحب کمشنر آگرہ کے نائب میر منشی ہو گئے۔ پھر آپ نے ۱۸۴۱ء مین امتحان منصفی بہت اعزاز کے ساتھ پاس کیا اور مین پوری مین مقرر کئے گئے۔ آپکی شہرت بحیثیت سول جج دربار مغلیہ تک پہونچی وہان سے فوراً موروثی خطاب نواب جواد الدولہ کا آپ کو عطا ہوا۔ ۱۸۴۶ء سے ۱۸۵۴ء تک آپ دہلی مین صدرامین رہے اور وہین آپ نے اپنی مشہور کتاب آثار الصنادید تصنیف کی۔ یہ کتاب اپنے فن مین محض مستند ہی نہین مانی جاتی ہے بلکہ مورخین مابعد نے اس سے اکثر مصالحہ تاریخ دہلی کے لئے لیا ہے۔ سر روبرٹ صاحب بہادر نے اسکی ایک جلد روئل اشیٹک سوسائٹی کو نذر کی اور خود اسکا انگریزی ترجمہ کرنا شروع کیا مگر بدقسمتی سے نامکمل رہگیا۔ پھر اس کتاب کا ترجمہ علامہ گارسن ڈی ٹیسی نے

چہوڑ ممالک اصفہان وفارس وافغانستان وہندوستان مین آگر بسے۔ سرسید کے اجداد نے بھی بنی آمیہ کے ظلم سے بھاگ ہمدان وہیرہ مین آکر دم لیا اور پھر وہین رہنے لگے۔ یہ لوگ ہندوستان شاہجہان کے زمانہ مین آئے اور انکو بڑے بڑے مراتب دربار شاہی سے عطا کئے گئے۔ انکا تعلق دربار شاہی سے بہادر شاہ کی سلطنت ۱۸۵۷ء تک رہا۔

سرسید کے جد امجد سید ہادی عالمگیر دوم کے دربار کے بہت بڑے رکن تھے اور اونکو خطاب جواد الدولہ کا عطا کیا گیا تھا۔ انکے والد بزرگوار سید میر تقی صاحب بہت آزاد خیال آدمی تھے اور دربار شاہی مین بہت باوقعت تھے۔ انکو اکبر دوم نے وزارت عظمیٰ عطا کی مگر آپنے منظور نفرمائی۔ سرسید کی والدہ ماجدہ عزیز النسا بیگم ایک ایسے بڑے علامہ مشرقی کی دختر تہین کہ جنکو فرو زمانہ خیال کیا جاتا تھا۔ اپنے مادر شفقہ کی زیر تعلیم سرسید نے وہ وہ سبق سیکھا کہ جسکی عملی تصویر آپکے سامنے ہے۔ آپ بچہ ہی تھے کہ آپکے والد بزرگوار نے رحلت فرمائی آپکی مالی حالت ہرگز قابل اطمینان نہ تہی مگر آپکی والدہ معظمہ نہایت عقلمندی اور کفایت شعاری سے انتظام خانہ داری کرتی رہین۔ سرسید کی اسقدر زبردست دینوی کامیابی کا انحصار زیادہ تر انکی اوس تعلیم پر ہے جو انہون نے چہار دیواری کے اندر اپنی مادر مہربان سے حاصل کی۔ اگر سرسید کی دماغی حالت سے انکی جسمانی قوہ کا اندازہ کیا جاے تو نسبتاً بالکل صحیح ہوگا۔ انکا قد و قامت اور بارعب چہرہ ہی لوگون کو خواہ مخواہ متوجہ کرنے کے لئے بہت کافی تھا۔

اونیسوین صدی کا شروع ہوتا تھا کہ اسلامی دنیا مین سیاستہ علماً اور اخلاقاً زوال آنا شروع ہوگیا۔ لوگون کے دماغ جہالت سے بھر گئے اور وہ باتین

سرسید کی اولوالعزمی جادو بیانی۔ استحکام رائے بیدار مغزی اور تیزی ذکاوت نے اونکو اپنے زمانیکا ایسا بڑا فلاسفر ایسا عظیم الشان ریفارمر اور ایسا زبردست قرار بنادیا کہ جسکی مثال سے تاریخ ماسلف من حیث ضروریات زمانہ محض قاصر ہی نہین ہے بلکہ تاریخ مابعد اوس جیسے کے عدم وجود کا دعویٰ کرتی ہے۔ سرسید کی زندگی ایک عجیب درسگاہ ہے کہ جس سے ہر شخص آن مزید اسکے کہ وہ معلم ہے یا متعلم حاکم ہے یا محکوم سلطان ہے یا رعایا ہر قسم کے سبق دینوی دینی اور سیاسی بخوبی حاصل کرسکتا ہے۔

علم مشرقی کے تو وہ مخزن ہی تھے اور تدابیر سیاست مغربی مین اونکی حالت اظہر من الشمس ہے۔ راجہ رام موہن رائے۔ دادا بھائی نوروجی اور راناڈے وغیرہ اگر اسقدر ممتاز ہوئے تو کیا عجب ہے۔ یہ لوگ انگریزی زبان کے اسقدر ماہر تھے کہ وہ خود انکی ہی زبان ہوگئی تھی مگر کیا امر فی الواقع قابل آفرین نہین ہے کہ سرسید جیسا شخص جو انگریزی کا ایک حرف نہ جانے مغربی قواعد وقوانین کا اسقدر ماہر ہو کہ اونمین مستند اتھورٹی مانا جائے۔ سرسید کے کارنامون کی قیمت اوسوقت تک نہین ہوسکتی تاوقتیکہ انکی ایک مختصر سوانح عمری بیان نہ کیجائے۔

انکی سوانح عمریان غالباً کئی لکھی جاچکی ہین مگر امید ہے کہ یہ مختصر بیان سرسید کی زندگی کا آپکو مجملاً اون بڑے بڑے کارنامون کی یاد دہانی مین جو قابل یادداشت ہین بطور ذیل مدد دیگا۔

سرسید ۱۷۔ اپریل ۱۸۱۷ء کو عظیم الشان شہر دہلی مین تولد ہوئے اور منجانب حسب ونسب سید تھے۔ آپکا آبائی تسلسل حضرت امام حسین رضی اللہ عنہ تک موجود ہے قبیلہ بنی فاطمہ جور وتعدی مین بنی عباس اور بنی امیہ سے اپنے اپنے گھرون کو

ضد نہ ہو تو ممکن ہے کہ اوسکا جوہر اوسقدر عیان نہ ہوسکے کہ جسقدر عیان ہونیکا وہ مستحق ہے۔ وبضدھا تتبین الاشیاء۔ سرسید کے خلاف اگر لوگ کچھ نہ کہتے تو ممکن تھا کہ ہمکو سرسید کے کارنامونکی اسقدر قدر نہ ہوتی کہ جسقدر اب ہے مگر خیال رہے کہ یہ اوسی وقت ہوتا ہے کہ جب کوئی اصل جوہر کسی چیز مین موجود ہو والا فلا۔

تمہیداً کافی کہا جاچکا ہے اور اب آمدم برسر مطلب۔

اسمین تو کسی کو کیا شک ہوسکتا ہے کہ سرسید اونیسوین صدی کے مسلمانون کے سب سے بڑے لیڈر اور رفارمر تھے۔ اونکی زندگی کے حالات ہمارے سامنے ایک زندہ مثال نصر الذات ایسار نفس اور تعظیم الذات کی پیش کرتے ہین۔ انڈین نیشنل کانگریس کے خلاف ہونے کی وجہ سے بحیثیت حامی تعلیم مغربی کہ جس سے افادۂ اہل اسلام اکثر مراد تھا دیگر اقوام ہند انکی قدر و منزلت کا اندازہ کما حقہ ہرگز نہ کرسکین۔ بعض لوگ سرسید کو ہندوستان کے پولیٹکس کا جانی دشمن خیال کرتے ہین۔ یہی سہی۔ مگر پھر بھی اگر آپ اونکے بعد کہ جب قومی تعصب کو ضرور کم ہوجانا چاہیئے اونکی مذہبی تعلیمی قومی اور تمدنی کارنامون کو ملاحظہ فرمائینگے تو یقیناً ان غلط حملون پر جو آجکل کے ناتجربہ کار پولیٹیشینس نے اونپر کئے ہین ضرور افسوس کرینگے۔ ایسے حملون سے ایک فرد بشر کو کہ جسکی ذات پر وہ حملے کئے جاتے ہین ہرگز اوسقدر نقصان نہین ہوپختا کہ جسقدر تمام ملک کو ممکن ہے۔ من حیث انڈین رفارمر ایک منٹ کے لئے بھی اگر کوئی سرسید کے بڑے کارنامون پر نظر ڈالے تو یقین ہے کہ ان غلط فہمیون مین پڑنا تو درکنار انکے پاس بھی نہین بھٹک سکتا۔ پچاس سال سے زیادہ سرسید نے مسلمانون کے ڈوبتے ہوئے جہاز کو چٹانون اور بھنور دن سے بچا بچا کر بحفاظت چلایا۔

ہوتے ہین کہ اونہون نے تاریخ سے عملی سبق لینا چھوڑ دیا اور اہم اور دشوار کامون کے حل کرنے کے اونکو ذرایع ہی معلوم نہ ہے بلکہ دشوار گذار راہون کے طے کرنے کی ہمت کا مادہ تک اونمین سے فنا ہوگیا۔ اور آخر مین یہی کہتے بنا + من نکردم شما حذر بکنید + نصیحت کرنا اور وعظ کہنا تو یون کسکو نہین آتا مگر اوس سے کسی قسم کا فائدہ حاصل کرانے کے لئے خود اپنے اقوال کا نمونہ بننے کی نہایت ضرورت ہے اول تو اس لئے کہ واعظ اگر عامل نہ ہو تو اگرچہ آپ اوسکی اصلی حالت سے واقف نہ ہون مگر اوسکی بات کا دلپر ویسا اثر جیسا کہ ہونا چاہیئے ہرگز نہ پڑیگا۔ دوسرے اس لئے کہ اگر واعظ عامل ہے تو وہ بنفس خود خواہ کسی حالت مین کیون نہ ہو بہرکیف اپنے مشن کی اشاعت کرتا رہتا ہے۔ مگر پھر وہی تیناوران محبت تو سیکڑون ہین مگر جو ڈوب جائے وہ پکا ہے آشنائی کا خیر۔ غالباً آپ اسوقت تک سمجھ گئے ہونگے کہ میرا مطلب اِن بڑے شخص سے کون ہین۔ جناب یہ وہی ہین کہ جنکی عملی کوششون اور تدابیر نے مسلمانون کے وہ حقوق ابتک قایم رکھے ہین کہ جنکو فوت ہوئے زمانہ گذر چکا ہوتا انکی تعلیمی تمدنی اور اخلاقی حالات کے قتل ہوئے عرصہ ہوچکا ہوتا۔ کیا اگر سرسید کا کارنامہ تہوڑی دیر کے لئے معدوم تصور کرلیا جائے تو اس وقت مسلمانون کی قوم آنسوؤن سے دہوڈالنے کے قابل نہ ہوتی۔

نکتہ چینی اور حرف گیری کسکو نہین آتی۔ انتقاد و تنکیت کی بھی تو ایک حد ہوتی ہے۔ صحابہ کرام اور آنحضرت صلعم تک کو جب لوگون نے نہین چھوڑا تو پھر یہ تو سرسید ٹھہرے۔ بڑے لوگ تو سبھی معتوب ہوا کرتے ہین اور پھر خاصکر وہ جو اوس زمانہ کے جیسے روشن ضمیر مسلمانون مین انگریزی تعلیم کا چرچا پھیلائین۔ قاعدہ کی بات ہے کہ ہر چیز اگر اوسمین فی الواقع کوئی جوہر ہے تو اپنی ضد ہی کی وجہ سے اور بھی زیادہ ممتاز اور اعلیٰ ہوجایا کرتی ہے اور اگر

علیگڈھ منتھلی

جلد ۹	بابت ماہ اپریل سنہ ۱۹۱۱ء	نمبر ۴

اعمال السادات سادات الاعمال

بڑے لوگون کی زندگی کے حالات معلوم ہونا محض معلومات ماسلف ہی نہین ہے بلکہ اصل تاریخ کا مدعا انہین سے حاصل ہوتا ہے یعنی اپنے دستور العمل مین اُن معلومات سے وہ کارنامے طیار کردکہانا کہ جنکا عمل آن دشواریون اور تکالیف کی وجہ سے جو درمیان حائل تہین ہمارے خیال وگمان مین بھی نہین آسکتا تھا۔

مین یہان ایک ایسے بڑے شخص کے زندگی کے کچھ حالات مجملًا بالتسلسل بیان کرنے کی کوشش کرتا ہون کہ جسکے وجود کا فخر محض مسلمانون ہی کو نہین بلکہ تمام ہندوستان کو اور اوسکی عقل عملی او تدابیر سیاستی کا لحاظ رکہا جائے تو تمام دنیا کو ماسوا اسکے کہ اوسمین سلاطین بھی ہین اور مملوک بھی ہونا چاہیئے جسقدر اقوام کہ بلندی سے پستی مین گرین ظاہرا اونکے اسباب یہی معلوم

شرح چھپائی اشتہارات حصہ اردو

ایک صفحہ	واسطے ایک سال کے	۲۴ روپیہ
"	واسطے نصف سال کے	۱۳ روپیہ
"	واسطے تین ماہ	۷ روپیہ
"	واسطے ایک ماہ	۳ روپیہ ۸ آنہ

نصف صفحہ کے لئے مذکورہ بالا شرح کا نصف لیا جائیگا اور نصف صفحہ سے کم ہونے کی صورت میں بھی نصف صفحہ کی اجرت لیجائیگی۔ اجرت ہمیشہ پیشگی وصول ہوگی۔

ٹی۔ آرنلڈ ایم اے اسسٹنٹ آنریری منیجر

علیگڈھ منتھلی مدرسۃ العلوم علیگڈھ

رجسٹرڈ نمبر ایل ۲۳۳

علیگڈھ منتھلی

جلد ۹	بابتہ ماہ اپریل سنہ ۱۹۱۱ء	نمبر ۴

مقام اشاعت مدرستہ العلوم علیگڈھ

فہرست مضامین حصہ اُردو

پبلشر مسٹر ڈی - آکرمونی ایم - اے پروفیسر مدرستہ العلوم علی گڈھ

باہتمام ابوالاسلام حامد بارگ بی - اے

در اسٹینڈرڈ پریس الہ آباد طبع شد

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GLIMPSES OF ANCIENT INDIA.

(Continued from April number)

THE first great thing which strikes a student of Aryan civilization is their religion. The Vedas are full of religious songs and prayers addressed to the beautiful phenomena of Nature. In the beginning the Aryans scarcely seem to have had any idea of the deity. The productive exuberance of the earth, the visible beauty of the heavens, and grandeur of the phenomenal universe raised their senses from a state of protracted stupor. This sentiment once created continued to progress with increased vitality. The wonders which the study of Nature revealed to their open minds arrested more and more attention every day. Thus overpowered by a sense of incomprehensibility and lost in unspeakable admiration of the deity, the worshippers began to adore transitory images. Placed among a host of superior beings, whose awe did not permit them to split differences of rank, the primitive Aryans could not but have a polytheistic frame of mind. The chief powers which they invoked were the Sun, Earth and Fire. Subsequently their pantheon was crowded by numerous minor gods and goddesses, who presided over elements and natural phenomena; from wondering at the material world the flight of mind tended towards the spiritual sphere. Imagination stretched to grasp the sentiment spark. Ambition soared aloft, gazed yearningly at the open book of knowledge, and marvelled. This was the beginning of wisdom, and a sure step towards the high mental development, to which they eventually attained.

The conception of religion is *sui generis* in the rational mind. Human nature cannot look at the divine universe without being affected by its charms. Everything around seems at once sublime, majestic, and wonderful. Everything demands respect and adoration, and appearing in a thousand colours of glory, is deified into an emblem of immortality. The visible signs of the supreme power have long been worshipped by the Fetish and Sabic Cults in the primitive times. The Vedic Aryans, having passed through a similar series of simple beliefs, arrived at the conception of one Supreme Being, whose spirit pervaded all the workings of nature, and who presided over many divinities of inferior orders. These subordinate gods were no doubt the lords paramount of their respective spheres, and were supposed to enjoy absolute supremacy over the domains allotted to them. But the sceptre of Divine Supremacy continually kept changing hands. Santri, Agni, Indra, and Yama, have all in turn been raised to the position of Supreme. The reason for this constant shifting of images seems to be either the mind was yet unable to give adequate shape to its intuitions; or which is more probable, preference was only given to such a deity who immediately presided over the life and labour of worshippers. The Sun (Santri) was one of the earliest objects to attract devotional feelings, and has been celebrated in the Vedas as the author of light and life. Still the Hindus venerate this great luminary by reciting such hymns as—

> " We meditate on the desirable light of divine Santri, who influences our pious rites. "
>
> " Desirous of food, we solicit with praise of divine Santri the gift of affluence. *

In the gallery of Vedic imagery, Indra, personifying the atmospheric phenomena, is perhaps the only deity, whose

* Rig-veda III 62.

worship is peculiar to India. The rainy season is the chief characteristic of Indian climate. Whenever the rains hold off, or are rather late, the people are in fear of famine. Religious feelings are the strongest in time of trouble. A distressed mind turns imploringly to God as surely as the magnetic needle seeks the pole. Confronted by devastating famines the eyes of the people naturally turned towards the skies. As the clouds gathered gradually, the rattling of the chariot-wheels of Indra was anxiously awaited. Presently *Parjaniya* (the sender of rain, *i.e.*, Indra) comes robed in thunder, drawn in his " easy-chariot " by the horses " rapid as the winds, " and destroys the dragon, Drought. Indra was not only the source of all fecundity, but he also figured as war-god and destroyer of the enemy. This is the hymn.

" Indra ... verily thou hast slain Sushna ... thou hast destroyed in battle the dumb (foes) "* his help has been acknowledged.

The chief objects, which became deified because of their association with sacrifice, are the Soma plant, the horse, and the sacrificial post. Soma was largely used as an important adjunct of sacrifice, as the fermental beverage prepared from its juice was much liked by Indra and other gods. The discovery of this sacred herb is attributed to Indra, who, as the myth represents, rescued it from the jaws of a dragon. Here the power of Indra symbolises the vivifying effects of rain, and the dragon implies the prevailing drought. The evident love of intoxicating drinks, which places Soma among the deities, seems to spring from a mistaken idea, that they inspired the mind with hymns and great thoughts. † Soma may well be styled as nectar of Vedic mythology. There is abundant testimony to prove that strong drinks were publicly sold in leather bottles, and it was not until the time of the later Vedas that their use was absolutely

* Rig-veda V, 29. † Rig-veda, IX, 96.

forbidden. The evil consequences of this over-indulgence were soon felt, and a strong revulsion of feelings was the result. This revolt was led by learned priest of the Asuras, and diligently carried on by his disciples until the great Hindu Legislator declared it a capital sin to drink wine.*

Sacrifice of valuable possessions to win Divine favour is a cardinal ritual of ancient religion, and has the sanction of nearly all primitive civilisations. The earliest conception of the Godhead was based on purely human attributes; just as a man's goodwill could be obtained and his wrath appeased by costly presentations, it was believed that the Supreme Being could also be similarly reconciled. In primitive society a nation's wealth consisted of cattle and food grain. All transactions of life were carried on in these commodities. Therefore whenever occasion arose gods were also presented with choice cattle from the fold, and newly-gathered crops from the fields. This habit gradually developed into an organised rite, which obtained such a firm hold on the popular mind, that even human victims were sacrificed with all solemnity.

Of all the animals used for sacrifice by the Vedic Aryans, the horse holds the highest position. The horse was an emblem of Savitri, and itself an object of adoration and sacrifice. A Raja, who performed horse sacrifice with due ceremonial, was believed to rise in power above all his contemporary chiefs. † Even the thrice sacred cow, which for its great usefulness enjoys the esteem among the modern Hindus, was offered in sacrifice to various gods. In the Sutras many ceremonies are mentioned, which require such an offering; and here it is only possible to give a brief *resume* of the whole matter. The Solagana (*i e.*, Rest Beef) ceremony was performed at a time, when the moon was in the constellation of Arada. ‡ The choicest cow of the fold

* Manu XI, 91-96. † Rig-veda 1-28, ‡ IV, 92

was to be selected, bathed in the water of paddy and barley, dedicated to Rudhra, and let loose to attain to full age. The sacrifice was carried out far out in the jungle at dawn or midnight. A post of green palsana trunk was erected, and the animal was tied to it, facing the west, to the accompaniment of a *Mantra*. When the victim was immolated with a wooden spike (splya), and its liver offered to Agni in a wooden vessel. The blood was left for serpents; the beef distributed among the officiating priests; and hoofs, hide, and other remains thrown into the fire. The sacrifice was calculated to confer on its performers an immense amount of good, and was held to be binding on every horseholder at least once in his whole life-time. There are other ceremonies such as Gavamanayana, Pasubandha etc., which require a cow-sacrifice, and there is no occasion to describe them here. The details given of all such sacrifices are full, vivid, and unreserved. The procedure to be adopted is full of minute precautions, whose observance on all occasions must have required exceptional skill. Whenever a feast was given to some honoured guests a cow was sacrificed, and its meat formed an essential of such a feast.* Moreover the laws of Manu went a step further and ordained, that flesh-meat purchased at a butcher's stall was pure and fit for consumption by pious Hindus.† Still there was another kind of sacrifice, which must be looked upon with particular horror by every civilised nation. This was nothing short of man-slaughter, and human beings were offered as most acceptable presents to God. It is admitted that to an owner of the flock his own children were surely dearer than the cattle, and hence better suited for sacrifice. In fact one's own life must be dearest thing of all, but as sacrifice was chiefly intended to promote worldly prosperity, a substitute was naturally selected.

(*To be continued.*)

MOHAMMAD AHMAD KHAN.

* A'swalayana I, 24-26. † Manu V, 35.

DR. SYED ALI BELGRAMI.

(From the "Comrade" 6th May 1911.)

The Aligarh College and the Moslem community have had a sudden bereavement in the passing away of Dr. Syed Ali Belgrami, M.A. (Cantab.) D.Litt. (Calc.); LL.B; Bar-at-law, who died of heart failure so suddenly on the 22nd instant at Hardoi. The little town of Belgram has been remarkable for the talented men it has produced for several centuries and the Belgrami brothers were the brightest lights of the galaxy at the present time. Nawab Imadul-Mulk Syed Husain Belgrami, C.S.I., who was one of the first members of the India Council has had a long distinguished and honourable career in Hyderabad, and his ripe scholarship which he takes every precaution to hide is yet no secret to those who have known him.

The gifts of his younger brother Dr. Syed Ali Belgrami were more varied, if not so great. He was a gold Medalist in Law, Calcutta University and visiting England in 1876 became the associate of the Royal School of Mines and obtained the Murchison Medal in Geology. He had a distinguished record of work at Hyderabad as Collector, and then Secretary in the Public Works Department. No less distinguished were his linguistic talents, for there was hardly a well-known European or Oriental language which Dr. Belgrami could not use with ease. Particularly remarkable was his proficiency in Sanskrit testified to by his being made the Examiner in Sanskrit by the Madras University on several occasions. When he went to live for some time in England he was elected a Reader in Marathi by the University of Cambridge, when his house was the ready refuge of all home-sick Indians, who can never forget his great hospitality. Apart from minor work as a scholar, Dr. Syed Ali translated Gustave de Bon's book on Arab civilization and was engaged before his death on the translation

of another work by the same author on the civilization of India. He had returned to India a couple of years ago and after staying for some time at Hyderabad had settled down at Hardoi to pass the rest of his life in the midst of those constant friends of the cultured, his books. When the response to the appeal of H. H. the Aga Khan gave hopes of the realization of the Moslem dream, he was marked out by the Aga Khan to work as the Secretary of the Committee to draw up the constitution of the Moslem University. And we think it will be no exaggeration to say that were it not for the excellent spade-work he had done before the Committee met, such important, difficult and highly delicate questions as were involved in the drawing up of the University constitution could not have been settled in such a remarkably short time. His loss at such a crisis is indeed a heavy blow.

The Trustees, Staff, and students of the College met in the Strachey Hall to mourn his loss. His many and varied abilities were recounted and his recent services in connection with University scheme were acknowledged. Heartfelt sympathy was offered to the bereaved family in its great affliction.

THE MINTO CIRCLE DEBATING SOCIETY.

The Society was founded in December 1910 by Mr. Reynell with the object of facilitating the art of speaking and promoting moral, social and intellectual progress among the boarders, all of whom are the members of the Society. The debates are held every fortnight, the discussion embracing all subjects of general interest, excluding those touching religious points and current politics. The first debate was held on the 27th of January 1911. The motion was 'the study of novels does more harm than good' and after a long and interesting discussion it was carried

by a majority of 11—8. Another very successful meeting was held on the 14th of February 1911. The motion before the the house was 'Lectures contribute more to our knowledge than books'. Each party showed its tact in scrutinizing the arguments of the other and the subject was done justice to by the opener and the opposer. The motion was carried by a large majority. The third debate was held on the 12th of April 1911. The subject was a hackneyed one, *viz.*, Perseverance is more successful than genius. However the discussion was very keen and interesting and one could easily notice the improvement in the tone of speeches, brought about within so short a period by the very keen interest evinced by the President in the welfare and progress of the Society. Since then, we have not been able to hold our meetings on account of the thinness of attendance in the Boarding house, but we hope to start the work very soon with fresh vigour and activity.

SYED KALBE ABBAS NAQVI,

Honorary Secretary.

13th May, 1911.

" THE SHAKESPEARE READING SOCIETY ".

Mr. Goldie, the President of the Society, has left us for England on three month's leave and is expected to come back after the expiry of the main vacation. In his absence, the society has been fortunate enough to secure Mr. Reynell a kind, sympathetic teacher. Meetings are regularly held, and become very interesting by the lucid, learned explanation of the President. Towards the close of the last month, the comedy of " As you like it " was begun and is now finished to the best advantage of the members. Next time, "King Henry V" an historical play, is to be taken into hand. If the Society continues to progress as it has been

doing in the last few months, in the very near future we shall be in a position to boast of having successfully finished the voluminous works of the greatest dramatist.

MD. SARWAR KHAN TARKHEYLIE,

Honorary Secretary.

10th May, 1911.

"FIRST YEAR DEBATING SOCIETY."

" Small beginnings lead to a great end."

The above motto is a ready answer to the question: Why at all should we have the First Year Debating Society, while the Siddons' Union Club affords all possible opportunities for improvement. Very seldom, the students of the 1st year class have the courage and boldness to come forward to speak in the midst of the imposing scene of the Union. Those lacking in the required courage, would always lurk behind and go through the college life to the very end, without attaining the ideal they cherish at heart that of becoming a modest Demosthenes or Cicero of their time.

To provide for this drawback, Prof. Zarif Mohammad Khan thought best to give them an opportunity to start in the narrow and equally new circle of their class fellows, by founding this Society for the use of the 1st year students. The first meeting of the Society was held in July 1901, and ever since its has been serving the purpose very well.

It is needless to say that the society owes its successful career and rapid progress to the great interest taken by the Presidents. It would not be out of place to mention that the outgoing Vice-President and the Secretary have done much for the Institution.

We had two meetings since the charge has been handed over to the new office-bearers.

The first was convened to introduce the incoming ministry; consisting of the following :—

Vice-President—Mr. Mohd. Ghaus.

Secretary—Md. Khurshid Zaman.

Joint Secretary—Mr. Fayaz Ali.

CABINET MEMBERS.

1. Mr. Iftakhar Ali.
2. ,, Sabit Ali.
3. ,, Mohd. Unis.
4. ,, Abdul Halim Chaudhri.
5. ,, Mushtaq Ahmad.
6. ,, Mahmood.
7. ,, Said Alam.
8. ,, Nur Mohd : Sindhi.
9. ,, Muzzaffaruddin.
10. ,, Arifuddin.

A few speeches were also delivered.

The speakers chose their own subjects. They argued their positions successfully and on the whole the speech-making was good.

The second meeting was held on the 30th April. Mr. Fayaz Ali proposed that " Poverty ennobles the character of a man more than riches," and the number of the members who took part in the discussion is encouraging. We hope that with the present rate of progress and under the fostering care of our good President; we shall send to the Siddons' Union Club a batch of good speakers, who will realise the ideal which as is said, we have lost long ago.

I must thank Mr. Siddique Hussain the Vice President of the Siddons' Union Club before I finish the report, for kindly granting us the use of the Club.

MD. KHURSHID ZAMAN,
Honorary Secretary.

JUNIOR LITERARY SOCIETY.

An inaugural meeting of the Junior Literary Society was held on the 17th March 1911, in the Siddon's Union Club, to install the new Ministry. Prof Noor Hasan Azri occupied the chair. The President read out the names of the incoming Ministry which comprises the following :—

Vice-President—Mr. Amir Ahmad Khan.

Hony. Secretary—Mr. Iftikhar Ali.

Joint Secretary—Mr. Mushtaq Ahmad.

MEMBERS OF THE SELECT COMMITTEE

(1) Mr. Abdul Halim Chaudhri.

(2) Mr. Syed Hashmi.

The President, the retiring Vice-President and the retiring Secretary then congratulated the new Ministry on its accession and hoped it would prove itself worthy of the trust reposed in it. The newly selected Vice-President then rose to thank them on behalf of himself and his brother office-bearers, assuring them that they would do their level best to improve the tone of the Society. An interesting paper was then read by Mr. Mushtaq Ahmad on " The last days of Maulvi Hidayatullah Khan."

The composition was beautiful and instructive.

IFTIKHAR ALI,
Hony. Secretary.

THE HISTORICAL SOCIETY.

A meeting of the Society was held in the drawing room of Siddons' Union Club on Thursday the 27th April 1911 at 8-30 P. M., Dr. F. Horovitz was in the chair.

Mr. Fazlur Rehman read first eight pages of Tammaduni Islam. The undersigned read his paper on " Aljiziya." The following were declared associates of the Society :—

1. Murshid Ali Khan.
2. Wali Bakht.
3. Mohamed Lutf Ahmad.
4. Anar Khan.
5. Ahmad Mohiuddin.

Mr. S. Zafar Hussain, B. A., of the Archælogical Department was appointed an honorary member of the Society.

It was decided that the next meeting will take place on the 11th May 1911.

S. Abdul Wahid,
Hony. Secretary.

THE NEGATIVE PLATES OF HISTORY.

To the student of political optics the Veto of the Lords seems to be an inverted image of the Veto of the Tribune. The negation of a tribune was effectual and final, his intercession potent, his position unassailable and his person sacred and inviolable.

No such sanctity attaches to a peer and his Veto is not unalterable.

In these days of political inventions and rapid makeshift devices as Referendum, dissolution, use of that rusty prerogative (creation of the peers' and a General election are so many hindrances that retard and handicap his action. The censorship of public opinion, the Inquisition of the press, journalistic sarcasm and the ingenious caricatures are deterrent forces that stifle many a nay and rejections.

The tribune was the outcome of the survival of the fittest and a thoroughly self-made man. He was a worshipper of the Demos and so preached the sovereignty of the people. Nationalization of land, communism, free doles of corn and wholesale franchise were his popular themes. He was the custodian of the popular interests and an advocate of the people. His home was the asylum of the oppressed and the condemned. He was to the people their magistrate, their guardian, their leader and their hero.

The peer is the production of heredity and succession and is hence a blue Tory and a rigid conservative. Being a territorial Magnate he is interested in cattle production, agriculture and export duties. He represents his own 'vested interests' and would very much like to shift the incidence of taxes on to the middle class or the rising Plutocracy. He is an embodied check on ultra-radical schemes, socialistic programmes and communistic proposals and understands his economic position better than arm-chair philosophers and Social Economists.

He is proverbially slow and will not budge an inch without gauging the national feelings An obstinate study of the public mind and an appeal to the good sense of the nation are his only trump cards. He is a bulwark against popular impulse and hasty legislation. This is perhaps the only plea for the existence of the Revising Chamber. The Veto of the Lords is more of a check than a weapon of self-defence. It is a legacy of the past and a debated topic of the present. It is the last stronghold of the feudal baron and the landed aristocrat and is the lingering remnant of the Medieval Ages.

The Tribune laid down his official harness after the expiry of an year; the peer occupies the red benches from session to session and year to year. And this is a good set-

off to his debarred action. The office of a Tribune was elective: a Lord by the principle of primogeniture steps into the shoes of his father and succeeds to the Peerage as to some bequeathed legacy. The Tribunician Veto was assailed by the all-grasping Sulla, the Veto of the Lords is questioned by the Omnipotent Democracy. In this arena of constitutional strife the same parties are entering the struggle with their positions changed.

Economic cleavage and diversity of interest have dyed the strife deep in party politics. It seems that after nearly twenty centuries the Veto is to be modified, some sort of compromise is to be made and the question of political deadlocks and legislative stagnations to be decided once for all.

The Muse of History is not bored with repetitions and this is an old story retold.

WILAYAT AHMAD

WATER WIRELESS TELEGRAPHY.

(By Mr. Habibur Rahman Khan Sahib, Deputy Superintendent of Telegraphs, Allahabad.)

It was supposed for a long time that electricity only travels along metallic wire and that it was necessary to have a complete circuit. If a magnet be placed in the metallic circuit it is deflected by the current of electricity. This principle led to the invention of electric telegraphic signal.

Gaus and Weber carried on their first experiments between the observatory and the physical laboratory in Gothrigen Their crude apparatus is still preserved in the museum and is very different from the elaborate and polished apparatus used by the telegraphic signallers of to-day. To complete the circuit, Gaus and Weber connected the two stations with double wires. Steinheil in 1838 suggested that it was not necessary to connect the two stations with double wires and thus reduced the cost by forty per cent. The

electric current starts along metallic wire and returns along the ground.

Steinheil predicted that it may perhaps be possible to eliminate the remaining metallic portion of the circuit and a system of wireless telegraphy established. His predictions were fulfilled in half a century though the principles of Marconi's wireless telegraphy are different from the predicted wireless telegraphy of Steinheil. Marconi's system is based on the researches of Clerk Maxwell and Herz that an electric spark produces waves that travel long distances in space assumed to be filled with a medium called ether, just in the same way as agitation in the water of a river or lake produces waves that travel on the other side. Sound is also carried by means of waves travelling in the atmosphere.

When the current of electricity is carried through a metallic or any other conductor, it is said to be carried by *conduction.* If the effect of electricity is carried by means of waves, it is said to be carried by *Induction.* The so-called wireless telegraphy is based on the principle of induction and we are not concerned with it at present.

Since 1838 attempts have constantly been made to abolish the use of wire as suggested by Steinheil and conduct the electric current by means of water or earth.

Morse and Lindsay made experiments—Washington and Dundee between 1840 and 1850—on canals and they tried to carry the electric signalling by means of water bed instead of metallic wire These experiments were resumed by Trowbridge, Preece, Smith and others and though they have succeeded in obtaining good results, it is still surmounted with difficulties and is not yet a commercial success. Mr. Habibur Rahman Khan carried on his experiments very successfully on similar lines, which are described

in details in the pamphlet called **Water Wireless Telegraphy.** We congratulate him for the results and we should very much like to see more experiments. In the presence of the glaring results obtained by inductive system of Marconi, one may be led to think that the water bed conductive system, though interesting to pure scientists will be of little practical value.

The heavy apparatus required in Marconi's system cannot easily be carried, nor can they be fitted at every place. The sparks effect the nervous system of certain individuals. We have seen men who cannot stand in the room in which the spark producing coil of Marconi is placed. The comparative simplicity of the apparatus required in the water bed system and their easy transportation are in favour of this system.

THE PERSIAN SOCIETY.

An ordinary meeting of the Persian Society was held in the Drawing room of the new Union Hall at 8. A. M. on Sunday the 7th May ; Maulavi Shaikh Fida Husain Saheb was in the chair. Mr. Malik Abdul Haq of the third year class read a paper in Persian on the life and works of "Khwaja Hafiz."

Some twelve pages of the Persian book "Namai Khusrawan" نامۀ خسروان (which is a history of ancient Persia compiled by a Prince of Persia) were read. Then the meeting came to a close.

Maulavi Shaikh Fida Husain also presided over the Society on the 14th instant when Mr. Ahasan-ud-din Khan of B. A. class read a paper in Persian on Zorastrianism. Owing to the lateness of the hour only a few pages of Namai Khusrawan were read.

ABDUL RAHIM KHAN MUMTAZ,
Honorary Secretary.

THE ARABIC SOCIETY.

Our last meeting came off on Thursday, the 4th of May, 1911.

Ibni Batuta was read as usual and an Essay on "The Functions of a Poet," was read by me in Arabic.

The meeting was held outside in the garden in front of the President's bungalow and the mellow light of the new moon contributed a great deal towards the gaiety of that evening enjoyment.

We cannot find sufficient words to express our sense of gratitude towards our kind hostess Mrs. Horovitz who gives us most excellent refreshments at the close of every meeting.

We are further bound to her for her so kindly consenting to open a new German class for us since the last week.

MOHAMMED AKHTAR ADIL,
Honorary Secretary.

NOTES ON INDIAN RAILWAYS.

[*A lecture delivered in the Strachey Hall by S. Firbank, Esq., on Tuesday 9th May,* 1911.]

The subject on which I am about to address you is one which as a railway engineer I have much at heart, but I will endeavour to present to you such matter as will be of general interest, and not such as would appeal only to an audience of experts.

At the outset, it is impossible to contemplate without wonder the mighty changes which have been brought about during a comparatively brief interval of time by the introduction of the locomotive engine into the country. To fully realize this fact, one must remember that the great system of railways which covers India to-day is the growth of little more than half a century, and there must be many

persons still living whose memories can carry them back to the time, prior to the era of Railways, when Aligarh and Calcutta seemed wider apart, than do now, London and Bombay.

Nothing can be more striking than the contrast between primitive rolling stock and locomotive which were regarded as triumphs of skill in the early days of railways; and the magnificent productions of the present day. It has been reserved for the engineers of our own generation to clothe Stephenson's great idea in the form of beauty and strength that we are now all familiar with, but the glory remains with George Stephenson; for his engine "The Rocket" with all its faulty construction, was the parent of the present race of giants. The first English railway properly speaking was the Liverpool and Manchester. It was sanctioned by Parliament, after meeting with intense opposition, and it was opened to the public in 1838.

India in common with nearly all other countries of commercial importance rapidly adopted a policy of Railway enterprise and August 1854 saw the opening of the first section of the E. I. Railway from Howrah to Hooghly. The G. I. P. Railway opened its first section one year earlier, and from that date there was almost unbroken progress in Railway construction until Aligarh was linked by rail to Calcutta in March 1863.

Let us now glance at the procedure followed in India when a new line is contemplated. The sanction of Government is first required before the expenses of the necessary Survey are incurred, and that sanction will not be given unless the promoters are able to satisfy the Railway Board (who in all Railway matters are paramount) the existence of the contemplated line will be of advantage to the community of the District which the Railway is intended

to serve. Assuming that sanction for the survey has been given, the proposed route will be carefully examined and mapped out by the Railway Engineer and his staff, and after due consideration the actual centre line of the Railway will be decided upon and staked out on the ground.

The Engineer who is called on to make the preliminary survey, must of necessity be a man with a wide range of experience as well as a technologist· for he is first called upon to advise his promoters as to—

1. whether from the nature of the country any kind of line is feasible;
2. whether it is likely to be profitable ;
3. what type of Railway and rolling-stock would be most suitable.

All these points are closely connected, but while considering them, there is also the question of grades and curves for although they depend much on the nature of the country yet the situation of the towns between which communication is necessary often overrides the other factors. In considering the question of whether the line will pay, the Engineer must study what the existing traffic of the district is, and how it will be affected by the introduction of a Railway.

Whether the traffic hoped for can be more cheaply handled by existing means of transport, whether local or through traffic may be looked for, and further, the outlook or development and possibility of future competing Railways.

All these subjects have to be thought out in the initial stages of the survey; and engineering difficulties and commercial exigencies are considered simultaneusly until at last a scheme has been evolved which will produce a line of maximum efficiency at minimum cost.

In India the climate where the line is to be constructed is an important consideration.

There are the rains which turn the dry bed into a mighty river thus greatly limiting the available time for the building of bridges. The various predatory insects such as white ants which render the use of timber undesirable where steel or masonry can be substituted for it. The question of whether any materials can be locally procured, and if not, the means available for transporting imported material.

The difference between the earliest and present types of Railway structures is very marked, and it can be largely traced to extended means of transport, as the netwrok of lines spread, and designers no longer depended on local material. Thus masonry has largely given way to steel, and this fact may be noticed in connection with fencing and telegraph posts, which were first made of stone and which has now given way to iron.

We will assume that the construction of our Railway is at last complete, and the engineer is able to hand it over to the Executive Management for working.

If it is a line similar to the E. I. Railway which is a State Railway worked by a Company, the senior administrative officer is known as the Agent. That is to say, he is the Agent in India of a Board of Directors who sit in England, while the Agent conducts the working of the Railway and negotiates matters arising between the Government of India and his Company. He is supported by a Chief Engineer, a Locomotive Superintendent, a General Traffic Manager, a Chief Auditor, a Carriage and Wagon Superintendent, a Chief Medical Officer, an Electrical Engineer, and a Controller of Stores; each of whom, aided by Assistants, manages a Department.

The executive Management of the line is carried on by the General Traffic Manager who deals with the working of the trains, both goods and passenger, and all things

partaining to the movement of traffic. For administrative purposes the entire system is divided into districts in which each department is represented by an Officer of tried and practical experience, who is responsible for the arrangement of his own district, its working and the discipline of the staff. Each of these officers has under him one or more Assistants, and inspectors who visit every portion of the line and keep themselves thoroughly conversant with every detail connected with the district to which they are attached. For engineering purposes the E. I. Railway is divided into seven districts, for locomotive purposes into six districts and for traffic working into nine districts. I mention only these three departments as it is their work, and particularly that of the Traffic which is brought before the travelling public. Strictly speaking the Traffic is a non-technical department but it is the one which coverts the rail road, the locomotive, and rolling stock into actual means of commercial transport.

Now let us consider the practical working of a train such as the Punjab Mail which runs from Calcutta to Kalka. The time table for its movements has entailed considerations of a complicated nature, for if altered in timing ever so slightly it involves the necessity of altering most of the trains running on branch lines in connection with it and many other trains which are affected by it.

The Loco. Department has to be consulted for on its officers falls the responsibility of providing such engine power as will enable the train to run to time, and this is no small matter when the ever-increasing weight of coaching stock is duly considered. The coaches intended for the mail are first marshalled in their proper order in a yard adjacent to the terminus and they then form what is technically known as a rake. They are then examined by the carriage staff who are responsible for seeing that

the coaches are in perfect running order, and properly charged with gas and water, the gas for the Howrah coaching stock being manufactured at works about 3½ miles from the station, to which point it is carried by a pipe line from which it can be conveniently drawn as required. The gas holders beneath the carriages are charged to a pressure of about 7 atmospheres by connecting them to the pipe line by means of rubber hose.

The Driver of the engine who has been told off duty, examines his engine before it leaves the shed, and sees that it has received its proper supply of coal and water ; about 5 tons of the former and 3,000 gallons of the latter ; and then in company with his 1st and 2nd firemen the driver takes his engine to the station where it is coupled on to the train. Before starting the driver compares his watch with that of the guard, and also receives any information which the station staff may have to give him as to signals on his run which may be out of order, or as to parts of the line where speed is to be restricted on account of works such as relaying of line, or repairs to bridges. It should be understood that a driver is not permitted to run an engine over any section of the line till he is thoroughly conversant with every signal on that section, for on this knowledge he has to depend absolutely for the safe working of his train.

The first run of the mail driver and his engine is at present from Howrah to Jhaja, a distance of 228 miles, which will occupy about 5 hours and 52 minutes, and during that run he will have given his engine a drink 6 times, taking coal also once.

The run of the first engine being finished, the driver will take it to the shed, and after handing over his journal of the run, he will go off duty, and obtain much needed rest and food to fit him for a return trip which will probably not be made till next day.

But before our first engine has been detached another has been equipped and kept ready to carry the train on its next run which will be one of 189 miles from Jhaja to Mogalsarai, and this process is repeated till the train arrives at Kalka after a total run of 1,115 miles. To summarize the journey has been made at an average speed of 36 miles per hour if the time for stops is deducted from the total of 34 hours and ten minutes.

Those of you who are conversant with English train running may make comparison unfavourable to the Indian railway, but it must be remembered that there are few trains in Great Britain which make continuous journeys of over 500 miles, and then the conditions are easier, as the line is usually a double one, and the working is therefore somewhat simpler.

Of all the appliances connected with railway working the electric telegraph plays a most important part. In conjunction with the present elaborate system of signalling, it alone enables the traffic to be carried with safety and despatch. The system of signals has grown from crude beginnings simultaneously with the railways. The simplest type of signal and one familiar to you all is the semaphore arm, which when in horizontal position denotes that the line is closed, and when inclined to an angle of about 45° indicates that a train may pass it. Obviously, a one armed semaphore in itself is insufficient for the working of even a station on a single line and so additions were made in the shape of two other posts and arms, and you then have the simple system that prevails on many branch lines, consisting of a signal outside the station to indicate that a train may approach the platform, and one on the platform to indicate that a train may be drawn up alongside the platform. As traffic increased further developments became necessary till the present stage was reached, and we have at nearly every

station the signal known as the "outer," with an arm below it known as "warner;" a home signal close to the platform; and at the end of the platform just in front of the place where the engine usually comes to a stand, a starting signal which will let the driver know that the line ahead of the station is clear for him to proceed.

Many of you will have observed that some semaphore arms are square ended, and others what are technically known as fishtailed. These latter are to indicate that the distance between two signal posts ahead is clear. Thus when a post is fitted with one square ended arm above a fishtailed arm, they both refer to the same line: the upper are to show whether a train may proceed one section in advance, and the lower fishtailed arm to show that line is clear for the space or section between two signals ahead. The need for this arrangement in the case of express trains booked to run through stations is clear, as without the warner arm the driver would not know in sufficient time when to reduce speed preparatory to bringing his train to a halt.

It should be explained that all semaphore signals are fixed in such a way that on approaching them, the arm appears on the left hand side of the post and this enables the same posts to be sometimes used for carrying both up and down signals.

At a small roadside station where there are no other lines connected with the main line the signals are easily worked by detached levers, placed in any convenient position, but at larger stations where there are many signals and points to be actuated, a method of concentrating the working becomes necessary and this is done by means of the signal cabin which brings us to the question of interlocking. The signal cabin contains a most complicated piece of mechanism called the locking frame which in its crude form was brought into use in England by Mr. John Saxby in 1856.

But this has been continually improved till we get the almost perfect arrangement now in use at many Indian stations; which was invented and patented by the Signal Engineer of the East Indian Railway, Mr. S. T. Dutton. By means of the locking frame, the signalman actuates every pair of points and every signal under his control. By a mechanical contrivance the points and signals are interlocked. That is to say, supposing for example, that the signalman has moved a pair of points to enable a train to come out of a siding on to the main line, the home and distant signals must stand at danger, to stop any train from approaching on the main line, and it is physically impossible for the signalman to lower them because of the fact that all the point and signal levers are connected by means of the locking frame. Every lever is numbered and pointed according to its class, that is to say, whether it concerns up trains, or down trains; and it may be noticed that some of the levers bear a plate on which are several numbers. These numbers involve the whole secret of the safety which is brought about by the mechanism; for unless the correct series of levers is pulled in their proper order the points and signals cannot be moved.

It is *impossible* to give a safety signal for line and at same time open the points for a line which crosses it, moreover by means of what is known as the facing point lock, the signalman can be certain that the points are firmly in position, and if they are not he cannot lower a signal for a train to pass over them. There are many other refinements of interlocking which are too complicated to explain in a brief paper, but it must suffice to say, that the signalman, unlike a musician, cannot produce discord on his instrument, for it will only work when its stops and keys are fully known to the operator.

(To be continued.)

S. FIRBANK.

TENNIS IN THE QUADRANGLE.

In these hot and sultry days the gentle game of Tennis is perhaps played at the cost of other physical games because the enervating heat does not allow one to take heavy excercise. But this is true of chance or spasmodic players only. A cricketer would not only look at the cool and congenial blue net but play hard despite the heat and heavy outfit.

The foot-baller like a true hound would pursue that round buoyant leather (27 inches in diameter) with a keen bull dog tenacity. He does not care for bruised shins and scraped elbows.

The gentle Tennis player sends the balls from side to side with all the semblance of hard work but without the accompaniment of real excercise.

Some days ago I was invited by the Secretary of a court to play a match and I gratefully accepted the invitation. The nets were threadbare, the courts seemed to be scratched by a wooden plough and the balls were of the colour of the mother Earth. The game boys employed to pick up the balls were straight from some neighbouring hamlet, attired in their rustic garb,—all under-aged labour. We were at all able to play because of the absence of any Society for the prevention of cruelty to animals and of the college being outside the jurisdiction of the factory laws. The students of Economics and Sociology would request the various secretaries to discharge this under-aged labour in the cause of Humanity. This was a mere digression. The net being porous in various places emitted balls indiscreetly on either side to the disgust of both the parties. The ground being laid with small bits of ballast was as uncertain as human life itself. The chalk lines were as dim as the faint and obliterated reminiscence of some past event. This

is not a caricature but a life-like picture of the Kutcha Court. Lawn Tennis is a decency and pucca Court a luxury ; well may the members of these courts envy the lot of those who play on either.

The General Secretary of Tennis will, I hope, look after the get-up of these courts and try to better their condition. In the end I want to assure the gentleman who invited me that I in no way mean to slight his invitation or to reflect on the manner in which the games' fund is distributed in its various channels.

A CHANCE PLAYER.

THE CRICKET CLUB.

Our Cricket team, we are glad to remark, is showing signs of an activity which is most salutary in effect : the attendance, in spite of the fact that the candidates for the University degrees have gone away, is not at all thin, and the students are showing an acute sense of responsibility in the energy and zeal with which they participate in games. We are also very fortunate in having in our team some young players who promise to be good batsmen in a very short time. Cricket has always been popular among the students of the College, and the noble tradition, it seems to me has now begun to exercise a very healthy influence in spurring young men to try not only to maintain but also raise the prestige of this institution.

The students now seem to have realized fully the importance of the game and are keenly sensible of the duties which they have to perform in connection with the Club.

We cannot conclude our present report without offering our most sincere thanks to Mr. S. O. Purves, who has done more than any one else to encourage the game by his actual presence in the field and by his participation in the

games. We hope that the genial influence of his attention and kindness will ever act as a source of encouragement and incitement, and will never be withdrawn.

We are soon to start on our tour to Naini Tal, to play the Hewett-Challenge Cricket-Shield tournament matches there.

ABDUL WAHID KHAN,
Cricket Captain.

MATHEMATICS—ITS HISTORY AND ITS CONTRIBUTION TO THE DEVELOPMENT OF CIVILISATION.

(II—Continued from December number.)

Euclid gave a great impetus to the progress of Mathematics and Philosoply. We see that the philosophers of the above three schools paid all their attention to the science of Geometry only and it remained so, for several subsequent centuries. It was left for Egypt once more to take up the task initiated by its ancestors. With the accession of Alexander the Great the University of Alexandria was founded in the year 330 B C. His sudden death did not allow him to see the seat of learning prosper. The work was completed by Ptolemy, who established a great central library in Alexandria. Euclid was appointed the head of the mathematical department. It is distressing to see that though Euclid's name has come down to us incorporated with his Elements of Geometry we know next to nothing about his life, so much so that there are people who believe that he never existed. He wrote many works such as Elements, Data and De Divisionibus, in last of which he treats about the Division of Areas. He applied his geometrical knowledge to optics. He wrote a treatise on optics which is the first of its kind that has come down to us through an Arabic translation. Though a very great

progress was made in Geometry up to the times of Euclid very little attention had been paid to Arithmetic. I have got an instance to quote in which Euclid applied his geometry to solve a very simple problem. A mule and a donkey were going to market laden with wheat. The mule said to the donkey, "If you gave me one measure I should carry twice as much as you, but if I gave you one we should bear equal burdens. What were their respective burdens?" was a problem put to the philosopher.

The next great Mathematician that the Alexandrian school produced was Archimedes whom I regard the greatest of all Mathematicians except Newton and Leibnitz who equalled him in genius. He was born in 287 B.C., at Syracuse. His mechanical ingenuity was wonderful and he was always consulted by the Government on any difficulties which could be overcome by material means. It was his mathematical genius alone that helped him to invent the Archimedian screw which was used in Egypt to drain fields after the floods of the Nile. We hear that he helped the government by setting fire to the Roman ships by means of burning glasses and concave mirrors. He was first to enunciate many a proposition in Statics and *Hydrostatics which have come down to us bearing his name.* His was a universal genius and he wrote nearly on all mathematical subjects and gave a great stimulus to the progress of the world by his inventions. The story of the fraudulent goldsmith and Archimedis is too common to be reiterated but the mathematical principle with the discovery of which it is connected has become the backbone of the science of Hydrostatics. He was the author of a treatise on mechanics of solids and fluids and was the first to investigate the curvatures of the parabolic and spherical surfaces. His rule for finding the volume of a sphere is very important in the science of Geometry. He was first to suggest a method on

which the arithmetical branch of mathematics was afterwards founded. A big ship was built by the king but nobody could launch it into the sea and Archimedis was approached. He succeeded to do so and here it was that he made the well-known remark that had he but a fixed fulcrum he could move the world. He was followed by Appolonius who wrote on the methods of arithmetical calculations. Next came Hipparchus who was a very great astronomer and mathematician. He obtained by the help of his geometrical knowledge the longtitude and latitude of the sun. It was he who must be given the credit of inventing the science of Trigonometry, a branch of mathematics most necessary for astronomical calculations. He was followed by Hero who made many investigations in applied mathematics, wrote a theory on Hydraulic machines and was the inventor of many ingenius mechines and machanical toys.

In about 160 A.D. lived Ptolemy who founded a system of astronomy now exploded. He was mathematician of the first rank and his knowledge of mathematics helped him profoundly to make discoveries in astronomy. After him came Pappus who invented a new branch of Geometry called Conic sections.

Then we come to a period in which mathematics made no progress, owing to the opposition of the Christians. Poor mathematicians were threatened with death simply because they were philosophers. Proclus' reply to such threats is worthy of note " after all my body does not matter, it is the spirit that I shall take with me when I die." I attribute the fall of the great Alexandrian seat of learning to Christians. They got a decree from Justinian in 529 that heathen learning should no longer be tolerated. They destroyed the greater part of the famous university library and what was left is alleged to have been burnt by the Muhammadans when they captured Alexandria. But

nothing could be more unhistorical as this last accusation and it has been finally concluded by the continental writers that the followers of Islam had no hand in this barbarous act. The Christians thus put the clock of civilization centuries back. It would not be out of place to make a mention here of the work of the Byzantine school. The philosophers of the school founded their religion on mathematics. Moschopulus a philosopher of this school taught curious doctrines that a square of one cell in which unity was inserted symbolized the eternity and unity of God while the fact that the square of two or three cells could not be constructed, exhibited the imperfection of the four elements air, earth, fire and water. I do not understand how he proved it but I do not laugh at their curious notions. The squares of the type he describes are still worn in the East as charms.

(To be continued.)

A. M. KUREISHY.

کر لیتا ہے اور وہ اُس چیز کو اُن واقعات کے لحاظ سے جانچیگا کہ جنھون نے اُسکو اس درجہ پر پہنچایا ہے کہ جسپر کہ وہ اب ہے۔

جیسے کہ بلوط کا درخت قدرتی طور پر بڑھتا ہے اسیطرح آسکی تاریخ بھی ترقی پاتی گئی۔ اسکے علم کی وسعت کے ساتھہ اُسکی اصلاح بھی ہوتی گئی۔ اور اسکے بیرونی حالات کا اُسکی دماغی حالت کے ساتھہ۔ اسکے تمام افعال اُسکا مذہب اور حکومت۔ اسکی نیکیان اور بدیان اسکی سلطنتین اور انقلابات کا موازنہ کرنے سے یہ بات معلوم ہوگی کہ یہ ساری باتین علت و معلول کے مبین سلسلہ کے ذیل مین آجاتی ہین۔

جس وقت کہ مسٹر بکل نے اپنے ماحصل کے منوانے پر زور دیا تھا۔ اگر ہم یہ اعتراض کرتے کہ گذشتہ زمانے کی اصلی صداقت کا معلوم کرنا بہت مشکل امر ہے تو وہ ایک فرد کے متعلق تو یہ اعتراض صاف دلی سے مان لیتے۔ لیکن اُنکا قول تو یہ ہے کہ ایسی مشکل ایک قوم کی حالت معلوم کرنے مین درپیش نہین آسکتی۔ ہم جولیس قیصر یا ٹبریس قیصر کی خصلتون کے بارہ مین تو مختلف الرائے ہوسکتے ہین۔ لیکن ہم سلطنت روما کے رومی باشندون کی خصلتون کو مجموعی طور پر اچھی طرح سے جان سکتے ہین۔ ہمارے پاس اُنکا علم ادب موجود ہے کہ جس سے انکے کسی بات کے سوچنے اور خیال کرنے کا طریقہ معلوم ہوتا ہے ہمارے پاس انکے قوانین موجود ہین جو کہ انکا طریقہ حکومت بتلاتے ہین۔ ہمارے پاس دنیا کا بڑا خطہ موجود ہے جسپر انکے عام افعال کی بڑی بڑی یادگارین باقی ہین۔ جو کہ اُنکے کام کرنیکا رویہ بتلاتی ہین۔ مسٹر بکل کو اسبات کا یقین تھا کہ یہ تمام باتین قوانین کی حد مین آسکتی ہین۔ اور ایسی سریع الفہم کی جاسکتی ہین جیسے کہ کھریا مٹی کے پہاڑونکی یا کوئلہ کے کانونکی بناوٹ۔ (باقی آئندہ)

ایک طالبعلم

بناتا ہے اور ہر تصویر کی قدرتی ومتاریک نج بنا سکتا ہے۔ جس چیز کی کہ وہ تصویر بنانا چاہتا ہے وہ اسکو غور وخوض سے دیکھتا ہے۔ وہ چیزون کو اچھی طرح سے دیکھتا ہے اور ان ذرایع کو کہ جنکے سبب سے وہ اُنکی تصویر کھینچ سکتا ہے اچھی طرح سے مطالعہ کرتا ہے۔ اسنے یہ سیکھ لیا ہے کہ کیا کرنا چاہیئے اور قدرے اسنے یہ بھی سیکھ لیا ہے کہ کسطرح کرنا چاہیئے۔ اور اُسکی مابعد ترقی اسکے فہم وذکا کے مقدار پر جو کہ اُسکی طبیعت رکھتی ہے منحصر ہے یہ تمام باتین ایسی قدرتی ہین جیسے کہ درخت بلوط کی بالیدگی۔ آپ بلوط سے یہ نہین کہتے کہ یہ اسکا فرض ہے کہ وہ ایک بلند درخت ہوجاوے۔ اور اسی طرحپر آپ طالبعلم کو یہ ہدایت نہین کرتے کہ وہ ہال بین (۱) جیسا مصور بنے۔ آپ بلوط کے پودے کو سرسبز زمین مین لگاتے ہین۔ جہان پر کہ اُسکو روشنی اور ہوا بہو نجتی رہے۔ جہان آندہی کا بچاؤ ہو۔ آپ زیادہ بیکار شاخون کو کاٹ ڈالتے ہین۔ اور تمام طاقت کو نئی شاخون مین پہنچا دیتے ہین۔ بلوط کا درخت اپنی نشو ونما کی طاقت کے موافق بہت عمدہ درخت ہوجاویگا آدمی اور دیگر چیزون کے درمیان بہت بڑا فرق انسان کی استعداد کی مختلف صورتون اور وسعت کا ہے اور ایک بیّن فرق اس خاص استعداد سے ہے کہ صرف اُسی کو یہ قدرت حاصل ہے کہ وہ ان باتون کو جو کہ اُسکی ترقی کے موافق ہین سوچ سکتا ہے اور اُنکو استعمال مین لاسکتا ہے۔ لیکن اس شرط کے ساتھ کہ اُسکو جیسا کہ عام طور پر مانا جاتا ہے۔ اس بات کی آزادی حاصل نہین ہے کہ آیا اسکو ان طریقون کا استعمال کرنا چاہیئے یا نہین۔

جبکہ وہ یہ جان لیتا ہے کہ کونسی چیز اسکے واسطے اچھی ہے وہ اُسکو اختیار

(نوٹ) (۱) ہال بین ایک جرمن مصور پندرہوین صدی مین گذرا ہے۔ انگلستان مین آکر اسنے اپنے فن کو درجہ کمال پر پہنچا دیا۔

انتخاب اُنکی مرضی پر منحصر نہین تھا بلکہ اُسکو اسکی پیروی کرنی لابدی تھی - ایک اخلاقی سبق ہو گیا جس سے اگر اسمین ہمت ہو تو انحراف کر سکتا ہے -

یہ بات تھی کہ جس سے مسٹر بکل کو انکار تھا - خوش انتظامی جو کہ قدرت مین پھیلی ہوئی ہے انہون نے خیال کیا کہ اس بات سے مستثنیٰ ہونا خلاف قیاس ہے انکا خیال تھا کہ انسان ہمیشہ لازمی طور پر اس اثر کی وجہ سے جو کہ اُسکے دماغی اور جسمانی حالت پر بیرونی باتون سے پڑتا ہے - کام کرتا ہے انکا یہ مقولہ ہے کہ ہر ایک انسان کسی خواہش کے سبب کام کرتا ہے اور اُسکا چال چلن اُس خواہش سے جو کہ اسپر بہت زیادہ اثر کرتی ہے جانچا جاتا ہے - ہر ایک آدمی قدرتاً اُسی چیز کی خواہش کرتا ہے کہ جسکو وہ اپنے حقمین بہترین سمجھتا ہے - لیکن ایک کام کو عمدہ طور پر کرنے کے واسطے شرط یہ ہے کہ وہ اس سے اچھی طرح سے واقف ہو - وہ زہر کھا جائیگا جب تک کہ اُسکو یہ نہ معلوم ہو کہ یہ زہر ہے اسکو اتنا معلوم ہو لنے دو کہ یہ اُسکی موت کا باعث ہوگا اور وہ اوسکو چھوئیگا بھی نہین - سوال نیک و بد کے نتیجہ کا نہین ہے - اسکو ایک مرتبہ معلوم ہو جاوے کہ یہ شے ضرر رسان ہے اور وہ اسکو اپنی طبعی قانون کے رو سے ترک کر دیگا - اسکی خوبیان علم کا نتیجہ ہین اور اسکی خطائین جاہلیت کے لازمی نتیجے - ایک لڑکا تصویر کھینچنا چاہتا ہے - اُسکو اس فن کا کچھ علم نہین ہے - وہ انسانون کی تصویرین شکل درختون اور مکانون کے بناتا ہے اور جہان جی چاہتا ہے مرکز صقل قرار دیدیتا ہے وہ غلطی کرتا ہے کیونکہ وہ اس سے بہتر نہین جانتا - ہم اُسکو برا بھلا نہین کہتے - جب تک کہ اُسے اچھی تعلیم نہ دیجاوے وہ غلطی سے نہین بچ سکتا - اب اُسکی تعلیم شروع ہوتی ہے - پہلے وہ خط مستقیم کھینچنا سیکھتا ہے پھر مکعب بناتا ہے اور بعد مین خط منحنی کشید کرتا ہے - وہ پھر منظرون کی تصویر

احتیاط کرتا تھا۔ لیکن جو پہلے مین محدود ہو کر کہا تا پکلاتے تھے۔ نہ یہ ایک بد آدمی کے مکان کو بہ نیت ایک نیک آدمی کے مکان کے جلانے کو تیار پائی جاتی تھی بیشتر ٹھیک بدی اور پرواہی کی صورت نہ پکڑتی۔ بعد مین ایک زمانہ آیا کہ جسمین حادثات طبعی ایک حد تک ترتیب وار اور باقاعدہ طور پر واقع ہوتے ہوئے پائے گئے اور انکی تبدیلیاں اسقدر نہین جو کہ شمار مین آسکتی تہین۔ ان حادثات کے مشاہدہ کرنے سے انکے علت و معلول کا جان لینا آسان ہو گیا۔ گھر مین بجائے قدرت کے غصہ کی نشانی کی ضروری اور بے ضرر نتیجہ سورج۔ چاند اور زمین کی باہم نسبتی جگہ کا نتیجہ پایا گیا۔ سیارہ اجرام فلکی قرار پائے اور ان لوگون سے جنہون نے کہ یہ خیال کیا تھا کہ تمام مخلوق انکو اور انکے فعل کو دیکھتی ہے بے تعلق قرار دی گئی۔ رفتہ رفتہ تغیرات۔ خودپسندی اور تمام بیڈ ہنگے کامون کی علامتین دنیا سے معدوم ہو گئین اور یہ بات معلوم ہو گئی کہ تقریباً ہر ایک ارضی یا سماوی حادثہ کسی نہ کسی قانون کو خواہ اسکی موجودگی محسوس کی گئی یا سمجھی گئی تھی منسوب کیا جا سکتا ہے۔ اس طرح قدرت خیال کی حد سے باہر لائی گئی۔ بلا خیال چیزون کا جو کہ وہم پر مبنی تھا نتائج سے پہلے اور بعد مین یہ مانا گیا کہ یہ حادثات مقتضائی ہین۔ اور آخر کار ایک چھوٹا قطع جنگل کا باقی رہگیا کہ جہانپر کسی قانون کو رسائی نہین ہے۔ وہ یہ کہ فعل اور فطرت انسانی۔

اسی زمانہ مین فہم اور جذبات۔ نور ایمان اور خواہشات کے جھگڑونکے درمیان روحی قوتونکا وجود بھی مانا گیا۔ جبکہ رشتہ تعلق کو درہم برہم کرنے کی اسقدر آزادانہ خواہش تھی تو علت و معلول کا کچھ پتہ نہین لگ سکتا تھا۔ اور عام چیزون مین چند مشتبہ شرایط کیوجہ سے۔ نتائج لازمی چیز تھی۔ آدمی کی بابت لفظ قانون سے معنی تبدیل کئے اور بجائے ایک معین قانون کے کہ جسکا

پائی جاتی ہے۔ ان لوگون کی رائین ہمکو خوش نہین کرتین۔ بلکہ ہمکو بیٹر کاتی اور نار
کرتی ہین۔ ہم ان سے خفا ہین اور ہمارے اس فعل سے یہ پریشان کرنے والا
راز کہ اس بات مین اس سے زیادہ صداقت ہے۔ جتنی کہ ہم اسمین دیکھنا چاہتے
ہین۔ افشا ہو جاتا ہے۔

مسٹر بکل کا مبہم مقدمہ کچھ اس قسم کا تھا۔ جبکہ بشر نے اپنی اردگرد کی چیزون
جانچنا شروع کیا تو اوسکو کسی چیز مین ترتیب نہین معلوم ہوئی۔ لیل و نہار چھوٹے
بڑے ہوتے تھے ہوا کبھی سرد و گرم۔ بعض تارے مثل آفتاب کے طلوع و غروب
ہوتے۔ بعض ثابت تھے۔ چند ستارہ ایک مرکزی ستارہ کے اردگرد شمالی افق
سے اوپر۔ چکر کاٹتے تھے۔ ستارونکا اپنا خاص رویہ تھا۔ اور مادہ مین بھی
بجز تغیرات کے اور کچھ نہین دیکھا۔ بعض اوقات سورج اور چاند گرہن
پڑتا تھا۔ گاہے زمین آدمیون کے قدمون کے نیچے ہل جاتی تھی اور وہ صرف
یہی سمجھ سکتے تھے کہ زمین و آسمان۔ ہوا اور پانی کے باشندے اور منتظم
ایسے ہی سرکش اور ضدی ہین جیسے کہ وہ خود۔

زمانہ گذرتا گیا اور بے ترتیبی نے اپنے آپ ہی آپکو ترتیب دینا شروع کیا
بعض باتین انسان کے حق مین مفید ثابت ہوئین۔ اور بعض نقصان وہ او
بدخواہ۔ اور دنیا نیک ارواح اور آسیبون سے بسی ہوئی معلوم ہوئی۔ جو
متواتر ایک دوسرے سے لڑتے جھگڑتے رہتے تھے فتور انسانی نفس ا
اسکے علاوہ اور دوسرے بیرونی چیزون مین بھی پائے جاتے تھے آخر الا
چونکہ بشر نے مشاہدہ زیادہ کیا اور سوچا کم تو ان تصریحون نے بھی تغیر پا
طبعی حادثات ایک ہی قانون قدرت کے نتائج معلوم ہوئے حالانکہ وہ
مین بالکل مخالف تھے۔ آگ مکان کو خاکستر نہین کرتی تھی گیہ مالک مکا

شربکل کے ہی حصہ مین یہ ساری باتین آئین - اِسکے علاوہ اور بہی نہایت
دفناک دشمن اُنکی جیسی کامیابی کی گہات مین لگے ہوے تھے - انہون نے
بہی وہ مرتبہ جو کہ انکے شایان شان تھا حاصل کیا ہی تھا کہ معلوم ہوا انکی
محنت مین بوجہ زیادہ محنت کے گہن لگ گیا ہے انکے پاس اتنا ہی وقت
تھا کہ وہ دنیا کو یہ دکہادین کہ وہ کس لیاقت کے آدمی ہین - اتنے وقت مین
بن وہ اپنے فلسفہ کا خاکہ کہینچ سکے - اور جیون ہی کہ وہ نمایان ہوے چل بسے -
ہ غیر ممالک کو اپنی صحت یابی کے لئے گئے - مگر انکا وقت آگیا تھا - انہون نے
شق مین بخار سے انتقال کیا - اور صرف یہ خیال کہ وہ اپنا کام ناتمام چھوڑ چلے
نکو ستاتا تھا - وہ الفاظ جو کہ انہون نے آخری وقت مین عالم ہوش مین کہے
قریباً یہ تھے - "میری کتاب - میری کتاب ! مین اپنی کتاب کو کبھی ختم نہین
رسکونگا" آپکی موت بھی ایسی ہوئی کہ جیسے انہون نے زندگی بسر کی تھی بلند
ظری سے اپنی ذات سے لاپرواہی برتی اور صرف اوس ہی چیز کا خیال کیا کہ
جسکو اپنے ذمہ لیا تھا -

لیکن انکی محنت رائیگان نہین گئی - آپنے مختلف الرائے جیسا کہ ہم چاہین
رسکتے ہین مگر وہ اثر جو کہ انہون نے بیشتر ہی پہیلا دیا ہے غلطی سے بعید تھا
ر یہ معلوم ہونے والا نہین - جو کچھ کہ انہون نے کیا وہ بالفرور نیا نہین تھا -
نسانی باتون کی بعض ایسی تشریحین خیال کے ابتدائی زمانہ سے چلی آتی ہین -
لن مسٹر بکل کے پاس وہ کمال تھا جو کہ عالی طبع اور ذہین لوگون مین ہوتا ہے
ہ اپنی رایون کو خاص وضاحت کے ساتھ پیش کر سکتے تھے - اور علاوہ برین
دیج بکار کرنے کے اُس طریقہ مین جو کہ آجکل ہم لوگون مین مروج ہے اور جنکے
ے واسطے وہ لوگ غیر معمولی دلچسپی اور لگاوٹ رکھتے ہین بہت کچھ خصوصیت

قابل تحسین۔

ہم مین سے اکثر لوگ۔ جب کوئی بات جسکو کہ وہ ضروری اور نئی خیا
کرتے ہین۔ معلوم کرتے ہین تو خوشی کے مارے پھٹے پڑتے ہین۔ بازار میں
ہم لوگ اپنی تصنیف یا ایجاد کو دکھاتے پھرتے ہین۔ اور شکریہ اور قدردا
کے طالب ہوتے ہین۔ مسٹر بکل نے ابتدائی عمر مین ہی اس مسئلہ کو سوچا
جسنے انھین مشہور کر دیا۔ لیکن انھون نے اپنی لیاقت کا اندازہ کر لیا۔ وہ جا
تھے کہ جب وہ چاہین ذاتی امتیاز حاصل کر سکتے ہین۔ لیکن وہ اپنے مضمون
بہ نسبت اپنی ذات کے زیادہ خیال کرتے تھے۔ وہ عرصہ بیس سال تک
استقلال سے خاموشی کے ساتھ کام کرنے پر قانع تھے۔ اور کسی کو کچھ نہیں
معلوم ہوا۔ ادہیڑ عمر مین انھون نے ایک کتاب تصنیف کی جو کہ فرنچ اور
مین فوراً ترجمہ کی گئی۔ دنیا کے تمام ملکون سے زیادہ سنٹ پیٹرزبرگ کی ام
اکیڈمی کے اجلاس ہال مین کھلبلی مچادی۔

کسی مقام پر گوئیتس نے کہا ہے کہ جیون ہی کسی شخص نے قابل تحسین
کام کیا فوراً ایک عام سازش اسواسطے کہ اسکو دوبارہ ایسا کام کرنے سے
روکا جاوے کی جاتی ہے۔ اسکو مدعو کیا جاتا ہے۔ ضیافتین دی جاتی
اس سے محبت کا اظہار کیا جاتا ہے۔ اسکا وقت ناشتون۔ دعوتون۔ جلسو
اور اسی طرح کی صدہا باتون سے ضایع کیا جاتا ہے۔

مسٹر وی آف سویلیزیشن ان یورپ۔ تصنیف کی کہ جسنے تمام دنیا مین مقبولیت حاصل
اسکی دوسری جلد ۱۸۶۱ء مین لکھی۔ بعد مین صحت خراب ہونے کی وجہ سے ایشیا
مین بغرض سیاحت تشریف لائے۔ مگر دمشق مین انتقال کیا ۱۸۶۲ء۔

منتخب کرلین کہ جنکی ہمین ضرورت ہے۔ اور اپنے حسب منشا ترتیب دے لین اور انکی بابت جو ہمارے مفید مطلب نہین خاموش ہوجاوین۔

مین مضمون کو سریع الفہم بنانے کی کوشش کرونگا۔ اور اپنے حتی الامکان سعی کرونگا کہ آپ دل برداشتہ نہون۔ لیکن اپنی کامیابی کا مجھے ہردو امور مین شک ہے۔ نفس مضمون پر بحث کرنے سے پیشتر چند الفاظ اس ممتاز شخص کی نسبت کہ جسکا نام تاریخ کو اس نظر سے دیکھہ لینے کے لئے مشہور ہے اور جسکی قبل از وقت وفات نے ہم لوگون کو اچانک صدمہ سے محیط کرلیا ہے کہنا چاہتا ہون۔ آپ صاحبان مین سے شاید اکثر مسٹر بکل کو یاد کرسکتے ہین کیونکہ کچھ زیادہ عرصہ نہین ہوا کہ وہ اسجگہ پر کھڑے ہوکر تقریر کیا کرتے تھے۔ وہ یہان اکثر ایک ایک گھنٹہ سے زیادہ تقریر کرتے رہے اور کوئی نوٹ یادداشت کے طور پر استعمال نہین کیا اور اسپر لطف یہ کہ جو بات ایک مرتبہ کہدی اُسکو دہرایا نہین۔ فصاحت اس کمال درجہ کی تھی کہ ضرورت سے زاید الفاظ کبھی استعمال نہین کئے۔ مضمون کو ایسی آسانی اور خوبصورتی کے ساتھہ ادا کرتے تھے گویا کہ وہ جیسے اپنے گھر مین بیٹھے ہوے بے تکلفی کے ساتھہ باتین کررہے ہین مسٹر بکل کے خیالات کی بابت جو کچھ ہمارا جی چاہے خیال کرسکتے ہین۔ مگر یہ صاف ظاہر ہے کہ وہ غیر معمولی طبیعت کے شخص تھے۔ اور اعلیٰ صفات بھی رکھتے تھے۔ صفات۔ وہ توشاید انکی کچہ قدر نہین کرتے اگرچہ وہ ایسے نادر اور طرفہ ترین جیسے کہ وہ

(نوٹ) آپکا پورا نام ہنری طامس بکل تھا۔ سنہ ۱۸۲۱ء مین پیدا ہوے۔ آپکے والد شہر لی کے ایک بہت بڑے دولتمند تاجر تھے آپ پیدائشی نحیف اور کمزور تھے۔ اور اسوجہ سے آپکی تعلیم مکان پر ہوئی۔ آپکو علم سے بہت شوق تھا۔ اور ہیلم ادریش جیسے علامہ روزگار کی صحبت اٹھانیکا موقع ملا۔ آپنے اپنی زندگی تاریخ کے مطالعہ کے لئے وقف کردی اور سنہ ۱۸۶۲ء مین

فلسفہ تاریخ

ناظرین۔ یہ میرا پہلا ترجمہ ہے جو کہ آپکی خدمت مین پیش کیا جاتا ہے۔ اپنی بے بضاعتی سے خوب واقف ہون اور جانتا ہون کہ صدہا غلطیان کی ہونگی۔ مگر اپنی کم علمی اور ناتجربہ کاری کی وجہ سے خود اصلاح نہین کرسکتا۔ امید ہے کہ مشق اور تجربہ انشاء اللہ ان غلطیون کو جو کہ مین نے محاورہ وغیرہ مین کی ہین درست و اصلاح کردیگا۔ یہ ترجمہ جیمس اینتھونی فروڈ کے لکچر سائنس آف ہسٹری کا ہے۔ مسٹر موصوف زبان انگریزی کے مستند عالم اور مصنف گذرے ہین۔ آپنے کئی کتابین تصنیف کین جو کہ کم و بیش مقبول ہین۔ منجملہ انکے تاریخ انگلستان۔ "دشارٹ اسٹڈیز آن گریٹ سبجکٹس" زیادہ مقبول اور پسندیدہ نگاہ سے دیکھے جاتے ہین۔ یہ لکچر رایل انسٹی ٹیوشن مین آپنے بسلسلہ اور لکچرون کے ۵۔ فروری سنہ ۱۸۶۴ء کو دیا تھا۔

لیڈیز و جنٹلمین۔ مین نے مضمون فلسفہ تاریخ پر آپ صاحبان کے روبرو آج شام کو تقریر کرنیکا ذمہ لیا ہے۔ مجھے خوف ہے کہ یہ بے لطف مضمون ہے۔ فی الحقیقت فلسفہ و تاریخ جیسے دو الفاظ کا ملاپ کچھ ناموزون معلوم ہوتا ہے۔ اسکی مثال ایسی ہے جیسے کہ ہم آواز کی رنگت یا سنہ کے طول البلد کا ذکر کرنے لگین اور وہ غیر موزون ہوگا۔ جبکہ ہماری آنکھون کے دیکھے معاملات کے مسائل کی کہ جنپر عام طور سے بحث کی جاتی ہے کی صداقت کا سمجھنا مشکل ترین امر ہے تو ہم کسطرح سے زمانہ بعید کے گذرے ہوے واقعات کے جو کہ ہمکو کتابون کے ذریعہ سے پہنچے ہین۔ فلسفہ پر بحث کرسکتے ہین۔ تاریخ کی بابت مجھے اکثر یہ خیال ہوتا ہے کہ وہ ایک طفل بچہ کے حروف تہجی کے بکس کے مانند ہے۔ جس سے کہ ہم ہر ایک لفظ کی کہ جسکی ہم چاہین ہجے کرسکتے ہین۔ صرف ہمین اتنا درکار ہے کہ ہم وہ الفاظ

...وقتنکہ اونکا عملی ثبوت گورنمنٹ افسران رعایا کو دین رعایا کیسے جانسکتی ہے۔ عملی حالت
...دیتھی کہ ایک معمولی افسر اپنے کو رعایا سے اسیقدر برتر سمجھتا تھا کہ جسقدر شاید
...ہ بادشاہ کو اپنے سے۔ گورنمنٹ کی عملی صورت وہ نہ تھی کہ جو دراصل گورنمنٹ
...نتا تھا۔ ابتدا مین یہی افسران رعایا کے بہت بڑے ممدوح تھے مگر بعد مین
...یسے جیسے انکے عملی حالات بدلتے گئے رعایا کا دل بھی انکی جانب سے ہٹتا
...یا۔ ہندوستانیونکا اعلیٰ درجہ کے مراتب سے نکالا جانا بھی ایک سبب لوگون
...ی ناراضگی کا تھا۔ سرسید نے غدر کے وجوہات بیان کرنے مین اس مہم کے
...ل کرنے مین کوئی دقیقہ اوٹھا نہ رکھا کہ اہل شرق اہل غرب سے ویسی ہی عمدہ طور
...سے حکمرانی کئے جاسکتے ہین کہ جیسے اہل شرق سے۔ شرق اور غرب کا اتحاد سرسید کا
...منشا اور کامل یقین تھا اونکو یہ بھی معلوم تھا کہ یہ فساد پرانے ملاؤن ہی کا ڈالا ہوا ہے کہ جنھون نے
...ماری ہم قومون کو غربی تعلیم سے ابتک محروم رکھا۔ ۱۸۶۱ء سے ۱۸۷۵ء تک
...رسید نے اسی کے لئے سخت کوشش کی کہ لوگ غربی تعلیم سے مستفید ہون
...الانکہ اس آخری زمانہ مین اونکو بحیثیت جج خفیفہ بہت دشوار اور اہم کام انجام
...ینے پڑتے تھے مگر تاہم وہ اپنے فرایض اپنی قوم اور ملک کی طرف نہ بھولے۔ سرسید
...نے انگلینڈ جانیسے قبل کئی کتابین تصنیف کین کہ جنمین کی خاص خاص یہ ہین۔
...) ضلع بجنور مین غدر کے حالات۔ (۲) وجوہات غدر۔ (۳) سوانح عمری انحضرت صلعم
(۴) ڈاکٹر ہنٹر کی کتاب کیا ہندوستان کے مسلمان سچی اور ہمدرد رعایا ہین کا ایک
...مدان شکن جواب۔ انمین سے ہرایک نے سرسید کو اعزاز اور امتیاز دیا مگر ابھی سرسید
...اور بھی بڑے بڑے عظیم الشان کام کرنے تھے۔

باقی آیندہ

کہ جو خود انکے حالات سے بالکل ناواقف تھے۔ اور چنانچہ قواعد و قوانین جو گ
رعایا کے واسطے بناتی تھی اوسکو معلوم نہین ہوسکتا تھا کہ اونکا اثر رعایا پر کیا
اور خود رعایا مین کوئی شخص ایسا نہ تھا نہ اوسکو کوئی حق حاصل تھا کہ جو گورنمنٹ تک
یہ معاملات بوضاحت پہونچاے۔

غدر کے چوتھے سبب کی بابت سرسید نے یہ کہا تھا کہ گورنمنٹ اور رعا
باہم یگانگت کے تعلقات زیادہ ضروری ہین اور ان دونون کو ایک دوسر
بہ نسبت رعایا مین مختلف افراد کے بھی آپس مین زیادہ خیال و لحاظ رکھنا چا
گورنمنٹ مثل جڑ کے ہے اور رعایا مثل درخت کی شاخون کے۔ ابتک گورنمن
اور رعایا مین ایسا فرق باہمی رہتا چلا آیا ہے کہ جیسے سفید پتھر کہ جو سیاہ سے
بالکل مختلف ہوتا ہے حالانکہ انکا آپس مین ملجانا اور مخلوط ہوجانا اسطرح سے ضرو
ہے کہ جیسے سفید پتھر مین سیاہ دہاریان یا سیاہ مین سفید دہاریان ہون کہ
فی الاصل ماہیتین جدا جدا ہین مگر ظاہرہ ایک ہی جسم مین موجود ہین۔ سر
صاف طور سے لکھتے ہین کہ حالانکہ مسلمان شہنشاہون کا خون اور اونکی رعایا
ہندوستان مین ایک نہ تھا مگر پھر بھی اونمین باہمی تعلقات یگانگت بکثر
موجود تھے۔ تاریخ ہندوستان سے معلوم ہوتا ہے کہ جب تک باہمی محبت
اور عزت باقی رہی سلطنت مین کسی قسم کی خرابی واقع نہ ہوئی۔ ہندوستانیو
کے ساتھ ذلت سے برتاؤ کرنا بھی ایک ور اونکے اور اونکے حکام کے درمیا
فصل کردینے والی چیز تھی۔ عربی کا قول ہے + جراحات السنان لہا التیام
ولا یلتام ما جرح اللسان۔ یعنی برچھیون کے زخمونکا اندمال ممکن ہے مگر زبان ک
زخمونکا ناممکن۔

گورنمنٹ کے خیالات چاہے جسقدر رعایا کے بابت اچھے کیون نہ ہون گ

یدا اگر کسی قوم کو فائدہ تھا تو وہ عیسائی ہی تھے اور علاوہ ازین اس فائدہ
ناہندو اور مسلمانون کے لئے عیسائی ہوجانے کی ترغیب دلانے کو بہت
تھا۔
ہیر ۱۸۵۶ء کا ایکٹ نمبر ۱۵ ہندو بیواؤن کی بابت ایک اور انہین باتونکا
تھا۔ چاہے جسقدر عالی خاندان کیون نہون مگر اسکے مطابق ہندو بیوائین
ی کرسکتین تھین اور یہ انکے موجودہ رسوم کے بالکل خلاف تھا۔ جہلا کو یہ
ہوگیا کہ یہ محض عورتون کو آزادی سکھلانے کے لئے کیا گیا ہے۔ اسکے علاوہ
بھی ایکٹ ایسے جاری ہوئے تھے کہ جنکی وجہ سے عدالت اور کچہریون مین
مذہب کے خلاف فیصلے ہوتے تھے۔ سرسید کا ہرگز یہ ایما نہ تھا کہ
منٹ کسی خاص مذہب والون کی طرفداری کرے۔ وہ ایکٹ کہ جنکے بموجب
نٹ آراضی معافی ضبط کرتی تھی لوگون کو بیحد ناگوارگذری اور حقوق زمینداری
ی کہ جنکی وجہ سے صراف اور دوسرے روپیہ والے فرقے ہر طرح سے لوگون کی
اپنے قبضے مین لانے کی کوشش کرتے انکو بہت شاق گذرا۔ شرح مالگذاری
ندر بڑھا دینا حقوق تعلقہ داری کا موقوف کردینا اور اسٹامپ کے کاغذات
ی کرنا اوس زمانہ کے لوگون کے خیالات کے لئے سخت مضر پڑا۔
ورنمنٹ کو اپنے رعایا کے متعلق عدم واقفیت غدر کا تیسرا سبب
تا ہے۔ سرسید فرماتے ہین کہ گورنمنٹ اور رعایا مین کوئی تعلقات
نہ تھے کہ جنکی وجہ سے گورنمنٹ کو رعایا کے پورے حالات اچھی طور سے
ہوسکتے۔ رعایا کے پاس کوئی ذریعہ گورنمنٹ تک رسائی کا نہ تھا اور نہ وہ
یالات کا اظہار اور حقوق کا دعویٰ کسی طرح سے گورنمنٹ تک پہونچا سکتی
ورنمنٹ تک رعایا کے حالات کی خبر افسران کے ذریعہ سے پہونچتی تھی

اونکو عیسائی کرنا چاہتی ہے اور اسی غرض سے مختلف مقامات پر مشن اسکول بھی قائم کئے ہین ۱۸۵۹ء مین قحط کے زمانہ مین جبکہ گورنمنٹ نے یتیم بچون کو عیسائیون کے طرز پر تربیت دینے کا انتظام کیا تب تو اون لوگون کا خیال بمنزلہ یقین ہوگیا اور اسی قسم کی دو ایک اور مثالون نے یہ بات اونکے ذہن مین بخوبی جمادی۔ بہت سے فوجی افسران بھی فرائض مشنری کو انجام دیتے تھے اور لوگون کو عیسائیت کیجانب ترغیب دلاتے تھے عیسائی واعظین کو جب یہ لوگ میلے تماشے اور سڑکون پر وعظ کہتے سنتے تو اونکے کان کھڑے ہوتے اور مقامی مدرسون کو بھی بہت شک کی نظر سے دیکھتے تھے اسلئے کہ اونکا یہ یقین تھا کہ یہ سب ہم لوگون کو عیسائی کرنے کے لئے کیا گیا ہے۔ بعض بعض ترمیمین جو بلا کسی ضرورت صریحی کے مختلف کالجون اور اسکولون کی گئین تھین اوس سے بھی اونکو شک وشبہہ پیدا ہوتا تھا۔ عربی فارسی وسنسکرت وغیرہ پہلے مدارس مین پڑہائی جاتی تھی اور فقہ اور حدیث کی جانب بھی بہت توجہ کیجاتی تھی مگر اب عربی کا کچھ زیادہ خیال نکیا جاتا اور فقہ اور حدیث کے امتحانات مین کہ جنمین پہلے پاس ہونا ضروری تھا درجہ پانے کے لئے علیحدہ پاس کرنا ضروری نہ رکھا جانا ان لوگون کے ان خیالات کو اور بھی پختہ کرنے کے لئے کافی ہوا۔

غدر کے دوسرے سبب یعنی ۱۸۵۰ء کے ایکٹ نمبر ۲۱ کا جاری ہونا ایسی حالت مین ان لوگون کے خیالات کے لئے اور بھی مضر ہوا۔ سرسید فرماتے ہین کہ اس ایکٹ کے بموجب ہندؤن کو کوئی فائدہ نہین ہوسکتا تھا اس لئے کہ اونکے مذہب مین غیر مذہب کے لوگ داخل ہی نہین ہوسکتے اور ایسے ہی مسلمانون کو بھی کوئی نفع نہ تھا کیونکہ اسکے بموجب اگر کوئی شخص عیسائیون مین سے مسلمان ہوجائے تو اوسکو ورثہ کا کوئی حق باقی نہین رہتا تھا

سی معصوم کے قتل ہو جانے کے لئے کافی تھا۔ سرسید کی کوشش ہمیشہ انصاف
ور ترحم کیطرف رہی اور اکثر اپنی اس کوشش مین کامیاب ہوئے۔ غدر کے بعد
یب بہت لوگون کے تعلقے اور آراضی ضبط کرلیگئین اور دوسرون کو عطا کی گئین
سرسید کو بھی ایک تعلقہ جسکی سالانہ آمدنی ڈیرھ لاکھ تھی عطا ہوا اسکو سرسید نے
شکریہ کے ساتھ قبول کرنے سے انکار کیا اور وجہ صاف طور سے بیان کی کہ مین
وس مالکو لینا کیسے گوارہ کرسکتا ہون کہ جسکی قیمت ہم ٹیکو نکا خون ہے۔ بالآخر
من و آمان قائم ہوا اور حکومت ملکہ معظمہ جنابہ وکٹوریہ صاحبہ مشتہر کی گئی۔ مگر سرسید
و مسلمانون کے حالات دیکھکر اسقدر رنج و ملال ہوتا تھا کہ بسا اوقات اونہون نے
ہندوستان چھوڑ کر مصر وغیرہ کی جانب چلے جانے کا ارادہ کیا مگر اپنے ہم قومونکو
یسے پرخطر نازک حال مین چھوڑکر جانا بھی اونکو گوارہ نہ تھا۔ اسوقت انہون نے
ہ اہم کام اپنے سپرد کیا کہ حکام اور محکومون کو ایک دوسرے کے رشتے اچھی طرح
مجھوانے کی کوشش کی اور وہ خرابیان اور غلط فہمیان کہ جنکا نتیجہ ۱۸۵۷ء مین
ظاہر ہوچکا تھا رفع کرنے مین کوشان رہے۔ چنانچہ ۱۸۵۸ء مین اونہون نے
پنی مشہور کتاب "وجوہ غدر" لکھی یہ کتاب ۱۸۶۳ء مین شایع ہوئی اور پھر
سکا ترجمہ آپکے سچے دوست سر آکلنڈ کالون صاحب بہادر لفٹنٹ گورنر
مالک متحدہ نے کیا۔ سرسید پہلے ہندوستانی ہین کہ جنہون نے غدر کے
لط وجوہ کہ جنکا انگریزون کو کامل یقین تھا اونکے دلون سے قطعاً رفع کرنے کی
شش مین قلم اوٹھایا۔ اونہون نے اپنے اغراض صاف صاف بیان کیے۔
غدر کے پانچ صریح اسباب کو سرسید نے بالتفصیل بیان کیا ہے اور انمین
سب سے اول مداخلت گورنمنٹ مذہبی معاملات مین رکھی ہے۔ لوگ عام طور پر
سے خواہ ہندو ہون یا مسلمان پڑھے لکھے یا جاہل یہ یقین کرتے تھے کہ گورنمنٹ

علی گڑھ منتھلی

نمبر ۵ | بابت ماہ مئی سنہ ۱۹۱۱ء | جلد

اعمال السادات سادات الاعمال

۱۸۵۷ء میں جب غدر شمال کی جانب سے شروع ہوا سرسید بجنور میں آ
رکھتے تھے اور واقعہ تو یہ ہے کہ یہ اس غدر ہی کی وجہ تھی کہ ہمکو سرسید کے
بڑے بڑے پوشیدہ دلی اور دماغی اوصاف کہ جنکی تصریح کی ضرورت
عملی طور سے دیکھنے اور معلوم کرنے کا موقعہ ملا۔ اونھوں نے اس زمانہ میں ج
بلکہ ہزارہا انگریزوں کے خاندان تباہی سے بچالئے اور آمد جیسے نازک ز
تاوقتیکہ کسی کو حکمرانی انگلشیہ کے استحکام اور ثبوت کا یقین اول سے نہ
ایسے کام کرنا جنمیں خود اپنی جان خطرہ میں ہو قریب قریب غیر ممکن سا معلوم
اوس غدر کے حالات غمناک سے یہاں صرف اسیقدر کہنا کافی ہوگا کہ لاک
مفت ضایع ہوئیں اور ہزاروں کے گھر بگڑے۔ صرف کسی قسم کا شبہہ ہو ج

شرح چھپائی اشتہارات حصہ اردو

ایک صفحہ	واسطے ایک سال کے	۲۴ روپیہ
〃	واسطے نصف سال کے	۱۳ روپیہ
〃	واسطے تین ماہ	۷ روپیہ
〃	واسطے ایک ماہ	۴ روپیہ ۸ آنہ

نصف صفحہ کے لئے مذکورہ بالا شرح کا نصف لیا جائیگا اور نصف صفحہ سے کم ہونے کی صورت میں بھی نصف صفحہ کی اجرت لیجائیگی۔ اجرت پیشگی وصول ہوگی۔

ڈی۔ کرار ولی ایم۔ اے۔ آنریری منیجر

علیگڈھ منتھلی مدرسۃ العلوم علیگڈھ

رجسٹرڈ نمبر اے ۲۳۳

علی گڑھ منتھلی

نمبر ۵ | بابتہ ماہ مئی سنہ ۱۹۱۱ء | جلد ۹

مقام اشاعت مدرستہ العلوم علیگڑھ

فہرست مضامین حصہ اردو

پبلشر مسٹر ڈی - آکٹرلونی - ایم - اے پروفیسر مدرستہ العلوم علی گڑھ
باہتمام بابو رام ناتھ بھارگو بی - اے
در اسٹینڈرڈ پریس الہ آباد طبع شد

[Registered No. A234.]

THE ALIGARH MONTHLY.

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EDITORIAL NOTES.

MR. Habibur Rahman Khan, whose work in connection with Water Wireless Telegraphy we published an illustrated article last month, has received many congratulatory messages on the success of his work, including letters from H. E. The Governor of Bombay, T. H. the Nizam and Geakwar of Baroda, Lord Ronaldshay, H. H. the Agha Khan, Sir Thedore Morison, Sir J. Latouche, and many others. We hope that he will be given further facilites to carry on his useful work.

* * * *

We take this opportunity of thanking the students on all the sides for the increased interest they are showing in the "Monthly". Many articles have been contributed recently by junior students, and this is as it should be. A College Magazine ought to be truly representative of all sections of its readers.

* * * *

An anonymous Mysore correspondent sends us some interesting information regarding an old boy of the College. We regret however that we cannot publish it until our correspondent sends us his name—"not necessarily for publication, but as a guarantee of good faith."

* * * *

Our Contemporaries.—We beg to acknowledge with thanks the receipt of the current issues of the following: *The Central Hindu College Magazine, The Islamyiah College Magazine, The Madras Christian College Magazine,*

The Muhammedan, The Observer, The Students' Own Magazine, Young Men of India.

The Central Hindu College Magazine for April has a supplement setting forth in detail the proposed constitution of the Benares University, with an explanatory note regarding the union of the two Hindu University schemes. *The Students' Own* has been publishing a series of very helpful "Lessons in Composition" from which we quote the following :—

In India the fault of multiplying words is very common in a particular form—namely in a reduplication of words, especially of predicative adjectives. Any one who has had much to do with revising literary productions written by Indians must have often come across compositions in which the writer seems to think that a predicative adjective must necessarily be co-ordinated with a second. If he wants to tell us that he is pleased, he is not content to tell so, but tells us that he is "pleased and delighted"; if he wants to tell us that the weather is pleasant, he tells us that it is "pleasant and agreeable".

In one of our competitive essays last month the essayist was not content to tell us that the wood of the teak tree is lasting ; he told us that it is "lasting and durable" ; and he added that it would not grow except in a "warm and tropical" climate. One essayist was so wedded to a doubling of words that he told us that the mango is so cheap that even the "poor and abject" can obtain it. In this last case the second adjective is not merely superfluous, it is altogether out of place, for the idea contained in the word "abject" is no way related to cheapness.

Our students readers must not misunderstand us. There is nothing objectionable in an appropriate co-ordination of adjectives. An appropriate co-ordination amplifies the

meaning and may add also to the euphony of a sentence. Thus in the sentence "Teak wood is hard and durable" each of the predicative adjectives conveys a different idea, and the sentence is quite correct; but in the sentence "Teak wood is lasting and durable", the two adjectives convey but one synonymous idea, and the sentence is faulty.

* * * *

Publications received.—General Geography of the World in Outline by K. M. Jalal-ud-din, Aligarh, Part I, Paper, pp. 98; with diagrams; As. 8, A. M. Zaman Bros., Moradabad.

K. M. Deen's How to teach Series. No. 5—Geography of Asia, Paper cover, with diagrams: pp 106, As 7; *No. 6; Geography of Europe;* Paper covers, pp, 80+iv; As 5. by K. M. Jalal-ud-din, Aligarh; (published by A. M. Zaman Bros., Moradabad.)

English Self taught Series: No. 1, The Anglo-Oriental *Khalak-bari.* by K. M Jalal-ud-din, Aligarh. Paper covers, pp. 52+4; As 4. (Md. Ishak Ali, Agra.)

Reviews are unavoidably held over till next issue.

* * * *

The Aligarh Monthly will not be issued in August and September, during the College Vacation.

* * * *

DR. SYED ALI BILGRAMI.

The sudden death of Dr. Syed Ali Bilgrami, the great linguist, has removed from India a most notable figure conspicuous alike for his learning as for his enlightenment. It would be impossible to do him justice in this short sketch of his life and it is merely to pay an humble tribute to the memory of one in whom I, like many others who

had had the good fortune of knowing the Doctor intimately, have lost a friend and a guiding star.

Syed Ali's ancestors having in the distant past migrated from Wasit in Mesopatamia settled in Bilgram, a tiny town in Oudh much celebrated for the last few centuries as the birth place of literary geniuses. The Doctor's family has since the earliest times, been famous in the history of the little town. Syed Ali's grandfather was an ambassador of king Wajid Ali Shah at the British Court at Calcutta . On the annexation of Oudh he settled at Calcutta primarily with the object of giving an English education to his two sons Zainuddin and Azimuddin, both of whom afterwards became the most trusted servants of the British Government. The father of the subject of this sketch, Syed Zainuddin, rose to be a Deputy Commissioner in Behar while his uncle Syed Azimuddin was first an A. D. C. and Oriental translator to H. E. Lord William Bentick and afterwards served as the Political Agent in several of the Native States. In recognition of his services he was made a C.I.E. and was on several occasions nominated as a member of the Bengal Legislative Council.

Born in 1851, Syed Ali early showed signs of remarkable capacity and soon had the reputation of possessing a mervellous memory. Under the sympathetic supervision of his uncle, his early education was strictly confined to the Arabic and the Persian languages which so nobly illuminated his long and memorable career. His profound knowledge of the literatures of these languages led to his admission into the Society of the grey-haired Oriental sages of the time. It was not before he was 15 he began English in Canning College, Lucknow; and it is astonishing that within seven years he graduated in Arts in the first division from the Patna College with double honours, taking Sanskrit for his second language.

Syed Ali had all along a great aptitude for Mechanical Science. Hurriedly receiving his cap and gown from Calcutta, he joined the Thomason Civil Engineering College, Roorkee. But he was not destined to remain long there for at this time Sir Salar Jung I who had indeed the rare ability of picking out best men put his finger on him and persuaded him to work at desk at Hyderabad. In 1876 when His Excellency set out for Europe he took his favourite Secretary with him in his suite and on his request got him admitted into the Royal School of Mines. Here he soon became a great favourite alike of his professors and fellow students and by his sheer industry and charming manners won the golden opinion of all who came into contact with him. In after years Syed Ali remembered with gratitude the kindly interest taken in him by Professors Huxley and Tindal, the eminent scientists.

After passing the examination for Associateship in two years, in which he received the Murchison Medal for proficiency in Geology, he devoted all his time to the German and the French languages and acquired a fair command over them in a comparatively short time. Latin and Greek next occupied his attention, to learn which he went up to Oxford and kept a few terms.

With a fair knowledge of nearly all the European languages he set out for the continent and gained an intimate knowledge of the languages and literatures of the countries he visited. In Italy he purposely stayed longer and before quitting its borders had the great satisfaction of quenching his thirst for Latin.

On his return to Hyderabad in 1879, he served the State in various capacites, as Inspector-General of Mines, Home Secretary, Director of Public Instruction, of the State Railway and Public Works Department. Yet he did not

cease to be a student. In 1891 with a work of only four months he sat in the B.L. Examination of the Calcutta University from the Patna Callege and secured the highest place for which he received the University Gold Medal, a distinction never attained before by a Mussulman.

The fame of Syed Ali as a scholar now spread by leaps and bounds over the whole country. The Government hastened to recognize his worth by conferring on him the historical title of *Shamsul ulma* for his Arabic learning while the Madras University appropriately testified to his Sanskrit learning by appointing him examiner in that language for several years successively.

From the Nizam's service he retired with a handsome pension after a ten years' service in 1901 to settle in England.

In 1902 he was appointed lecturer in Marathi to the University of Cambridge. On several occasions he acted both for the Professor of Arabic and the Professor of Sanskrit. The great interest which he took in the Vedas led to his translating the 'Athirvan' Veda, a work which unfortunately he was not destined to finish. Dr. Piel the late Master of Christ's College, Cambridge, invited him to join the college from where he received the honorary degree of Master of Arts. While in England his services were eagerly sought by the Secretary of State for India to catalogue the collections of Arabic and Persian Mss., known as the Delhi Mss. a work of no small magnitude.

Besides being an associate of the Royal School of Mines (London), Dr. Bilgrami was also a member of the Royal Asiatic Society of Great Britain and Ireland, a member of the Asiatic Society of Bengal and Bombay, a fellow of the Geological Society of London and a member of Federated Institution of Mining and Mechanical Engineers. Among

his literary works the "Tamaddun-i-Arab" translated from the French of Dr. Gustave le Bon, will long stand as a monument to his scholarship and his desire to enlarge Urdu literature. He also wrote "Manual of Medical Jurisprudence," "Monograph on the Book of Kalila and Damna"; "Notes on the Educational value of Persian as compared with Sanskrit"; "A Guide to the Cave Temples of Ellora"; "The Geology and Economic Minerals of Hyderabad", etc.

It was not however, as a scholar only that he distinguished himself. For Dr. Bilgrami was more than a mere scholar;—he was a reformer and a leader of his people. Scholarship such as his rarely goes hand in hand with the qualities which go to make a reformer, but Dr. Bilgrami was not merely a powerful writer and a profound scholar. He was a practical man as well,—a man not only of ideas but also of action. The improvements in the Hyderabad Public Works Department and the practical help extended to the Aligarh College—of which he was one of the oldest trustees—bear ample testimony to his great activities.

But his greatest service to the cause of enlightenment and progress lay in his endeavours to abolish the Purdah system of India. There are many who would read this with a start some who would pretend to be shocked at it but I make no secret of it. To my mind it was one of his greatest victories in his struggles for social reform when, breaking the iron wall of deep-rooted prejudice, he took his wife out to England. During her stay there she was honoured by an invitation to Windsor from her late Majesty Queen Victoria. Few could dare to seem pleased at it. Yet some did in their heart of hearts feel gratified at the gracious honour done to an Indian lady. Scholars as a rule scarcely care for anything but their books. But the Syed was a noble exception to this general rule; for he loved his people and his country as much as he loved his books. During his stay

in England his door was always open to Indians and he never left a stone unturned to further the interest of his people wherever and however he could do so. In Cambridge Mr. and Mrs. Bilgrami were uncommonly popular and when owing to medical advice they had to leave England a very large number of Cambridge people gathered at an At Home given in their honour by the Cambridge Branch of M. A.-O. College Association to take farewell of them. The At Home was unique in the history of the Association. There were men of no less than ten nationalities. Many people came from outside. Some wrote their regret and among them was Mr. Thomas the Librarian of the India Office who hoped that the leave-taking of a scholar whose life had been an honour to the Mohammedans, would be suitable to the occasion. He was again entertained at a Complimentary Dinner given to him as the Honorary Secretary of the M. A.-O. College Association and a reception followed in the Westminister Palace Hotel in honour of his wife. The leave-taking was touching. There were tears in the eyes of many who came to see them off at the station. To the Aligarh men especially Mr. and Mrs. Bilgrami stood *in loco parentis* and many are the kindly stories told of their genial hospitality.

Before his return to India in 1907 Syed Ali Bilgrami had become a Barrister-at-Law also.

Immediately on his return to India, the Calcutta University took into its arms its returning " child " and decked him in the robes of a Doctor of Literature amid the general applause of the whole country.

For a short time he practised in the Hyderabad Courts but this was highly unsuited to his taste and naturally interfered much in his literary pursuits. Therefore permanently bidding farewell to Hyderabad, with his magnificent library, he settled at Hardoi to devote the remainder of his life to books.

However when the idea of the Muslim University took practical shape he was selected the Honorary Secretary of the Constitution Committee which post he held to the last with marked success. With the deputations he went to distant places like Lucknow, Sind, Lahore, etc., and was busy day and night preparing the constitution. Only those who are on the Committee well know the great magnitude of the work accomplished within so short a time by him whose death we all so deeply mourn. He left Aligarh about a week before his passing away apparently in perfect health and when the news of his death from heart failure (which occurred at Hardoi on May 2nd, 1911) flashed across the country, there were indeed few who could persuade themselves to believe the truth of it. The deceased leaves behind a widow, three sons and one daughter who have the most heartfelt sympathy of the millions who knew the learned doctor either personally or by reputation. Mrs. Bilgrami who has travelled with her late husband through many countries is a most cultured lady. The eldest son is a Civil Engineer in the Nizam's service. The other two sons have not yet completed their education. The daughter is a charming and a very intelligent girl and is now preparing for the Cambridge Locals.

In Dr. Bilgrami, a great man, a great linguist, a great scholar, and a faithful "servant" and guide of the Muslims has passed away. The numerous telegrams of sympathy sent to the bereaved family and to the Honorary Secretary of the M. A.-O. College of which he was one of the oldest trustees, from all over the country, are the true proof of the esteem in which he was held by his co-religionists and their utmost confidence that he always enjoyed.

"We all belong to God and to him we must sooner or later return."

May his soul rest in peace!

A. M. Khwaja.

NOTES ON INDIAN RAILWAYS.

(Continued from May Number.)

The maintenance of the complicated array of signals and interlocking apparatus of a great railway is in itself a work of magnitude and one requiring close and anxious attention, having regard to the consequences that may result from a single part getting out of order and a state of efficiency is only maintained by most careful inspection. Every cabin and interlocking frame is regularly visited and the slightest defect is at once reported to the Inspector in charge. Stringent rules are laid down as to the manner in which traffic is to be carried on it any signal is out of order, and it is a fixed rule that if a signal lamp is out, the driver of a train at night will regard it as a signal at danger, not to be passed without written instructions from the responsible station master.

Perhaps the greatest troubles that arise in signalling are due to fogs. At such a time although the telegraph remains, the whole visible system of signals is, as it were, blotted out, and it is easy to realize how extremely difficult this must render the working. Great caution has to be observed, speed has to be reduced, and more or less delay is inevitable in the interests of safe working which in the eyes of every railway man is the first consideration.

To admit of the trains running while the signals are visible, a system, simple, but perfect of what has been called fog signalling has been devised. In time of fogs many of the line gangmen are of necessity idle, since the permanent way cannot be touched till the weather clears; and these gangs usually furnish the fog signalmen.

Directly a fog comes on, a man is stationed at the foot of each outer signal, and he becomes a living signal post. As soon as the signal arm is raised to danger, he places

upon the rails two detonators which are exploded by the engine of the trains passing over them, and the driver is thus warned, that the signal although invisible to him is at danger, and he must act accordingly.

If the signal is lowered to indicate that the line is clear before any train approaches, the fog signalman at once removes the detonators, but replaces them as soon as the signal arm is put back to danger; and by this simple method the trains are enabled to proceed in a fog almost as readily as when atmosphere is clear.

Telegraphy plays a most important part in almost every operation connected with railway working for by its means trains are started from stations and are worked safely from point to point, and the signallers who regulate their passage are placed in an unbroken chain of communication one with another. News as to the nature of the train, and its destination, whether it is punctually running or otherwise, is flashed ahead from one station to another as the train passes on its journey. By this means the marshalling and loading of trains and their movements are intelligently controlled, and the whole business of the railway is carried on with regularity that could not otherwise be obtained.

When railways first came into existence and before electricity had been introduced into their working, the incomplete method of providing for the safety of the line was by erecting fixed signals at certain points, and keeping them at danger for a specified time after the passage of one train, before another was allowed to follow. Obviously under such a system only a very limited number of trains could be dealt with, neither was safety guaranteed, for the station master who started one train after another, had no means of knowing whether the first had reached the next station, or by some failure or unforeseen circumstance was still blocking the section. As traffic increased some better

plan had to be devised, and about the year 1853 Mr. Edwin Clark introduced the absolute block telegraph system by means of which trains, goods or passenger, may be passed over a given section of the line with perfect safety.

The electric block instrument consists of an indicating dial, and a commutator or handle, and also an electric bell of the single stroke type, which is used for calling attention, and for giving a complete code of signals descriptive of the nature of the approaching train. The needle, on indicator dial of the instrument, may point to three positions which usually marked "train in line" "line clear" and "line closed" The normal position of needle being the latter. The needle is then vertical and no current is passing through the instrument. Now the handle which operates the commutator of the instrument will alter the direction of the current at will, so that the needle may point to "train on line" or "line clear" as the signaller requires.

Briefly the system of block signalling is as follows:— Imagine two stations A and B and the line between them, as is frequently the case, forming one block signal section. A train is ready to leave A. Attention is first called on the bell to B; and A by a varied number of bell beats will give station B indication of the nature of the train for which line clear is asked. Thus, for a mail train, two beats. The man at station B if previous train has passed his cabin, and he knows section A B is clear repeats the bell signal. The train is then despatched from A and the singalman at A gives signal to B "train on line." The signalman at B acknowledges this by moving his own indicator and the one at A, to "train on line" and at once gives the "be ready" signal to C at next station, and so on throughout, as soon as train has passed B; the man at B moves his own indicator and the one at A over to "line clear" and upon this being acknowledged by A the needle

is left vertical pointing to "line closed" and thus the operation has been completed so far as that particular train and section are concerned.

It is apparent that if this system is properly carried out it is an absolute impossibility for two trains to be between A and B at the same time.

Important as the block instrument is, it is of course worked only in conjunction with the semaphore signal system, without which it would be impossible to conduct traffic, as far as possible all signal arms are placed in position in which they will be visible to the man operating the levers but where this is not practicable, electric repeaters have been introduced, as it is essential that the signaller should know the exact state of his signal and whether the light is burning at night. The repeater in question is a minature duplicate of the invisible signal, and it is fixed in the signal cabin. By electric contact the miniature semaphore repeats the movements of the larger one, and also shows "light in" or "light out."

There are many other electric appliances used in Railway working, but it is impossible to describe the more complicated ones in a brief paper such as this. Perhaps the most recent development in India is the electro-pneumatic system of working the whole of the points and signals in a large station such as Howrah, with its hundreds of levers. Compressed air as power is substituted for manual labour, and instead of the bulky group of levers which is usually seen in a signal cabin, rows of miniature ones are fixed on a key board little larger than that of a piano, and by means of electricity added by compressed air the operator manipulates his points and semaphores without physical exertion. No small consideration in a hot climate such as that of India.

In order that the different descriptions of trains may be readily distinguished from one another at night by the staff,

a system of distinctive head lamps for the engines has been arranged.

For instance, a passenger train will carry on front of engine three red lights placed like a traingle ; a goods train two red lights and one green one ; an engine running alone two red lights only.

A lamp is always carried on the last vehicle of a train by day or night, and the object of carrying the lamp in day light is to indicate to the staff that the train is complete and that no vehicle has broken away or is left behind.

A very valuable appliance on modern Railway vehicles is the automatic brake of which the two best known types are the "Westinghouse" and the "vacuum." The latter has been adopted on all passenger coaches on the East Indian Railway and it has also been fitted to many wagons intended for fast goods traffic.

This brake is applied to the vehicles of a train except the engine and tender, which are fitted with a separate steam brake, and the action of the automatic vacuum brake is made continuous throughout the train by means of a train pipe fitted at the couplings with flexible base. Each vehicle is fitted with a cylinder with a moveable diaphram, connected by levers to the brake blocks. A small ejector or air pump marked by the engine maintains a continuous vacuum in these cylinders and in that state the brakes are off; but the Driver and Guard may open a valve at will, which destroys the vacuum, and automatically brings the brakes thoughout the train into operation. A very valuable feature of this brake is that it will apply itself should the couplings accidentally break or become disconnected; and its stopping power may be estimated from the fact that it will bring an express train to a stand within a distance of a quarter of a mile, even when running at 60 miles per hour. The fast runs that are

now made with intermediate stops, would not be safe or passible without the continuous automatic brake.

An interesting feature of railway working is that connected with the carriage of the postal mails. The bags of letters are taken to the sorting carriages which are attached to the mail carrying trains. There they are seized upon by the clerks whose duty it is to travel on the train to sort the letters *en route*, and hand out and take in the bags on the journey.

At places where the mail trains are booked to stop the process is simple enough, but the operation of taking in and handing out mails while the train is at full speed is a remarkable one and worth brief description. The mail bags to be taken on board the train are hung upon the arm of a post by the side of the line, and when the train approaches this spot, a net is outstretched from the mail carriage, and by a clever arrangement of mechanism, sweeps the bag from the arm, and with the same motion, and in an instant, flings it on the floor of the carriage. In much the same may, and by a reversal of the process, the mail bags to be handed out are hung on an arm protruding from the carriage and caught in a net erected alongside the line. By these means a great saving of time is effected and the mails for a number of towns are dealt with in a single fast train. It is a matter for regret that in many parts of India equally speedy methods of handling letters are not employed outside the Railways.

A few figures now as to the magnitude of the India Railway System.

At the end of March 1910 there were 31,614 miles of railway open for traffic. These figures include both State and Company lines 2,520 miles of which are worked by the East Indian Railway Undertaking.

In the year 1909, 329 millions of passengers were carried at an average rate of 2·43 pies per mile; and the net financial benefit to the State was a sum of 144 lakhs.

The total quantity of India coal consumed by the railways was 369 million tons and in addition the small quantity of 76 thousand tons of imported coal.

The total number of Railway employees amounted to 515,703 of which 498,703 are Indians.

I have no figures showing the amount of rolling stock in use of all railways but on a line with which many of us are familiar, the E. I. Ry: there are 1,075 locomotive engines, 2,153 coaching vechicles, and 23,250 goods vechicles, and year by year these figures are increasing.

Those of you who have visited Jamalpur on the E.I. Ry. will be aware of the magnitude of the Locomotive shops at that place. They are the largest engineering works in India, and their output in the way of engines and railway, plant generally is enormous. The works cover nearly 100 acres and their output in 1910 was work of the value of over 65 lakhs of rupees, but I will not weary you with more figures.

I have given you enough to show that India has cause to be proud of its Railways in spite of the fact that they are often abused and I believe that no one more fully recognizes the advantages derived from the Railway system than the inhabitants of this country. The policy of the management finds many critics and the passenger whose train arrives half an hour late is usually unsparing of his censure forgetful of the fact that nine times out of ten, it has arrived punctually, and if delay has arisen it has usually been from some unavoidable cause, or incurred through regard to the safety of the traveller. Regulations which often seem unnecessary to those not conversant with Railway working have generally been framed

with regard to the welfare of the community; for a Railway is not grasping monopoly, but like a merchant its interest is to sell its wares to the best advantage and to sell as many as possible. In other words, to induce people to travel frequently, to promote traffic and thus to increase its revenue. In so doing it is fully alive to the fact that its own interests, and in the long run, those of the public, are interdependent.

To carry on the work of a great Railway one of the first essentials is a highly trained, thoroughly qualified staff, and it may be justly said that the railways spare neither trouble nor expense in securing it.

The most scrupulous attention is paid to the training of signallers, a class of men, the responsible nature of whose duties can hardly be exaggerated and they are never entrusted with sole charge of signals until they have received a specific course of instruction in that work. The period of training varies according to the importance of the post at which the men are to be stationed, and they are subjected before being confirmed in this, and all other Railway appointments to a rigid examination in which due consideration is given not only to their knowledge and experience, but to their general intelligence, capacity and character. In this, their early education is obviously a most important factor.

For the superior positions it is the invariable rule to select men solely on account of merit, the best man for a particular post being chosen irrespective of seniority, for the Railway service is one pre-eminently requiring for its efficient conduct a high degree of zeal on the part of every individual engaged on it. There is no royal road to success for those in Railway service, and in nearly every case where success is attained it is by hard work alone,

and experience which has only been gained by starting a career at the foot of the ladder.

S. FIRBANK.

AN EXTRACT.

ON ARABIC LITERATURE.

Amongst the ancient nations, as history shows, there are few who have so large a treasure of sublime poetry and so abundant a stock of useful literature to boast of, as the old nation of Arabia.

The Arabs have always been remarkable for the great pride they have taken in the excellence of their language, the perfection of their literature, the sublimity of their poetry, the purity of their race and integrity of their moral character. Pure justice free from bias or prejudice fully admits that they have reason to feel this pride, and accords them a very high place among the civilized and literary nations of the ancient world. These facts are well borne out by evidence derived from the history of the progress of literature, especially during the fourth, fifth and sixth centuries of the Christian era.

During the period alluded to, the literary genius was almost entirely monopolised by the Aryans, represented then by the Indians and Persians in the East and by the Romans in the West. The Indian literature was, however, confined only to a limited number of Shastris and Brahmins and was inaccessible to the other castes or the numerically much stronger public. The Persians had long cultivated and enriched their literature with a good deal of learning, borrowed from the Greeks and the Indians.

Among the Semitics, the Syrians possessed a Hebrew literature of a superior character, which was not, however, cultivated to a very vast extent and was confined only to a few Rabbis.

These literatures, moreover had risen to their greatest height and were now only hanging on the verge of decline, and were more or less giving way to the Romans, who at the time we speak of, held their own against all the nations of the world, both in the political as well as in the literary realm.

Their literary supremacy was however, the result of a long working of the Schools, established by Cicero, Virgil and Livy, on the lines of the learning they had inherited from that defunct Grecian world which had long given way to the sway of the triumphant Roman arms. The Roman Poetry, Oratory, and Rhetoric were merely offshoots engrafted on those of Homer. Demosthenes and Aristotle. Much credit is certainly due to the Romans for the great improvement they made on the teachings of their mother-school, which elevated them to a high pitch of literary fame, and placed them at the top of the category of the civilized and refined nations of the time. But their achievements, though very noble and excellent in themselves, were merely parasitic, and had little originality to boast of.

About this time we find a new nation rushing upon the scene, and steadily progressing with long strides to the front of the literary world, neither by means of any learning, borrowed from other nations, not by any set examples to guide them, but solely by dint of the growth of their own natural faculties. This was the Arabian nation, which living obscurely in a solitary peninsula, was cut from the chief seats of learning and debarred by its own seclusion from all the advantages of a close contact with the civilized nations of the day, who regarded it merely as a degraded and barbarous nation. Notwithstanding its starting with such local and social disadvantages, this nation, which was destined by God to rise to a great importance later on, and to succeed the Romans in presiding over the destinies of a great part of

the world, bravely stemming the tide of adverse circumstances, deserves all praise for the high state of culture, civilization and advancement which its people attained by means of self development of those superior literary faculties with which it had pleased God to endow them.

Although the Arabic language was as old as any of the noble languages of the world, yet its literary fame was kept by God in store for a later generation. The history of its literature, properly speaking, dates only from as early as the beginning of the sixth century. Yet within so short a period of time, extending indeed over not more than two centuries the Arabs succeeded in carrying their literature to such an elevated pitch as earned them an immortal name among the most refined nations of the literary world.

Their progress was marvellously rapid in every department of literature—poetry, oratory, rhetoric, politics, history, moral and mental philosophy. The greater part of their early literature, however, consisted of poetry which was the principal and almost the only record the ancient Arabs possessed, and it is said with perfect truth that, 'Poetry is the record of the Arabs.'

(الشعر ديوان العرب)

Poetry was the record of their usages, their customs, their habits, their ways of living, their wars, their virtues, their vices, their domestic affairs, their social advancement, their mercantile dealings, their creeds and beliefs, their sentiments, their moral progress and in short all that would interest both a historian and a moralist.

The Arab minds were cast by nature in poetical moulds of the best type, and their speeches even were mostly poetical or such as could readily be converted into rhythmical numbers. They had at that time no rules of grammar or versification to guide them; and yet their verses were

scrupulously accurate and hardly ever went wrong. They had neither any fixed criterion of rhetoric nor any canons of criticism : and yet their idioms, expressions, images, similes and metaphors were as accurate, as clear, as lucid and as perspicuous as any of the subsequently established schools of the post-Islamic times.

One of the distinctive features of the primitive literature of the Arabs was that it possessed the real and rare beauty of being a faithful representation of nature, inasmuch as their images were derived directly from nature, and their composition was merely a real expression of their real feelings and a true reflection of their mental workings. False fame, vain glory, flattery and empty praise were motives not known to these early Arabs, who led a simple and innocent life in the lap of nature, invested with all its concomitant virtues, bravery, courage, gallantry, truthfulness, innocent and sincere love, fidelity, generosity, liberality, charity, hospitality and a hatred of cruelty and oppression. With the Arabs of those times poetry was a gift of nature, commonly bestowed on all alike, whether old or young, man or woman, rich or poor, high or low, noble or mean, townsman or peasant, who used it as a tangible expression of their emotions, a ready vehicle of what they thought and felt and a lasting record of their views, made more impressive and more perspicuous by illustrative similes, apt images and suitable metaphors, such as were readily supplied by natural objects and views of daily sight.

(To be continued in the next issue.)

MOHAMMAD AKHTAR ADIL.

GLIMPSES OF ANCIENT INDIA.

(Continued from May Number.)

The first reference of this kind of sacrifice is contained in Sanhita. But the details of the story are supplied by the concluding books of Aitereya Brahmana, which is a sort of

explanatory appendix to the four Vedas. It would not be without interest to follow the main lines of this important narrative. Its importance can be judged from the fact that it must be recited with due ceremonial on every occasion of a King's inauguration.

In very early times, of which no history holds record there was a king named Harishchandra, who had no son. The sages warn him, that should he have no child, he would have no existence after life. In his anxiety the king implores the help of Veruna, and makes a vow to offer his first-born in sacrifice to the God. In course of time he is blessed with a son, whom he names Rohita. The king shudders at the remembrance of his terrible vow with Veruna, who soon claims the child. The helpless father makes many pretences. He once asks Veruna to wait until the child should get teeth; again till his permanent teeth should grow; and again till he is old enough to wear armour like a Kshatri. But now the Divinity refuses to wait any more. The king must fulfil his vow, and accordingly he informs Rohita of his sanguinary obligation. The Prince escapes to the wilderness with his bow, and the father is stricken with dropsy. The wandering archer learns of his father's hard luck, prepares to return, and is kept back by Indra. Every year, overcame by filial regard, he tries to give in, and every year Indra's advice urges him stick to his nomad life. At last in the sixth year of his sojourn he comes across a starving family of Brahmans. He offers one hundred cows for one of the three Brahman boys, and hopes to offer him to Veruna in his own stead. Ajigarta, the father, embraces the eldest son and says, "not him": the mother hugs the youngest and says "not him." The middle son is sold by mutual consent of the parents and the prince brings the unhappy boy to his father. Veruna accepts the substitute with the words "a Brahman is more acceptable than a Kshatria."

Now on the day appointed by the God, Sunahsapa, (for this was the name of the boy) is led to the sacrificial post. It so happens, that all the available priests are occupied by different functions, and no one is to be found to tie the victim. The merciless father steps forward and offers to tie his own son to the stake for one hundred heads of cattle. This done the question is to find an immolator. The flint-hearted Ajigarta demands another hundred cows, and is ready to do the bloody deed. The terrified wretch looks in vain for any help, for his very blood has turned against him. He invokes Divine help after all, and one god refers him to another, until the help comes. As he recites pathetic prayers, his bonds fall off one by one, and he breathes in freedom once again.

These hymns, which Sunahsapa recited in his agony, find an early record in Sanhita. In a book devoted to hymns, prayers, and other liturgic matter, we cannot expect to find stories connected with each composition. The Brahmans, on the other hand, explain at length the ceremonies and rituals mentioned in the Vedas, and, as such deserve no less regard than Vedas themselves. This story of Harishchandra cannot be a pure myth ; and the minute details of the occurrence contained in the 7th book of the Brahmanas go far to prove its veracity. However, so far it is certain that human sacrifice did exist among the ancient Hindus, and was publicly practised at certain important occasions.

It is important to note that in the Vedic cultus the Priests, who eventually became a separate class, had assumed a pre-eminently distinguished position. In the beginning the patriachs and heads of every family performed the duties of a priest in their own altars. But as the ceremonial increased, and people became more busy in their lay pursuits, need was felt to have a separate class. The spiritual

authority was centred in Prohitas, who gradually increased it by their carefulness and sagacity. The Brahmans did immense service to the nation by preserving the text of the Vedas, which they learnt by rote. No king could do without a priest. Indeed there is a vast profession of legends establishing the Brahmanic supremacy, that it is not at all a wonder to find them in later times so distinctly placed above the rest. The exclusive prerogative finds its ample demonstration in the long legend of Visivamitra, a Kshatrya by caste, who sought to be admitted to the holy orders. After long years of penance and self-torture in the Himalayas he finds that he is unable to cope with a Brahman hermit. He practises severer austerities than before, and after residing with the celestials, he finds himself equal to, and even greater in power, than most of the gods. He becomes Rishi, aad even a Maha-Rishi, but not a Brahman, still he persists in his desire, and with ages of breathless meditation and deep thoughts terrifies the gods, who intercede on his behalf. Then his wish is granted by Brumah* and he becomes a Brahman Rishi.

From a close study of Vedic divinities we are enabled to form a fairly good idea of the ancient Aryan civilization. Their gods were from surrounding nature, and symbolised all higher qualities to which the mind could possibly aspire. How could a worshipper act contrary to the nature of the god whom he adored? His character must guide him in his paths of life, and his figure must constantly be in his mind's eye to inspire goodness. But we find, that Vedic religion did remain free from local influences. Many gods of entirely different nature were installed, and their worship gained wide currency. The difference in the Vedic and popular theology becomes clear by a study of such later additions to the pantheon as Siva, Durga, and Sis-nag.

* Haugh Aitereya Brahmana, Vol. ii, P. 470.

Siva is a storm god of earthly origin, symbolised by Linga or phallus, indicating the creative and generative power of the earth. In general qualities he corresponds to the Vedic Rudhra, a fiery deity meaning Thunder. In the epics he is represented as a stern fanatic, a self-torturing ascetic, and a grave and gloomy philosopher. "His worship," says Professor Wilson, "has no hold on popular affections; it is not interwoven with the amusements of the people, nor must it be imagined that it offers any stimulus to impious passions." In addition to such gods evolved from Vedic hierarchy, there are others of local origin also. Naga (serpent) was widely prevalent in ancient India, in spite of the fact that Nagas were special foes of Indra, and other heavenly powers. This worship still survives in some parts of Central India in the form of Naga-panchumi festivals.

Now to turn from the spiritual side to the social condition of the people. The ancient Aryans are well-known for their simplicity of life. The climate of the country required scanty garments and open houses. Many passages in the Vedas bear allusions to the fact, that the art of weaving was fully known to the ancients. They in fact, had passed the simple stage of wild-skin clothing, and were learning the use of finer materials. In Trista's prayer from the well we hear him complaining: "Cares consume me... as a rat (gnaws a weaver's thread") * Again we read of those who "wove and placed the warp and woof," † which bears conclusive proof of the singer's familiarity with the art of weaving. But as to the stuff design, and colour of the cloth, and even as to the style of the dress, the Vedas are perfectly silent. Some antiquarians have no doubt endeavoured to furnish information about these things by an ingenious method of enquiry into old relics, and sculptured images. But their conclusions are far too hypothetical. In

* Brumah is a post-Vedic deity, who is the supreme creator of the Universe
† Rig-Veda. I.271. ‡ Rig-Veda Mandla X-30.

the first place the art of sculpture was in its infancy in remote ages, and whatever there is of ancient relics, belongs to a much later period. Again love of artistic beauty must dominate the idea of true representation. If, therefore, the specimens observed belong to the age under review, and if they be true copies of life in those times, then all results deduced from a scientific standpoint are acceptable and true. But it is not an easy matter to satisfy those conditions.

Whether the Vedic Aryans knew the art of building is yet an unsettled question. Any relics of primeval art do not extend far beyond the time of Asoka. The numerous monoliths erected by this Budhist King show much advanced workmanship, which could not be extemporised in a single generation. They could not be chiselled by a people who had no architectural skill already. The first great impetus to architecture is religion. Vedic religion did not require separate temples. Worship in private altars, or open space was as acceptable to gods as it is in golden temples at the present day. The ancients do not seem to have built any durable mansions, until their association with Egyptian thought infused into their minds the idea of bequeathing some signs of their power to posterity. And this happened even after the epic age. In the leading forms and broad features, ancient Indian architecture so much resembles the Egyptian, that it may well be considered to belong to the same family with it.

The chief articles of food in early ages were pretty much the same as they are to-day. The food-grain (Yava) consisting of wheat, barley, and rice, was eaten in the form of cakes (pakti). Frequent allusions occur in the Vedas as to sacrifice of the animals, whose flesh-meat was cooked and eaten ; clarified butter, and even milk, was largely used in preparing animal food. The animals of sacrifice were mostly horses, cows, bulls, buffaloes, rams, and goats. The

principal occupation of the Aryans, as their very name suggests, was agriculture. In the Rig-Veda there are many traces of their being an agricultural community. In a hymn dedicated to the Lord of the Field we read :—

" Let the ploughshare turn up the soil merrily; let the men follow the oxen merrily; may Parjaniya (sender of the rain) moisten the earth with sweet rain " (R. V. IV. 37); and again in another :—

" Prepare troughs for the drinking of the animals. Fasten the leather-string, and let us take out water from the deep and goodly well, which never dries up.* Here we find wells mentioned as a means of irrigation, and somewhere else canals † are also spoken of in this connection. The water-lifting appliance was much the same, as the Persian wheel of to-day. Yet another occupation; that is of pasturing, was not uncommon. Pushan was the presiding power, whose help the shepherds often invoked. All Aryans were required to place their young children between the age of 8 and 12 years, under the charge of a Brahman teacher. Every pupil obeyed his master, with full enthusiasm, and respected him even more than his natural father. The leading vices of the age were drinking and gambling. The drinking habit was strengthened by the defication of Sama, the Bacchus of Indian mythology. Gambling is also celebrated in a hymn, where both of the cardinal vices are jointly reflected.

"The tumbling, exciting, dice delight me as they roll on the board; they are to me like a draught of the Soma plant growing on the mountain."

While glancing at the rites and customs of a people it is also interesting to learn the method of their diposing of the dead. Very scanty evidence is really available from

* R. V. IV. 37 † R. V. X. 999.
‡‡ R. V. X. 34.

the Rig Veda as to the alleged burial by the early settlers. Nor is it by any means certain what considerations led to the adoption of cremation in preference to interring. Agni was worshipped long before the Aryans entered India. It is all the more probable that they might have from the first chosen to consign their dead to the sacred element. The hymn, which is cited as an authority of the existence of burial rite in the Vedic age, might be shown to refer to the ceremony of cremation cumburial.

The funeral rites as contained in Asvalayana are full of cumberous details. We need hardly notice the superstitious minuteness of the ritual. The leading feature of the ceremony is that an old cow, or a black one, or a black-tailed one, or a black goat, is sacrificed upon the burial ground with the words :—

> " O dear one say not that I am so killed, for thou art a goddess and virtuous......keep us well supplied with milk in a future world."

The corpse is washed, and shared ; and a little gold, a bow, or a jewel is placed into its hand, according as the dead man was Brahman, a Kshatria, or a Vaish. The widow must lie with the dead body, while the master of the ceremony addressed the corpse with :--

> " O mortal ! this woman, wishing to be joined to you in a future life, is lying by thy side ; grant her permission to abide in this world, and leave your wealth to your descendants."

Then a younger brother, a disciple, or a slave of the dead man asks the woman to come away. He says :—

> " Rise up, woman ; thou liest nigh unto the lifeless ; come to the world of the living, away from thy husband, and become the wife of him who holds thy hand and is willing to marry thee."

Thereupon either the widow, or her remover, should take away the gold, or bow, or jewel, as the case might be, from the dead man's hand, as being a sign of inheriting his property.

Much difference of opinion exists among eminent scholars of Sanskrit about the meanings of the last two Mantras. Both of them as they stand at present, leave no doubt as to the fact, that in the days of the Aranyaka, neither the inhuman rite of Sati was known, nor was the re-marriage of widows forbidden. The former of the passages offers but slight scope for contention, but as regards the latter there shall always be two sides to the question. Here the difficulty is two-fold; first of all the words themselves are elastic in their meanings, and again the grammar is not quite clear.

Further it is argued, that past perfect tense could be used in the imperative mood, as provided in special rules of Panini, the well known grammarian. But besides the authority of this hazy passage there is an indirect method of proving the remarriage of widows was a national custom. Old Sanskrit contains so many words for various relations with a widow, that *ipso facto* it seems difficult to deny the hypothesis. "Parapurra" is used for a woman who marries a second husband; "*Paunarbhana*" for a son of a woman by her second husband; and *Didhim* for a man who marries a widow. From these instances it is clear, that widows were free to take a second husband if they liked, and that no objection could be raised on the score of either religion or society.

To return to the funeral ceremony. The widow and the gold, etc., being thus withdrawn, all the implements of sacrifice, used by the deceased in his lifetime, are broken and strewn upon the corpse in a prescribed order. The body is covered by fat and flesh of the cow, limb by limb, and

enveloped in the raw hide entire with head and feet. After a prayer* to Agni, the mortal remains are consigned to the flames, and the party, without stopping to look back, returns to a neighbouring pool. Every body cleans his clothes, and returns home in the evening under starry skies.

We shall not swell the volume of this essay by lingering overlong upon ceremonious details. Yet before withdrawing our gaze from the enchanting fields of ancient lore, it is high time to steal a glance on the scientific progress of the Aryans. The first great branch of knowledge, which early attracted their attention is Astronomy. The vast expanse of the high heavens, studded with myriad hosts of distant suns, was fully observed by Vedic poets. The sun travelling by an "upward and downward path" "lights up the eight parts of the horizon."† The theory of the Solar system is faintly reflected in the following passage from the Aitreya Brahmana, where the phenomena of day and night is explained.

> "The sun never sets nor rises : after having arrived at the end of the day it makes itself produce two opposite effects : making night to what is below, and day to what is on other side."

The moon and the constellations were also closely observed. The mention of lunar asterisms, or the Moon's mansions, and of distinctive epithets for her different phases is found in early verses of Rig-Veda. The moon's path in the heaven was marked, and her movement among the stars watched with the true zeal of a scientific mind. The mythical symbols of the constellations contained in early astronomy owe their origin to various legends invented by

* "Agni : consume not the body to cinders ; nor give it pain, nor scatter around its skin on limbs. Pyalavadas, when the body fairly burned convey the spirit to its ancestors."

† Wilson's translation of R. V. I, P. 98.

the soaring imagination. One of such legends* describes that *Prajapati* (Orian) loved Rohini (Aldabaran), who was under the protection of Scrius. Orian was pierced by a three jointed arrow shot by Sirius, and he still lies sprowling towards Rohini : the three stars in his belt being the three jointed arrow. Another legend says that king Soma (the moon) who loved Rohini above all others, was obliged to stay equally with his other twenty-six wives, that is the Nakshatras, or asterisms. It has been argued that the Aryans did not derive their knowledge of the Nakshatras either from the Greeks or the Chinese. But the evidence at hand does not warrant a conclusive proof. However any *conspicuous achievement in the field of knowledge* was *not* possible, till long after the dawn of the Christian era, when the first Indian Mathematician, Aryabhata "gathered up the scattered learning of preceding years and infused into it the more correct views, which his master-mind had received from Greek learning."

MOHD. AHMAD KHAN.

SHAKESPEARE READING SOCIETY.

The sultry heat of summer nights has, after all, forced us to shift from the drawing room of the new Siddon's Union Club and hold meetings in the open air of the Graduates' Lawn. Here the twinkling light of the lamp surrounded by a circle of chairs, placed on the natural carpet of verdure, presents a splendid scene. Attendance is fairly large and the members show the same unabated interest in the Society. *King Henry V*, an historical play, was begun in the last month and is to be finished in the next week. After this another "Tragedy" will be taken into hand, which, it is hoped, shall be gone through before the commencement of the long vacation.

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* Rig.-Veda 1 32.

Our sincere thanks are due to Mr. Reynell, the acting President, for explaining our difficulties, and popularizing the Society.

MOHAMMAD SARWAR KHAN,

Tarkheylie.

FIRST YEAR DEBATING SOCIETY.

Owing to the indifferent attitude of the probationers towards this Society, we could hold only two meeting this month. The audience was unusually thin on both occasions.

The first meeting took place on the 7th May. The subject for discussion was that "Occidentalized Indians have done more harm to India than good."

Mohammad Khurshid Zaman the proposer spoke on the subject for twenty minutes. Then it was taken up warmly by the house and was well discussed. The President stood up amidst the loud cheers and spoke for half an hour against the proposition still to the great delight of the supporters the proposition was carried.

The second meeting was held on the 21st May.

Mr. Mohammad Haziq came forward with his Urdu proposition "هندوستانی تقلید کے غلام هیں" and spoke for thirty-two minutes. Those who were interested in the cause of Urdu took part very zealously. A few speeches were also made in English. This time again, to the great disappointment of the opposers, the proposition was carried.

The Society hopes to attract the notice of a good number of students after the supplementary examination is over.

MOHAMMAD KHURSHID ZAMAN,

Honorary Secretary.

5th June, 1911.

THE SUMMER SEASON AT ALIGARH.

The extreme of heat and cold that are met with here at Aligarh is perhaps never repeated in our experience. * But the summer season has its own peculiarities. Its days are very hot, and the whole place opens to our view a country not much dissimilar to the dreary and sandy tracts of Arabia, with their scorching winds, moving hills of sand, and with the tropical sun blazing down with intolerable radiance. In short nature has invested this part of India with conditions which is denied to every clime save Arabia. These extremes of heat and cold during the Aligarh year, produce the most profound effect upon the social life of the College. The winter season at Aligarh is remarkable for a lull in all the social and spirited activities of the College. The incubus of the University examination is upon the inmates and the student unconsciously submits to a silence and reserve which is unknown in other parts of the year. The shades of the examination hall seem to be closing upon him with a vengeance and the poor student is left with books ; his mirth is gone ; his activities benumbed ; and all his buoyancy suppressed under the weight of the anxiety for the fearful day. The complete lethargy to which the student teems to have apparently fallen is only occasionally interrupted by a "dove-flying" party, who resort to this charitable good humour only to break the dull and disagreeable monotony. It is curious that the same kind of thing is apparently felt to exist even during the summer season, when the care of the examination is distant and the prospects of immediate pleasures very near, and when the student is not buried under a heap of books. The close observer is not susceptible to any such mistake. He knows that the days are remarkable for silence and want of life and bustle ; but he is aware that the nature of this state of things is quite different. The student is disinclined to enjoyments, not because he is com-

pelled by any internal anxiety, but because he receives no encouragement from without during the day the inclemencies of weather do not offer any opportunity for the play of his activities. Mornings are spent in College work, where an inordinate amount of perspiration is the only cooling and refreshing bath that one can have. The noon is taken up by the Dining Hall to which the student resentfully resorts, under fear of the heavy penalty that he would otherwise have to go without food. After the Dining Hall is over the drowsy student slowly repairs to his room. The handkerchief is carefully placed on the nose and the mouth lest an indigestible amount of dust may find its way in, and derange the whole respiratory system. He reaches his room and lies down on his bed but the welcome sleep is not a sound one. The nightmare of the Dean's fine list is on him, and up starts the unhappy creature after every three-quarters of an hour. Thus does he remain lying on his bed till five o'clock, when the hour of play approaches. The sultry heat and the parching wind make him disinclined to walk out. But the agreeable excitement of the game and the life and bustle of the field easily counterbalance this disinclination. From five to seven nearly all the students are engaged in sports, and even the unhealthy, dull, and bookish scholar takes his constitutional. Then comes the evening call for prayer. The students gather together with very few exceptions and after their prayers, perhaps with a pure heart and undiverted attention, because of all the five times this is the most convenient and the most agreeable.

A STUDENT

THE HON'BLE MR. MOHAMED RAFIQ'S APPOINTMENT—CONGRATULATORY MEETING AT ALIGARH.

A meeting of the trustees, the staff, the students and the friends of the College was held on Saturday, the 3rd of

June, at 7-30 A.M. in the new building of the Siddon's Union Club. The object of the meeting was to give expression to the heartfelt sense of gratitude to the Government, and to offer congratulation to the Hon'ble Mr. Mohamed Rafiq on his promotion to the post of Additional Judicial Judge.

The new hall of the Union is a splendid building, sumptuously furnished and tastefully built. The whole hall is occupied by sofas of the finest design placed in ascending order, each now being higher by three inches than the one preceding it.

The meeting was presided over by the Principal, Mr. Towle. Nawab Vicar-ul-mulk proposed a resolution expressing the deep pleasure which by all those who had the welfare of the Mohammedan community at heart felt on his well-merited promotion. Turning towards the students he said in a very impressive tone, that Mr. Mohammed Rafiq was one of the—one of the alumni of the College; that he was an exampler whom every one must follow, and that he has shown beyond the possibility of doubt that sterling worth and true merit never go unrewarded. He dwelt at some length on the services which he had rendered to the Government and the community. The resolution was seconded by Mr. Aziz Mirza, who in very eloquent words said that The Hon'ble Mr. Mohammed Rafiq was a man of great parts, and that he was gifted with such mental endowment and personal accomplishments that are seldom found to exist in one individual. He said that it was an occasion for self complacency to the students of the College that one of them had attained to a post of such responsibility which is but a step to the jundeship of the High Court. The motion, being duly proposed and seconded, was put to vote and carried unanimously.

Then Nawab Vicar-ul-mulk Bahadur moved another resolution giving expression to the heartfelt sense of gra-

titude to the Government which has shown itself to be always keen to recognize the services of its subjects, Hindu and Mohammedans alike, and to promote the best interests of the people by encouraging all men of worth and wisdom, without creating any invidious distinction. This resolution was seconded by Kunwar Ikram Ali Khan, and was passed unanimously. The meeting then closed.

A STUDENT

GUJARAT BEFORE THE MOHAMMEDAN CONQUEST.

The history of Gujarat though most of the ancient portion of it is based upon mere fabricated tales, is yet on the whole not an insipid subject. The ancient family with which the historians after many assiduous and careful researches have been able to acquaint themselves is the Jadava or the Yadava family, which ruled over the whole of Gujarat and Kathiawar in the fourth and fifth century before Christ. The metropolis of these Jadavas was Dwarica, a small port on the western shores of Kathiawar. The remarkable peculiarity which lies in the history of this family is that, it has neither head nor tail, as no historian up to the present date has been able to say confidently who was the first king and who was the last. The only reliable fact that we learn regarding this family is that Krishna or the black god had his descent from these Jadavas. Krishna ruled at the close of the fourth century B.C. and according to Romesh Chandra Dutt in the time of Krishna the Nagri of Dwarica was a hot bed of drunkenness, the ultimate result of which was the issue of a civil war. The people fell on each other after a great drinking time and many were killed. Krishna, his brother Arjun and a few others could manage their escape, and they severally migrated to other parts of India. These fugitives sought abode in Rajputana where they are

said to have established various petty States. The present Rajputs of Jesalmere boast of their descent from this black god, who passed his whole life in love affairs with Radha, Lakshami and such many other young girls. A story runs about this dark-faced god that once he was roaming along the banks of a river, when he beheld some five or six young women bathing therein. These pretty damsels had left their clothes on the banks which the mischievous god picked up and climbed up on a tree. There he began to play upon his pipe in order to draw the attention of the women. The helpless creatures solicited mercy in a begging tone and after a great deal of mischievous conversation Krishna promised to return their clothes provided they came naked before him, and requested their garments. The Yadava family thus brought to a close by their own vile actions of excessive drunkenness, was succeeded by Maurya family. The first king of this family was Chandragupta, a man of low origin and whose capital was Pataliputra or the modern Patna and Bankipore. When Alexander retired from India leaving the conquered provinces in the hands of some Macedonian officers, Chandragupta assembled and organized from the predatory tribes of the North-Western Frontier of India a powerful forces, and heading a rebellion killed the officers and expelled them from the country. It is a sad thing indeed in the annuls of Gujarat that we can have no information as to how this Maurya family could wrest the possession of Gujarat from the hands of the Yadavas.

The kingdom of Chandragupta was divided into several provinces, each having an independent governor from the royal family. Accordingly Gujarat was placed under the administration of Asoka-the grandson of Chandragupta. Asoka has left for us various inscriptions which make a good contribution to the history of India of that time.

Most of these inscriptions convey an information regarding the spread and dictates of Buddhism, while the rest speak of the grandeur and piety of Asoka. After a peaceful reign of about three decades Asoka had to go back to Pataliputra owing to his father's death. To whom the government of Gujarat was left after the retirement of Asoka, history says nothing. There is a gap of half a century. "The dynasty of Chandragupta" says R. C. Dutt, "came to an ultimate end forty years after the death of Asoka, and the kingdom was transferred to the Bactrian kings." The invasions of the Bactrians were frequent in the lifetime of Asoka, and it is possible that the Bactrians could have been successful to conquer the whole of the Western India in such a short time. Menandar the only Bactrian king in India is said to have gone as far as Gujarat, where he struck coins. Still sometimes these old coins are found in Kathiawar, and this greatly attests the fact of their having ruled the Gujarat during the period lying between the death of Asoka and the conquest of Yeu-chi, a Turanian tribe which appeared in India in the year 126 B.C., and completely defeated the Greeks. Kanishka, a descendent of Yeu-chis extended his empire from Kabul as far as Gujarat. After the death of Kanishka Gujarat became independent under a race of foreign kings who are known as the Shah kings. A prince of this dynasty called Rudhra Daman has left some interesting history for us. He executed an inscription on the Girnar mountains near Junagarh in which he tells us that he repaired a bridge and a canal which was constructed by Chandragupta to utilize the waters of the great artificial lake at Girnar. This instance bears a strong testimony to the fact that the ancient Indians were not without the taste for the Public Works, and they also did pay much care and attention to promote the agricultural improvements and to develope the land revenue even in a remotest province

distant more than a thousand miles from the capital. We learn from the same inscription that there were frequent hostilities between the Shah kings of Gujarat and the Andhara kings of Magadha and the Deccan. Rudra Damana boasts of his various victories over Satyakarni the king of Andharas. A later inscription informs us that the tide of fortune had turned and Gautamaputra, the Magadha king had conquered Gujarat from the Shah kings. This Andhara dynasty of Magadha ruled over Gujarat up to the beginning of the fifth century after Christ. Just at the close of the Andhara family a new race called Wallabhis sprang up, who founded an independent kingdom in Gujarat under Bhatarkas at about 460 A. D. Bhatarkas or Wallabhis ruled over Gujarat for two hundred years, until the Rajputs came from Udaipur and overran the whole of Gujarat in the seventh century. A Chinese traveller named Houen Tsang who came to India about the beginning of the seventh century has left some accounts about the arts, manners and civilization of the Hindus of that period. He says in his diary that the Wallabhis of Gujarat were in a flourishing state and their capital Wallabhipur was also a very opulent and sumptuous city. The last sovereign that ruled at Wallabhipur was Shiladitya IV, who was defeated by Chowras of Udaipur. Jaishikhar, the first king of the Chowra dynasty, razed the old city of Wallabhipur to the ground and founded a new city Panchasar for his capital. Bhoowar, another Rajput prince and a contemporary of Jaishikhar, was reigning at Kalyan near Bombay who learning the fame and opulence of the newly founded city from a Gujarati bard, was tempted to conquer it. He sent his general Mir with a formidable army, but he was defeated and expelled by Soorpal the brother-in-law of Jaishikhar. King Bhoowar learning of his defeat, invaded Gujarat once more personally. Various attacks by Bhoowar and his

general Mir were met and repulsed by Soorpal. After fifty-two days spent in such unsuccessful attempts Bhoowar called his general Mir into a council, who advised that an attempt should be made to corrupt the fidelity of Soorpal, but the offers of the king were indignantly rejected by Soorpal, whereupon Bhoowar thought of making a last attack with a firm resolution to face the either consequences. On the next day a fierce battle was fought and in the evening when Jaishikhar found that the number of his warriors had been frightfully reduced, he gave up the hope of victory and sent for his brother-in-law Soorpal, whom he entreated to preserve the seed of his race by conveying to some place of safety his pregnant sister Roopsundri. Soorpal took his sister to the neighbouring forest, left her there alone and returned in all haste to die with Jaishikhar, but on his return found him already slain. Roopsundri was discovered by a Bheel woman, who perceiving her to be a lady of rank, entreated her to remain as her guest. Roopsundri accepted such a kind and unsolicited offer, went with her and remained there till the time of her delivery. She gave birth to a son, who was named Wan Raj or the Prince of Jungle. One day a Jain monk who happened to pass by that cottage beheld the infant reposing in the cradle. Astonished at the beauty of the child he began to make enquiries and discovering the mother to be the queen of his last sovereign took her to his monastery. The secret of his birth was soon known to his uncle Soorpal who then went to the monk and resided there till the prince became of fourteen years of age. The uncle and the nephew both for some time began to plunder the cities and collected much wealth, and when they found themselves able to carry out their long-meditated project of regaining their old country, founded a city called Unhilpur in the year 746 A.D. and Gujarat once more came under the powers of the Chowra kings.

Wanraj reigned peacefully for sixty years and died in the year 806 A.D. Of his son Yograj who succeeded him, little has been handed down, but we learn from old chroniclers that he steadily increased his dominion and its resources; he was skilled in martial exercises, and was also well versed in literature. He had also written a book. This and one more incident are preserved by the chroniclers of Gujarat of the time of Yograj. Certain foreign ships having arrived at the seaport of Somanath Pattan, the traders were, notwithstanding the express prohibition of the king, attacked and plundered by the heir to the throne Prince Khemraj. The king bitterly regretted for such an unbecoming conduct of his son, and told him that he did not like to rule over the kingdom of thieves. It is said that the king finding himself so much disgraced committed suicide by throwing himself into the funeral pile in the year 842 A.D. His son Khemraj who was passionate in his temper and avaricious in his nature, cruelly amassed a great wealth and after reigning for 25 years died in the year 866 A.D. Of his two successors Bhoowar and Vairya Singh history does not say anything. Ratnaditya who ascended the throne in the year 920 A.D. was famous for his strength and courage, and it is said that neither thieves, cheats nor liars did he permit to remain in his land. He died in the year 935 A.D. leaving the throne to an unworthy son Samant Singh. He is described as a prince of no reputation, who had no consideration for what he spoke either night or day, who was possessed of neither discretion nor firmness and who was continually changing his mind. He was a great drunkard and one day when he was deadly drunk he resigned his throne to his sister's son Moolraj, but no sooner had he recovered his senses than he revoked his abdication to the throne. But Moolraj was a crafty man, who collected the troops, slew his uncle and all other

close claimants to the throne. Moolraj was Solankee by birth and he was the fifth in descent from Bhoowar, who had once wrested away the kingdom from the Chowras. Moolraj thus opened a new line of "SOLANKEE" in the year 942 A.D.

(To be continued.)

GHAUSI JAMIL-UD-DIN.

گیا دیر مین اگر مین تو وہان نہ راہ پائی سوے آسمان جو گیا تو فلک نے ...
بزمین جو سجدہ کردم ز زمین ندا بر آمد کہ مرا خراب کردی تو بسجدہ ریائی

نہ کہین یہ داد پائی نہ کہین مراد پائی نہ کہین ہوئی تسلی نہ کہین قرار پایا
گیا شہر مین تو وانپر ہوئی اور بیقراری نہ فزاے دشت بھائی نہ چمن پسند آیا
سوے کوہ جا جو نکلا تو بڑہی تپ دردی کہ ہواے سرد نے وان دلِ زار کو جلایا
گل و یاسمن کے تختے لبِ جو جو تھے مہکتے وہ عجیب خوب منظر مجھے اک نظر نہ بھایا
مرے دلکے آہ و نالے نہ تھمے غرض کسی جا بہے چشم تر سے آنسو نہ لگی کو پر بجھایا
چہ کنم کہ در فراقش نہ سکون و صبر یابم بہ تصدقِ محمد نظرے بمن خدایا

وہ دل و جگر کا مالک ہی دلربا وہ پیارا ہین غلام جسکے ادنی یہ فلک کی ماہ و اختر
کرے بانکی چتونون سے جو کسی طرف اشارہ اُٹھے اک جگر سے شعلے لگے جاکے دل پہ نشتر
وہی آہو چشم پیارا وہ سیاہ زلف والا کہ ہے جسکی بو کی خاطر صبا پھر رہی ہے در در
وہی جسکو کہتے ہین سب ستم و جفا کا بانی وہی جسکا مصحفِ رخ کہین بدر سے ہے بہتر
وہ جہان کا جان جانا وہ نگاہ جسکی پیکان وہی جسکی ابرو خنجر وہی جسکی زلف اژدر
صنمے مراست یارب بکرشمہ رحیمی مرا طالع این چنین کن کہ رسم بآن گلِ تر

ملے مجھسے گر وہ پیارا دلِ زار چین پائے نہ کہین چشم تر سے آنسو نہ جگر کا زخم ...
وہ چمن کہ خار سی بھی مجھے زیادہ ہے کھٹکتا وہ نگاہ مست ہو کر دہین میری ساتھ ...
مین روش روش پھرون پھر کمر مین ہاتھ اسکی تری صنعتون کو دیکھون ترا نام لب پہ نکلے
اُسے سامنے بٹھا کر تری یادیان کرون مین وہان شاخ گل سے بلبل مرے ساتھ ساتھ چہکے
گل و یاسمن کی لائے صبا بھینی بھینی خوشبو کہے پنجتن پکڑ کر چلین تیز جسکے جھونکے
مکن اے صبا مشوش سر زلفِ آن پری را کہ ہزار جانِ حافظ بفداے تار موے

سید غلام پنجتن

ہندوستان ماضی ایک مجموعہ نظر آتا ہے اور یہ ماننا پڑتا ہے کہ وہ
بالحقیقت کرہ ارض کا بہترین حصہ اور اس عالم کا ایک عجائب خانہ ہے
جس میں ہر ایک دیار و امصار کی ہر مثل کی چیز موجود ہے۔

غزل

ت مصائب کو ئے صنم میں جو جائینگے — پھر لوٹ کر خدا کی قسم ہم نہ آئینگے
یوں آئے ہم عدم کا وہ آرام چھوڑ کر — گر جانتے کہ ہستی میں یہ دکھ اوٹھائینگے
تے تھے مجھے روز ازل میں غم و الم — تا عمر ہم تو آفتیں تجھ ہی پہ ڈھائینگے
ش کمان خمیدہ فلک کے جگر کو بھی — ہم ہی تو تیر آہ سے زخمی بنائینگے
عاشق غیر کو دام محبت کے ہوا اسیر — مانند مرغ بحر میں یوں پھڑپھڑائینگے
ہوش کا دشمن فرقت سے رات دن — کاٹا کرینگے اور ہمیں تھرتھرائینگے
ن طپش نامرادی سے ہم کاٹ کاٹ کر — اپنا یہ جسم زاغ و زغن کو کھلائینگے
ورنج کے دم سے [illegible] جو ہو جائیں گے — اپنا یہ شعلہ خیز جگر جب دکھائیں گے
دس آفتاب رو ؤ [illegible] کے ہجر میں — از فرش تا بہ عرش گھٹا غم کی چھائینگے
ا دل تو اپنے آتش سینہ کو [illegible] — ورنہ یہ ارض و چرخ بھی یک پل میں ڈھائینگے

مناجات فرقت

[illegible] قادر تو ہی مرے دستگیر و یاور — مجھے راستہ بتا دے مرے کر دے رہنمائی
[illegible] کے سوا اب مصیبتوں کا [illegible] — کرے غم کی چارہ جوئی کہاں جاکے یہ دہائی
عالم حیرت او حیرت کا پتا ب فرما — یہ صدائیں [illegible] کہ ہر دیکھے پکھنائی
[illegible] کے گر یہیں پہ مدد ہاؤن — جو تیرے پہ توکل ہے مرا کاسہ گدائی

اور جمہوری سلطنتوں کے سلطنت ہے شخصی با اختیارات محدود ہی کی حکومت ہے - اور ہندوستان اسی اعلیٰ طرز حکومت کی برکت سے تہذیب اور شایستگی کے ہر درجہ میں قدم رکھتا جاتا ہے یعنی ریاستوں کو چھوڑکر برٹش انڈیا کی حکومت قانونی سلطنت کی حکومت ہے - چوتھی صورت - جمہوری سلطنت ہے جسمیں بادشاہ یعنی پریسیڈنٹ صرف محدود وقت کے لئے منتخب کرلیا جاتا ہے باقی پارلیمنٹ اور گورنمنٹ کی تقریباً وہی صورت ہوتی ہے جو آئینی سلطنت میں دیکھی جاتی ہے امریکہ کی تمام ریاستیں اور فرانس و پرتگال وغیرہ پر جمہوری سلطنت کا عمل ہے - سوال یہ ہے کہ ہم ہندوستانی ایسی سلطنت کی وضع قطع کیا امریکہ جاکر دیکھیں یا فرانس میں ہم کہیں کہ نہیں خود اپنے ہی عجائب خانہ میں دیکھو اور چند روپیہ صرف کرکے چندر نگر یا جزیرہ ہند میں پانڈیچری کا ٹکٹ لیکر وہاں پہنچ جاؤ اور اپنے کو ایک جمہوری سلطنت میں موجود پاؤ گے - پانچویں طرز حکومت شخصی ماتحت ہے یعنی حاکم یا رئیس کو اپنی ریاست میں تمام جزو و کل اور سیاہ و سپید کے اختیارات ہوتے ہیں لیکن وہ ماتحت ہوتا ہے شہنشاہ وقت کا اسے ممالک اجنبیہ سے جنگ و جدل کرنے یا معاہدہ کرنے اور براہ راست پولیٹیکل تعلقات جدید قایم کرنے یا بے حد فوج بڑھانے کا اختیار نہیں ہوتا اسکے معاوضہ میں شہنشاہ وقت کا فرض ہوتا ہے کہ ریاست کی نگرانی اور حفاظت رکھے - بخارا - خیوا - اور افریقہ کی اکثر ریاستیں اسی قبیل سے ہیں - لیکن ہندوستان بھی اس طرز حکومت سے خالی نہیں بلکہ اصل یہ ہے کہ اس عظیم الشان ملک کا زیادہ از $\frac{1}{3}$ حصہ اس طرز حکومت کا پابند ہے جو کہ ریاستیں کہلاتی ہیں - غرض حکومت کے لحاظ سے صرف ہندوستان ہی ایسا ملک ہے جسمیں پانچوں قسم کی حکومتیں ایک دوسرے سے ملی جلی واقع ہیں جسکی نظیر دنیا کے اور کسی حصہ میں نظر نہیں آتی - علی ہذا جس قدر میں مقابلہ کیا جاسکے

ڈرا پورا نمونہ ملے گا جہان تھوڑی سی جگہہ مین لاتعداد خیل اور انکے خود مختار
سردار برسر حکومت ہین۔ دوسری صورت گورنمنٹ کے شخصی سلطنت ہے
جسمین بادشاہ وقت کو اپنی رعایا کے جان و مال پر پورا پورا اختیار ہوتا ہے
اور وزرا و امرا مین سے کسی کو چارہ نہین ہوتا کہ بادشاہ کی رائے مین دخل دیسکے
یا اسکے مصمم ارادے کو پھیر سکے۔ اسوقت تک کل عالم مین اس طرز کے صرف
چند سلطنتین مثلاً افغانستان۔ سیام۔ حبش باقی رہگئی ہین گو ابھی تک روس
اور چین اس تعریف مین آتے ہین تاہم وہان پارلیمنٹ کی جلد امید ہوجانے
سے شخصی حکومت سے انکو خارج ہی سمجھنا چاہئیے لیکن ہندوستان اس طرز
حکومت سے بھی خالی نہین ہے اور نیپال اور بھوٹان گو چھوٹی ریاستین ہین
لیکن طرز حکومت کے لحاظ سے وہ خود مختار شخصی سلطنتون ہی کے ذیل مین آتی
ہین۔ گویا ایک ہندوستانی جسکو خود مختار سلطنت کا رنگ ڈھنگ دیکھنا ہو اسکو
دور جانیکی ضرورت نہین بلکہ زیادہ سے زیادہ ایک دن کا سفر کرکے وہ ایسی
سلطنت کے حدود مین اپنے کو پہونچا سکتا ہے۔ تیسری صورت شخصی با اختیار
محدود ہے۔ جسمین بادشاہت نسلاً بعد نسلاً ایک ہی خاندان مین رہتی ہے
لیکن ازروے قانون اسکے اختیارات شاہی محدود ہوتے ہین۔ قانون
بنانے کا اختیار صرف پارلیمنٹ کو ہوتا ہے اور شاہ وقت اس بڑے کام
کی منظوری دیتا ہے جبکہ ملک کا عام رجحان ہوچکا ہو یا کثرت راے اسکا فیصلہ
کر چکی ہو۔ باوجود اسکے بادشاہ کے اختیارات اسقدر وسیع ہوتے ہین کہ
اس کی ذات سے ملک اور قوم کی عزت اور عظمت کا ظہور ہوتا ہے اور اسکی بیجا خواہش
کے سامنے اس کی رعایا اور اسکی قوم بطیب خاطر سر جھکا دیتی ہے دنیا مین ابھی تک
اس قسم کے طرز حکومت کا غلبہ ہے چنانچہ تمام یورپ اور ایشیا مین بجز چند شخصی

ہندوستان دنیا کا ایک عجائب خانہ ہے

(گذشتہ اشاعت سے آگے)

گورنمنٹ دنیا مین نئے پرانے حکومت کے طرز معمولی طور پر پانچ ہین اول یہ کہ ایک قوم کا کوئی شخص جو بزرگ خاندان ہے اور دولتمند بھی ہے اپنے قبیلہ پر حکومت کرتا ہے۔ یہ طرز حکومت شخصی سلطنت کا ابتدائی درجہ قرار دیا گیا ہے۔ ایسے گورنمنٹ نہایت غیر مامون اور جنگ وجدل کا اکھاڑا بنی رہا کرتی ہے کیونکہ ایک قبیلہ دوسرے قبیلہ کی حکومت گوارا نہین کرتا اور بات بات پر خون اور خرابی شروع ہوتی ہے اور صدیون تک ایسے قبیلون کے باہمی مخاصمت دور نہین ہوتی جسوقت جسکو موقع ملتا ہے اپنے آبا و اجداد کی ذلت یا ایذارسی کا بدلہ لیتا ہے۔ ان ممالک مین نہ کبھی تجارت جڑ پکڑ سکتی ہے نہ تعلیم ترقی کر سکتی ہے۔ بلکہ وہان کے باشندے خانہ بدوشون کی طرح صرف حفاظت ذاتی اور تن پروری کی فکر مین زندگی کے دن پورے کر دیتے ہین ایسی قبیلہ بندی صرف ان دور دراز اقطاع عالم مین ہونا ممکن ہے جو مہذب اور ترقی یافتہ سلطنتون کے دست برد سے دور رہتی ہون مثلاً بادیہ ہاے عربی کی اندرونی قبایل جو ریگستان کے سمندر سے گھرے ہونے کے سبب سلاطین گرد و پیش کے حملون سے محفوظ ہین یا افریقہ کے صحراے اعظم کے قبیلہ بندیان یا برہجا اور شیام کے مابین صحرائی ریاستین۔ چونکہ ہندوستان ایسا عجائب خانہ قرار دیا گیا ہے اس لئے ضرور ہے کہ اسکے کسی گوشہ مین بھی اس طرز حکومت کو تلاش کرنا بیجا نہ ہوگا۔ چنانچہ اس تہذیب و شایستگی کے زمانہ مین جبکہ چار طرف زبردست سے زبردست سلطنتین موجود ہین حوالی کوہ سلیمان یعنی سرحد افغانستان اور ہندوستان کے مابین ایسی حکومت

یا تو بالکل ہی ابتدائی حالت میں تھیں یا کامل سے ممکن ہے کہ وہ اب بھی ہوں! مع ایک عرصہ دراز تک رہیں - مگر تاہم اس بات کے ثابت کرنیکے لیے کہ فلان فلان چیز تھی اور وہ بے سود نہیں تھی اب بھی کافی ہے لیکن یہ بات معلوم کرنی ہے کہ غیر مہذب زمانہ کے اولین نجومیوں نے کسطرح اپنی ترقی کی - کیونکہ انکو ریاضی کا تھوڑا سا علم تھا - انکے پاس بجز دیوارون اور دھوپ گھڑیون کے کوئی عمدہ اوزار نہیں تھا - اسکی وجہ یہ معلوم ہوتی ہے کہ طبعی حادثات جنکا کہ وہ مشاہدہ کرتے تھے ایک معقول عرصہ کے بعد واقع ہوتے تھے اور وہ اپنی طبعی زندگی کے دوران میں ایک معقول تعداد مشاہدات کی جمع کر سکتے تھے - کیونکہ دن - ماہ اور سال ایسے تھے کہ جنکا شمار کیا جا سکتا تھا - انکی زمانے کی حد میں طبعی حادثات متواتر ہوتے رہتے تھے -

مگر جب کیا صورت پیش آتی جبکہ زمین اپنے محور کے گرد بجاے ۲۴ گھنٹہ کے ایک سال میں چکر لگاتی - اور اگر ایک سال چار سو سالونکا ہوتا - اور انسان کی زندگی کا طبعی زمانہ اسقدر ہی ہوتا جتنا اب ہے اور علم ہیئت کی ابتدائی حالت کا پتہ سوائے ان مشاہدات کے جو کہ تاریخ میں درج کیے گئے اور کسیطرح پر نہ چلتا - اگر ہماری یہی حالت ہوتی تو کتنا عرصہ گذرجاتا تا بیشتر اسکے کہ ہم میں سے کسی کو یہ بات معلوم ہوتی کہ اس حالت میں کہ جسمین وہ یہ بات مشاہدہ کرتے ہیں کہ ایک شب کے بعد دوسری شب ضرور آتی ہے کچھ سے ترتیب ہے یا نہیں -

باقی آیندہ

ایک طالب علم

جب تک کہ آفتاب۔ ماہتاب اور سیارہ دیوتا اور فرشتہ مانے جاتے تھے جبتک کہ ادرین کی تلوار ایک استعارہ نہین تھی۔ بلکہ ایک امر حقیقی مانی جاتی تھی اور ستارون کے جھرمٹ جو کہ آسمان کو آراستہ کرتی ہین بیبیتیان کی جنگ اور محبت کی ڈہال تھے جب تک علم ہیئت کی کوئی تاریخ نہین تھی جو کچھ بھی تھا وہ قیاس۔ وہم۔ شاعری اور مشاہدات کا ادب تھا فلسفہ نہ تھا لیکن جیون ہی کہ یہ معلوم کر لیا گیا کہ ستارہ اپنی تعلقی اقامت قایم رکھتے ہین۔ اور یہ کہ انکے طلوع اور غروب کے اوقات موسم کے مطابق بدلتے رہتے ہین۔ جبکہ آفتاب ماہتاب اور سیارہ اپنی سطح مین چکر لگاتے ہین۔ اور منطقۃ البروج کا دایرہ معلوم کر لیا گیا۔ اسٹرڈگریون کے نشان بنائے گئے اور اسکو حصون مین تقسیم کر لیا گیا تب اجرام فلکی کی بھی ترتیب شروع ہوئی۔ ابتدائی دور کے کچھ نشانیان برجون اور ستارون کے مجمع کے نامون مین پائے جاتے ہین اور اسیطرح جیر اسکینڈے نیوین میتھالوجی آجکل دنون کے نام کی وجہ سے زندہ ہے۔ القصہ انسان کی سمجھ ان باتون کے حل کرنے کے لئے کام کر رہی تھی۔ فلسفہ کی بنیاد پڑ چکی تھی۔ اور اسکی پہلی نمایان کامیابی یہ تھی کہ انسان کو پیشین گوئی کرنے کی قدرت حاصل ہو گئی۔ گرہن انیس سال کے دور مین پڑتے معلوم ہوئے۔ اور نجومی یہ کہہ سکتے تھے کہ گرہن کب پڑیگا۔ سیارون کی گردش پوری ہونے کا زمانہ بھی معلوم کر لیا گیا۔ سیارونکی کجروی کو سمجھ لینے کے لئے دعوے اختراع کئے گئے۔ اور گو یہ دعوے غلط ہی کیون نہ ہون۔ مگر انسے سیارونکی جگہ معلوم کر سکتے تھے۔ جو کہ ایک معقول حد تک ٹھیک ہوتی تھی۔ اس فلسفہ کا پہلا نتیجہ یہ تھا۔ گو یہ بالکل ابتدائی حالت مین تھا کہ انسان کو پیش بینی کی طاقت حاصل ہو گئی۔ پیشتر اسکے کہ کوئی صحیح اصول علم ہیئت کا معلوم کیا جاتا۔ صرف یہی بات ممکن تھی۔ لہذا ہمکو فلسفہ تاریخ کے امکان پر کچھ سوال نہ کرنا چاہیے کیونکہ اسکے مظاہر کی تشریحات

بس روح کے وہ اپنے ہم جنس کی روح کو بلاتا ہے۔ وہ اب مطمئن ہوجاتا ہے۔
وہ رشتۂ حیات - افعال کے طوفان - ہستی کے دائمی سمندر - زندگی کے اونچ
اور زمانہ کے گزرتے ہوئے چرخے - پر خوب غور سے نظر ڈالتا ہے - اور نہایت خ
سے ایسی مہیب چیزون سے ہمجنسی کا دعوی کرتا ہے - لیکن خواب دور ہوجاتا -
اور ایک آواز آتی ہے - تو انہین ارواح کا ساتھی ہے کہ جنہین تیرا دماغ سمجھ سکے - نہ
اگر مسٹر بکل اپنے اصولون کو تفصیلی طور پر بیان کرتے تو جو ماجرا فاسٹ کو
پیش آیا وہ انکے ساتھ ہی آتا۔

ایک فلسفہ کی کیا شرائط ہین - اور کب کوئی علم سائینٹیفک اسٹیج پر دا
ہونے کے لائق ہوتا ہے - میرا یہ خیال ہے کہ جبکہ اسکے واقعات مجموعی حالت
کرنا شروع کرین - جبکہ طبعی حادثات ایک علٰحدہ تجربہ نہ ہو وین - بلکہ ایک سل
اور ترتیب مین واقع ہوتے ہون - جبکہ کسی خاص مقدمہ کے بعد خاص نتا
ترتیب وار ظہور مین آتے ہوئے معلوم ہون - جبکہ کافی واقعات خیالی تشریح
بنیاد رکھنے کے لئے جمع ہوجاوین - اور جبکہ خیالات اوہام کی حد سے باہر ہو
جب کہ ان کی مدد سے ہم مستقبل کی بابت کسی قسم کی پیشگوئی کر سکین -
جب تک کہ کوئی علم اس حد تک پہنچے اسکو فلسفہ کے نام سے پکارنا زبان پر
لگانا ہے یہ کہدینا کفایت نہین کرتا کہ چونکہ اور تمام چیزون کا فلسفہ موجود -
لہذا انسانی افعال کا بھی فلسفہ ہے - اسکی مثال اسطرح ہے کہ ہم یہ کہدین کہ
یہ سیارہ جس کا ہمکو تجربہ ہے آباد ہے لہذا اور بھی سیارے آباد ہین - خوا
درست ہو یا نہو - لیکن یہ کوئی عملی سوال نہین ہے اس سے عملاً مضمون زیر بحث
کچھ اثر نہین پڑتا - ہمکو علم ہیئت کی تاریخ کا مطالعہ کرنا چاہیئے -

ے کے ہو کر فاسٹ کی مرضی پر منحصر تھے ہیچیدہ ہین بہت پشیمان ہوا - کیونکہ انجام نہایت خراب تھا

تو ہم اپنے صنعت کلام اور جوش سے کام لیتے ہین۔ لیکن صنعت کلام دہوکہ دینے والی چیز ہے۔ خواہ کیسقدر ہی سچائی ہو۔ ہمکو اسکا جاننا بہت ضروری ہے۔ اور ہر ایک قسم کے سپیچ کے سننے کے لئے ہمکو بردبار اور متحمل مزاج ہوناچاہیئے۔

اگر تمام باتین ہمارے سامنے ہون۔ اگر ہم مثل لیبنیٹز کے ٹارکوئین کی طرح قدرت کے کارخانون مین لیجائے جاوین۔ اور ہم پر ہماری حقیقت کا انکشاف ہوجاوے۔ ہم کہان سے آئے اور کہان جارہے ہین۔ ہم مین بعض اپنی بابت یہ بات معلوم کرکے کہ وہ مثل ٹارکوئین کے ممکن دنیا کے اعلیٰ لوگون کی شدید ضروریات کی وجہ نامہذب بنادئے گئے ہین۔ خواہ کیسے ہی کبیدہ خاطر ہون مگر مین ضرور یہ کہونگا کہ پہر بہی یہ بہت ممکن ہے کہ مسٹر بکل کے دعوے جیسا دعویٰ صحیح نکلے۔ یہ بات قابل اعتماد ہے کہ ایک بہت بڑے دنیاوی مساوات موجود ہے کہ جس سے ہر ایک نامعلوم مقدار معلوم کیجاسکتی ہے۔ لیکن ہمکو چیزونپر اپنی طبیعت اور حالات کے مطابق بحث کرنی چاہیئے۔ اور سوال یہ ہے کہ کیا ان وسیع پیچیدہ باتون کو ہمارے ہمعصرون کی عقلین سلجھا سکتی ہین؟

گوئٹھے[2] کے فاسٹ نے۔ جبکہ وہ ارضی حکم سے بیخبر جنگل سے تنگ ہوگیا تو اسنے بیخبری امداد کی خواہش کی اول اول آسنے میکروکاسمس کی روح کو دیکہنا چاہا۔ پیشتر اسکے کہ وہ ایسا مہیب تجربہ شروع کرے ڈرجاتا ہے۔ لہذا بجاے

نوٹ۔ (۱) لیبنیٹز بہت بڑے زبان دان گذرے ہین اور نیوٹن کے ہمعصر تھے ریاضی دانی کے علاوہ علم ادب مین ملکہ تھا۔ اور ٹارکوئین انکی ایک کتاب کا کیرکٹر ہے۔

(۲) گوئٹھے جرمن عالم گذرا ہے۔ اسنے ایک نظم لکھی جو کہ بہت مشہور اور مقبول ہے۔ فاسٹ اسکا ہیرو ہے۔ قصہ یہ ہے کہ فاسٹ نہایت ذی علم اور تمام علوم مین دسترس کامل رکھتا ہے اور ساحری مین بے نظیر تھا اسنے اپنی زندگی شیطان کے ہاتھ بعوض چندسال کے آرام عیش

گذشتہ زمانے کے اندازہ کے بارے مین مستقبل کے تخمینہ اور رائین جوکہ ہم ایک دوسرے کی بابت رکھتے ہین کسی بارے مین ہم ذمہ داری یا فرایض کا اندازہ کئے ہوے افعال سے نہین کرتے بلکہ ان مناسب اوقات سے جوکہ انسان کو نیک و بد کی تمیز کرنے کے لئے ملے۔ لگاتے ہین۔ جبکہ ہم اپنے بچون کو بُری صحبت یا بدخواہ دوستون سے بچانے کی کوشش کرتے ہین۔ تو ہم اس بات کے قائل ہوتے ہین کہ بیرونی باتون کا اثر انسان کی خصلت اور عادت پر ضرور پڑتا ہے۔

کیا بیرونی حالات پر ہی ساری باتین مبنی ہین۔ یہی سارا سوال ہے فلسفہ تاریخ اگر یہ غلطی مین ڈالنے والے نام سے زاید ہے۔ اس بات کی دلالت کرتا ہے کہ علت و معلول کا تعلق ذی روح اور غیر ذی روح مین بالکل یکسان ہے۔ ہمین انسانی کامون کے مبدع کو دماغ کی پُر اسرار خاصیتون مین نہین تلاش کرنا چاہیئے لیکن ان اثر کن باتون مین ڈہونڈنا چاہیئے جوکہ صریح اور قابل جانچ ہین۔

جبکہ قدرتی اسباب جبلی خواہش کے اثر سے ناکارہ ہوجانے کے قابل ہون تو لفظ فلسفہ غیر موزون ہے۔ اگر انسان کو اس بات کی انتخاب کی کہ وہ کیا کریگا۔ اور کیا نہ کریگا۔ آزادی دیدی جاوے تو اُسکا مناسب فلسفہ نہین ہے اور اگر اسکا کوئی فلسفہ ہے تو آزادانتخاب نہین۔ اور تعریف۔ یا بُرائی کہ جس سے ہم آپسمین ایک دوسرے کو یاد کرتے ہین بیہودہ اور نامناسب ہے۔

مین ان اخلاقی اصولون کو اس غرض سے بیان کر رہا ہون کہ بغیر انکے مضمون سریع الفہم نہین ہوسکتا بنی آدم سے افراد کا اندازہ لگایا جاسکتا ہے۔ تاریخ ہر ایک فرد بشر کے افعال کی روداد ہے۔ اور جو کچھ ایک جز کی بابت صحیح ہے وہ کل کی بابت بھی درست ہے۔

ہم ان باتون کو بہت غور سے سوچتے ہین۔ اور جب کوئی مسئلہ سمجھ مین نہین آتا ہے

نیک یا بد بننا کوئی معمولی امر نہین ہے۔ ہم اسکو نیک سیرت بنانا چاہتے ہین ہم اسکو نفسانی جذبات سے محفوظ رکھتے ہین۔ ہم اس امر کی نگرانی کرتے ہین کہ اسکو تعلیم اچھی طرح دیجاتی ہے یا نہین۔ ہم شفقت اور سخت گیری کا برتاؤ رکھتے ہین۔ اور اپنے حتی المقدور اسکو نیک صحبت ہی مین بیٹھنے دیتے ہین یہ وہ باتین ہین کہ جنکو ہم عمدہ تعلیم کے فوائد کے نام سے منسوب کرتے ہین اگر ہم اپنے کمسن لواحقین کے واسطے یہ باتین نہین مہیا کر سکتے اور اگر وہ اسوجہ سے بداطوار ہوجاوین تو ہم دونون کو اس بات کا پورا ذمہ وار خیال کرتے ہین اسکا مان لینا گویا اس امر کا اقرار کرنا ہے کہ ہمپر بیرونی باتونکا اثر پڑتا ہے۔

اور اسیطرح پر ہم نفسانی جذبات اور اور چیزونکے اثر کی طاقت کو مانتے ہین عام طور پر یہ بات صاف ظاہر ہے کہ انسان اس حلقہ کے اثرات مین سے کہ جسمین وہ پرورش پاتا ہے کچھ نہ کچھ اپنے مین ضرور جذب کرتا ہے جو کہ اسکے مابعد خصلت کو رنگ دیتا ہے۔

مورخ اگر کسی بڑے تمدنی یا خیالی تبدیلی۔ کسی سلطنت کی تباہی یا کسی مذہب کی ترقی کا بیان کرتے ہوے صرف واقعات ہی کے لکھنے پر بس کرین تو وہ اپنا صرف نصف فرض ادا کرتے ہین۔ مثلاً اگر ہم مسلمانون کے عروج کی تاریخ لکھین۔ تو یہی کافی نہین ہے کہ رسول صلعم کی خصلت یا آنکا مدعا۔ یا وہ اسباب جو کہ آنھون نے استعمال کئے۔ یا وہ اثر جو انھون نے پیدا کیا۔ لکھدین اور باقی سب کچھ چھوڑ دین۔ بلکہ مورخ کا یہ فرض ہے کہ وہ دیکھے کہ مشرقی قومون کی خصلت مین ایسا کیا مادہ تھا کہ جسنے رسول صلعم کو ایسے زور شور سے کام کرنے کا موقع دیا۔ اسکو انکی موجودہ اعتقادات اور اخلاقی اور ملکی حالت کا بتلانا بھی لازمی ہے۔

زندگی بسر کرنے کے لئے کچھ زیادہ کوشش کرنی نہین پڑتی۔ اسوجہ سے جنوبی ملکون کے لوگ سست اور جاہل ہوتے ہین۔

ان قیاسات مین چند مشکلات بھی ہین۔ یہ بات صحیح ہے کہ کاہل وجود اطالیون کا وطن نہایت جفاکش قوم کا بھی مسکن تھا۔ کہ جنکی سرگذشت بنی آدم کی تاریخ مین ہنوز پائی جاتی ہے۔ پھر جب ہمسے یہ کہا جاتا ہے کہ ہسپانیہ اوہام پرست ہین کیونکہ وہان زلزلے کثرت سے آتے ہین تو ہمین جاپان کا خیال آتا ہے کہ جہان نیز عام ملکون سے زیادہ زلزلے آتے ہین اور اوہام پرستی کا نام و نشان بھی نہین۔

علاوہ ازین۔ اگر انسان ویسے ہی ترقی کرے جیسے کہ قدرتی قوانین کرانا چاہتے ہین۔ تو وہ موجودہ حالت پر پہنچے بغیر نہین رہ سکتا۔ اور اگر وہ موجودہ حالت پر پہنچے بغیر نہین رہ سکتا تو ہمکو اپنی رایون مین انسانی ذمہ داریون اور فرائض کی بابت بہت کچھ تبدیلی کرنی پڑیگی۔

یہ بات بالکل صحیح ہے کہ ان دعوؤن مین بہت کچھ سچائی ہے۔ کاش اس بات کی بھی آمید ہوتی کہ وہ لوگ کہ جو ان دعوون کو مانتے ہین۔ اس بات کے قبول کرنے پر بھی راضی ہوجاوینگے۔ انسان جو کہ اسلامی حلقہ مین پیدا ہوتا ہے۔ اسلام کا پیرو ہوتا ہے۔ کیتھلک کے حلقہ اثر مین کیتھلک اور پروٹسٹینٹ کے حلقہ اثر مین پروٹسٹینٹ۔ اسکے رائین اسکی زبان کے مانند ہین۔ وہ سوچنا اور بولنا ایک ساتھ ہی سیکھتا ہے۔ اور اسکو ایسا ہونے کی جیسا کہ قدرت نے اسے بنایا ہے ذمہ ور تصور کرنا ایک فضول بات ہے۔ ہم بچون کو تعلیم دینے کے لئے مصیبت برداشت کرتے ہین۔ تعلیم کی دو قسمین ہین ایک اچھی۔ دوسری بری۔ بہت سے ایسے طے شدہ اصول ہین کہ جنکا فطرت انسانی پر اثر پڑتا ہے۔ اور یہ صاف ظاہر ہے کہ ایک لڑکے کی آزاد طبیعت کیواسطے

اس علم کے میدان مین ابتدا ہی سے انسان کے لئے بہت کچھ دوڑ دہوپ کا موقع تھا کہ جہانپر قدرتی اصول اپنا کام بالکل صحیح طور پر کرتے پائے گئے ہین۔ انسان نے تجارت کو اخلاقی اصول پر چلانے کے لئے صدیون کوشش کی ہے۔ انہون نے راستی کے بعض قیاسی قوانین کے بموجب اجرت مقرر کرنیکی کوشش کی۔ اخلاقی وجوہات کے سبب سے انسان نے بعض تجارت کو ترقی دینے کی کوشش کی اور بعض کو مٹانے کی۔ یہ بہی ممکن تھا کہ وہ دخانی انجن کو بہی اخلاقی وجوہات پر چلانے کی کوشش کرتے۔ تمام چیزون کی حالتون کے واسطے قدرتی قانون مقرر ہین۔ اور انکی خلاف ورزی کرنا ایسا ہے جیسا کہ ٹیٹن اور دیوتاؤن کی جنگ۔

جو بات کہ سیاست مدن کے بارہ مین درست ہے وہ ہی انسان کی اور دوڑ دہوپ کے بارے مین صحیح ہے۔ اور جیسا کہ سیاست مدن کے صحیح اصولون نے ان مشکلات کو ظاہر کردیا کہ جنمین انسان گذشتہ زمانے مین ان اصولون کی ناواقفیت کی وجہ سے پہنسا تہا۔ اِسیطرح پر انسانی فطرت کے صحیح اصول جبکہ ہم انسے واقف ہوجاوینگے۔ ہمپر ہماری غلطیون کا جو کہ ہم اہم معاملات مین کرتے ہین۔ انکشاف کرادینگے۔ اور ہمکو اپنے مستقبل کے واسطے عمدہ انتظام کرنیکے قابل بنادینگے۔ ملک کی جغرافی حالت۔ آب وہوا۔ زمین اور اسی قسم کی اور چیزین وہان کے باشندون پر مختلف اثر رکہتی ہین۔ مشرقی اقوام جفاکش اور محنتی ہوتی ہین۔ کیونکہ انکو زمین جوتنی پڑتی ہے اگر وہ اس سے کچھ فائدہ اٹھانا چاہتے ہون۔ اور علاوہ اسکے سردی کی شدت کیوجہ سے کاہلانہ زندگی دشوار معلوم ہوتی ہے۔ جنوب مین زمین زیادہ تر زرخیز ہے۔ حالانکہ تہوڑی غذا اور تہوڑے پارچہ جات کی ضرورت پڑتی ہے اور نفیس ہوا مین جنتکو ا

علیگڑھ منتھلی

جلد ۹	بابت ماہ جون سنہ ۱۹۱۱ء	نمبر ۶

فلسفہ تاریخ

گذشتہ سے پیوستہ

اور اسی وجہ سے مسٹر بکل نے کسی ایک خاص شخص کا کچھ خیال نہین کیا
وہ اس بات کے قائل نہ تھے (جیسا کہ بعض کا مقولہ ہے) کہ بنی آدم کی تاریخ
ان لوگون کی تاریخ ہے جنھون نے کچھ کارنمایان کئے ہین انکی نگاہ مین
جلیل القدر لوگ مثل بڑے ذرات کے ہین۔ وہ بھی احاد کی طرح ایک ہی قانون
کے ماتحت ہین۔ صرف انمین فرق اتنا ہے کہ انکے کام کرنیکا ایک خاص طریقہ ہے۔ انکے
ہونے نہ ہونے سے دنیا کے کامون پہ کچھ اثر نہین پڑتا اور اسکی رفتار تقریباً
یہی رہی۔

اپنی رائے کے ثبوت مین وہ علم سیاست مدن کی مثال پیش کرتے ہین

نرخ چھپائی اشتہارات حصۂ اردو

ایک صفحہ	واسطے ایک سال کے	۲۴ روپیہ
،،	واسطے نصف سال کے	۱۳ روپیہ
،،	واسطے تین ماہ	۷ روپیہ
،،	واسطے ایک ماہ	۲ روپیہ ۸ آنہ

نصف صفحہ کے لئے مذکورہ بالا نرخ کا نصف لیا جائیگا اور نصف صفحہ سے کم ہونے کی صورت میں بھی نصف صفحہ کی اُجرت لیجائیگی۔ اُجرت ہمیشہ پیشگی وصول ہوگی۔

ڈی۔ آکٹرلونی ایم اے۔ آنریری منیجر

علیگڈھ منتھلی مدرسۃ العلوم علیگڈھ

رجسٹرڈ نمبر اے ۲۳۳

علی گڈھ منتھلی

نمبر ۶	بابت ماہ جون سنہ ۱۹۱۱ء	جلد ۹

مقام اشاعت مدرسۃ العلوم علیگڈہ

فہرست مضامین حصہ اُردو

پبلشر مسٹر ڈی-آکٹرلونی-ایم-اے پروفیسر مدرستہ العلوم علی گڈہ
باہتمام بابو رام ناتھ بھارگو-بی-اے
در اسٹینڈرڈ پریس الہ آباد طبع شد

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NOTES AND NEWS.

WE ask our readers to be indulgent in their criticism of this number, which we hope will be placed in their hands before we leave for the vacation on July 15th. In order to secure this, we have had to prepare it within a very short time after the manuscripts of the previous number were despatched, and all news relating to events after June 20th will appear in our next (the October) issue.

* * * *

The monsoon and the results of the University Degree Examinations arrived simultaneously in the middle of June—the former somewhat feebler, the latter rather stronger, than usual. The percentage of passes is in none of the examinations lower than our average, while in the B.A. and B.Sc. it is higher than we have previously reached and compares favourably with nearly all the other Colleges. Perhaps the outstanding feature is the large number of seconds in the B A. while in the same examination we have one first. The following is an analysis of the results, which we publish in full elsewhere :—

Examination.	No. entered.	No. passed.			No. failed.	Total percentage of passes.
		1st D.	2nd D	3rd D.		
M A. Previous	7	1	..	4	3	57
M A. Final.	3	...	1	2	..	100
B.A.	123	1	41	23	58	54
B. Sc	10	..	2	6	2	80
Intermediate.	114	...	16	30	68	40

On the whole the figures are very satisfactory.

* * * *

We started from Aligarh for Naini Tal on the 15th of May to play in the "Hewett Challenge Shield Tournament." We reached there on the 16th and had the first encounter with the P. S. College on the 18th. It was a fairly well contested game, but we outstripped them both in batting and in bowling. I must congratulate Mr. Alay Hasan, on his having played a fine, stylish and smart game, and having scored a century.

We played the final with the Naini Tal Gymkhana. In this match too we met with success.

Sharif of our school played a very fine game and was heartily applauded by the spectators. I hope he will turn out a most efficient batsman in the near future. Masud's bowling was conspicuously successful. On the whole, I am confident we left an impression on the minds of the spectators that we are no easy thing to cope with, and that we are in a fair way to make a mark in India.

I consider it incumbent upon me to offer on behalf of the team and myself most sincere thanks to Messrs. Syed Nabi-ullah, Bar-at-Law, Syed Mehdi Hasan Bilgrami, Qazi Aziz-uddin, for the kindness they extended to us and for having entertained us there at evening parties.

As a matter of fact I do not know how closely related, familiar and congenial, we feel when we are in the midst of the old Alumni of our College.

We also paid a visit to the P. S. College. They took us very kindly and gave us a treat. Meer Saeed Alam, the Secretary of our Club, returned their hospitality at an At Home.

We are also greatly indebted to the authorities of our College, for all the assistance and help they have been giving us and especially to Mr. Purves, who takes a very keen interest in the game and does every thing possible to encourage us.

As we go to press the capital of the empire is *en fete* for the Coronation, and preparations are being made for local demonstrations throughout India. Those at Aligarh on June 22nd include a College meeting in the Strachey Hall at 6-45 A.M., a public meeting in the Crosthwaite Hall an hour later, and a Garden Party given by the College Trustees in the Sir Syed Court in the afternoon, after which the College buildings and grounds will be illuminated. Then in the evening a display of fireworks will be given on the Maidan at the invitation of the Raises of the Aligarh district.

* * * *

An interesting and sympathetic article on the Muslim University Scheme occupies a prominent place in this month's *Hindustan Review*. Many of the English papers also contain articles on the All-India Cricket Team, which seems to be making a favourable impression.

* * * *

We have received a number of the usual contemporary periodicals for the current month They will be acknowledged in detail in next issue.

Will each of our Aligarh readers try to obtain one new subscriber to the monthly before the vacation is over ? This is not much to ask and the Muslim University Scheme as well as the monthly would benefit indirectly thereby.

CRICKET AT NAINI TAL.

I am glad to notice that the cricket team of our College is making remarkable progress during the present year, and as cricket forms a most important factor of the life of this institution, it will not be out of place, if a description of our recent successful tour occupies some space in the columns of the Aligarh Monthly.

Our thanks are also due to Messrs. Razzak and Delare, upon whom our success greatly depended and whose genial presence was a source of much encouragement. I give below the scores of the matches.

M. A.-O. COLLEGE *vs.* P. S. COLLEGE.

1st Innings.		2nd Innings.	
Alay Hasan, b out, Muller ...	45	b. out, Mitchell	112
Sharif, c out, Weston ...	7	c out, Mitchell	67
Wahid, l b w. Baker ..	1	r. out	3
Razzak, c out, Baker ...	7	r out	64
Ashfaq, r. out	60	c. out, Baker	6
Mahmud, b. out, Muller ...	5	b. out Weston	7
Masud, b. out, Muller ...	0	b out, Weston	3
Saeed Alam, c. out, Baker ...	5	r. out	11
Bari, c. out, Baker ...	4	Not out	8
Iqbal, c. out, Muller ...	0	c out, Muller	4
Abad, not out		b. out, Muller	3
Byes ...	3	Byes ...	15
Leg Byes ...	1	Leg Byes ...	2
		W. Balls ...	2
Total ...	138	Total ...	307

P. S. COLLEGE *vs.* M. A.-O. COLLEGE.

1st Innings		2nd Innings.	
H E Colley, b out, Masud ...	0	b. out, Ashfaq	11
R. Robbins, b. out, Masud ...	2	b. out, Masud	1
O. Muller, c. out, Masud ...	19	b out, Ashfaq	20
N. C. Weston, b. out, Ashfaq	0	c. out, Masud	0
R. Devlin, c out, Masud ...	25	b. out, Masud	2
V. Muller, b. out, Razzak ...	6	c. out, Ashfaq	0
J. Baker, b. out, Alay ...	18	c out, Razzak	14
E. Hafkee, c. out, Masud ...	12	b out, Razzak	17
Murphy, b. out, Alay ...	9	b. out, Masud	8
S. Mitchell, c. out, Masud ...	2	Not out	11
J. E. Shepherd, not out ...		c out, Alay	10
Byes ...	4	Byes ...	2
Leg Byes ...	1	Leg Byes ...	1
		W Balls ...	1
Total ...	98	Total ...	98

M. A.-O. COLLEGE *vs.* NAINI TAL GYMKHANA.

1st Innings.			2nd Innings.		
Alay, caught, Blunt ...	...	8	bowled, Blunt...	...	... 12
Sharif, caught, Wood .	..	54	caught, Phillips	...	... 20
Ashfaq, bowled, Dunn ...	...	9	caught, Blunt ...	...	... 47
Razzak, l.b.w. Dunn ...	...	3	l.b.w. Balfour...	...	... 24
Waheed, self-out, Dunn	...	19	caught, Blunt...	...	... 117
A. Delaie, c.-out, Wood	...	10	b. out, Blunt ...	...	... 0
Ahmad Ali, stumped, Wood	...	4	caught, Wood...	...	... 13
Masud, caught, Blunt ...	...	8	caught, Phillips	...	... 0
Iqbal, caught, Campbell	...	39	caught, Blunt ...	...	... 17
Saeed Alam, bowled, Campbell ...		18	r out ..	...	... 27
Ahad, not out... ...	...	6	not out ...	...	... 11
Byes	...	8		Byes	... 17
				Leg byes	... 2
Total		186		W balls	... 1
				Total	308

NAINI TAL GYMKHANA *vs.* M. A.-O. COLLEGE.

1st Innings.			2nd Innings.		
Thompson, caught, Delare	...	0	caught, Razzak	...	... 22
Campbell, bowled, Delare	..	26	bowled, Masud	..	... 19
Balfour, r out... ...		1	bowled, Delare	.	... 0
Berry, b out, Masud ...	...	2	bowled, Masud	...	... 1
Wood, caught, Masud ...	...	3	l b w. Delare	...	... 9
Becher, bowled, A Delare	.	43	bowled, Masud	...	... 5
Blunt, caught, Masud ...	...	9	caught, Delare	...	... 14
Fox, caught, Razzak ...	...	17	not out ...	...	... 12
Phillips, caught, Razzak	...	13	bowled, Delare	...	... 24
Green, not out ...	...	17	caught, Masud	...	... 11
Dunn, bowled, Delare ...	...	5	l b w. A. Delare	...	... 24
Leg byes	...	1		Byes	... 7
Total	...	137		Leg byes	... 1
				Total	... 149

Abdul Waheed Khan,
Cricket Captain.

SOUTH AFRICA.

[This is the first instalment of a lecture delivered in the Sir Syed Court on the evening of 2nd June, by W.S. Marris, Esq., Collector and Magistrate of Aligarh. There was a large

attendance of Students, Staff, Trustees, and friends. The lecture was illustrated by lantern slides.]

If two strangers who meet have any desire to make each other's acquaintance they generally cast about for a bond of union, and search for common experiences or common friends. It seems the best way also of introducing you to the rather remote subject of my paper to remind you of the demonstrable connection between South Africa and this country. To save misunderstanding, let me say that I do not propose to discourse upon the connection which may most readily suggest itself—*viz.*, the fact of the presence of several thousands of Indians in the South African sub-continent, and the controversy as to their political rights. I refrain from this not because I have not opinions about it; but because I have rather decided opinions: and I do not consider this is the time or place to expound them. I think that these lectures are intended more as a means of mutual information and enlightenment than as an opportunity of discussing controversial topics, or promulgating political theories. Therefore if I refer at all to the Indian immigration into the Union it will be in its economic aspect, and I shall not enlarge on questions of politics.

It seems to me correct to say that among the first civilised peoples to visit South Africa were a nation belonging to the great stock from which the Mohammadans of India are largely sprung: that it was a Mohammadan power that contributed to the first exploitation of South Africa by the European States: and that it was because of India, and India alone, that eventually England realised that she must hold South Africa.

I suppose most people think of South Africa chiefly as the home of gold and diamonds, and they are quite right in doing so. The gold and diamonds, which they think of, are of very recent knowledge. But curiously enough it was

gold that first drew civilised people to that far off land. You know that among the Semitic monarchies about 1000 years B.C., Solomon, King of Israel, on the eastern shores of the Mediterranean, was pre-eminent. He is renowned as Sulaiman bin Daud in your own traditions as a sage and a mighty ruler, and the Hebrew writings tell us how he made alliance with Hiram, King of Tyre, and how Phœnician ships brought him merchandise of all sorts, and specially gold, from the land of Ophir. Independently of this, there is an old story in one of the early Greek historians that the same Phœnician sailors sailed all round the coast of Africa, from the Mediterranean to the Red Sea. From these sources there has developed a long-standing belief that the mines from which King Solomon drew his gold were to be found somewhere in Southern Africa. But it is only in the last few years that in Central Rhodesia there have been discovered massive temples of a type utterly disinct from any thing produced by of the tribes known to have inhabited the country, and the best scholars and archæologists who have studied them, believe that they are no other than Phœnician temples, and the excavations, of which signs still remain in the neighbourhood, are the actual places from which were drawn those stores of gold which were so renowned as the glory of the Jewish Temple. The first picture I have to show you is of those famous mysterious ruins—the great Zimbabwe of Rhodesia. It is curious to think that these were the work of an Asiatic people.

For the next chapter in the story, we have to pass over many years. You know that compared with Asia, Europe is naturally a bleak cold country, and though it produces many useful and valuable things, it so happens that it lacks both precious stones and minerals, and also its climate does not admit of the production of luxuries like silk and spices and perfumes. From the days of the Greek and Roman Empires, there was a steady trade from the East to the

West in these things. They could all be carried in small packages, and the trade came over land in camel caravans at different times by way of Egypt, the eastern Mediterranean or the Black sea; and first Constantinople and afterwards Genoa and Venice grew rich on the proceeds. It was the most important trade of the old world, corresponding to the trade in wheat between Canada or the Argentine and Europe now.

Then in the 15th century there arose on the Eastern shores of the Mediterranean the great Mohammadan power of the Saracens, who cut off the trade routes, and thereby disclosed South Africa to the Western world. The nation that was the first to look for a new passage to the East was the Portuguese, and it is a lasting monument to them that their ships were the first among European nations to creep down the coasts of Africa, to round the Cape of Good Hope and to open a trade again with India and the East. It is a fine story of adventures and doings of the seamen sent out by Henry the Navigator, but it would take too long to dwell upon it now. But there is one striking memorial of this period of the Portuguese adventure which is worth recalling; for it is a bit of history in words, and it will bring home to you how important South Africa was to the Indian merchants in the days of sailing ships. We have all heard of Goa, to this day the great Portuguese settlement on the Malabar coast, but how many people ever think that Algoa Bay on the south of Cape Colony means "on the road to Goa," and Delagoa, which is more well known on the Eastern coast (and is still Portuguese), means "On the way home from Goa"?

Spain was not far behind Portugal in the race for the foreign trade; and there was sure danger of collision. Fortunately religion provided a solution. Both countries acknowledge the Pope, and the Pope claimed to be the

representative of God on earth. So he simply gave the new world half to each. Spain got America, and Portugal got Asia,—I mean as far as she could make good any occupational claim to it. You can imagine what a fearful voyage it was, and how crews suffered from want of fresh food and water, and how important it was to have a landing-place like Algoa to rest and to recruit in.

But it is not Portugal but Holland that we think of mostly as the original European power in South Africa. The way Holland came in was this. Portugal passed in 1580 into the hands of the greatest monarch who ever sat on the throne of Spain, Philip II. He had also acquired by marriage the Netherlands, and proceeded to drive that country to revolt by trying to impose on it a religion which the people detested. At that time the Dutch whose ships had been sailing to Lisbon and picking up the products of the East there to carry them to the ports of Northern Europe, found themselves shut out. Their big merchants were faced with ruin, but being bold and enterprising spirits they carried the war into the enemy's country, formed a Dutch East India Company, and began to push the Portuguese out of their trading centres in the East. But they had hardly done so when on their track came the British East India Company. The struggle for foreign trade awoke all the maritime nations of western Europe; first Portugal, then Spain, then Holland, and then England. But for a long time England, though she got a footing in India, was careless about securing any base in South Africa. She was at peace with Holland, her ships were allowed to water in Table Bay, and it was only when she was fighting France for her life in the Napoleonic wars and when France had absorbed Holland that England, without any definite idea of its importance to her, took possession of the Cape also, not for the purpose of robbing Holland of it, but to prevent

it falling into the hands of a much more dangerous enemy; for if France held the Cape it was certain that she would have held India, and probably we should not be talking English here in Aligarh now.

You all know what Table Mountain looks like; a great solid upstanding flat-topped precipice of rock that rises almost direct from the sea,—ore of the most impressive gateways to a continent that could he imagined. It is misleading indeed in this that anchored in Table Bay you invariably imagine all Africa lying behind the mountain, whereas the truth is the opposite. Facing the mountain you turn your back upon the mainland, and are looking really to the small tongue of land that makes the Cape Peninsula and stretches out into the south Atlantic at Cape Point. It was in this secure and defensible area that the Dutch settlers made their first homes. They had only to dig a ditch across the neck of land on the north-east coast and they were secure from the attacks of the Bushmen and Hottentots. Here were built the first of their great comfortable old fashioned homesteads, raised by slave labour, with walls four feet thick and thatched roofs, whitewashed walls and heavy timbered beams, and leaded windows—ideals in their way of quaint, solid and simple comfort. Some of those still standing are 200 years old. They nestle all round the slopes of the mountain among vineyards and orchards, with great plantations of Scotch pines and English oaks. Behind is the rugged mountain wall, and in front the sea, with one of the finest bathing beaches in the world. No doubt it is partly the sharp contrast between the richness and variety of this little favoured corner, and the bleakness and monotony of most of the treeless veld that makes South Africans so fond of the Cape Peninsula. But no one can escape its march, and for my part I think of it certainly as one of the most beautiful places in the world.

Indeed if one were to confine oneself to the pleasant part of the subject, I should talk the whole evening about the Cape Peninsula, and let the rest of South Africa go. The old Dutch homesteads are a bit of old Europe transplanted to the most perfect surroundings and climate that I know. I think of the old oak chests, the great brass knockers and hinges and bolts on the doors, straight backed polished furniture, and curious old china plate and glass, and the enormous vats in which the Cape wine is made.

The first thing you see on landing in Cape Town recalls the Dutch. It is a statue of the first Governor van Riebeck. It is at the front of the main street, Adderly Street, but instead of facing dead up the street as a common place artist would have made him do he has swung round slightly to the left facing the broad chest of the Table Mountain, and is lunging out with his sword, as if calling his men on to an attack on the country. It is a fine statue. A little way further along is the old castle where Van Riebeck lived as Governor.

This is a picture of the house of the greatest man who was buried in South Africa, Cecil John Rhodes. It is an old Dutch house rebuilt (after being buried down) by a modern architect. Many people have called it one of the most beautiful houses in the world.

It is time however to leave Cape Town and to say something of the country. The main points to emphasize at this point are its size and climate and people— all of which are easy to realise. From Cape Town to Johanesburg, which is the centre of gravity and the real capital is roughly 1,000 miles: from Pretoria to Delagoa Bay another 300.

The one great natural feature of the country is the mountain wall which forms the rampart to the centre tableland. All along the coast the country is low and warm, varying from the steaming mud tracts and jungles of Dela-

goa Bay to the sugar plantations of Netal and the still cooler country which I described just now of the Cape Colony with its vineyards and ostrich farms. But whichever way you make for the inland, your train soon starts climbing up the mountain side, until it emerges on the central plateau which may be anything from 3,500 to 7,000 feet. Speaking generally, this inland country, which is the Africa we have in mind when we speak of the veld, is a barren land. The soil is somewhat poor: water is scarce; there are few trees. It was originally a great game country, and when settlers came and shot out the wild animals, it became a pastoral country—until cattle plague and war nearly killed all the stock. It is for the most part a rolling country of long expanses and vistas, broken by isolated rocky hills, or being ranges of low mountain spurs—green in the summer and not lacking flowers, but bare and yellow in the winter and spring. Some people call it an ugly monotonous country, but the air is very clear and bracing; and at sunset and sunrise the simple elements of grass and mountain, take an extraordinary richness and mystery of colour. There is something big and expansive and inspiriting about the veld. I will speak presently of its mineral wealth and of the attempts to make it an agricultural country. But for a moment we should try and see it as the original settlers saw it—a bare open rough grass land fit only for game and cattle, for that gives the key to the character of the Boer life and to much of the history of later years.

When the first white men reached South Africa it is probable that the central tableland was hardly inhabited by man. The original tribes of Bushmen and Hottentots were nearer the coast and were the first to encounter the Europeans and quite unable to resist them. We have curious and very interesting view of their first battles with the Kaffirs in some of the Bushmen paintings on rocks and caverns. They show the Bushmen as quaint little brown

people, much smaller than the Kaffirs; but they are always winning the battle, and driving back the black men with their bows and arrows, and recovering cattle which the Kaffirs have stolen. The Bushmen artists were patriotic but bad historians. When the great Kaffir incursion took place, is not properly known. But probably 300 years or so some great upheaval occurred in the swamps and forests of Central Africa, and some of the more energetic tribes made for the open spaces of the south. Naturally they chose the way that suited them best. Turning aside from the deserts of the Kalahari in the west and the bitting winds of the centre high veld they swarmed down the narrow belt of warm country that lies between the Drakensburg and the sea, and pressed on as far West as Algoa Bay where they found the country no longer to their liking.

It was about this point, therefore, that the white invaders and the black invaders met. The Dutch farmers had emerged from behind their ditch rampart in the peninsula and began to build farms and to pasture their cattle on the mainland, and they pushed on with little or no difficulty from the Bushmen, until they came into collision with the Kaffirs somewhere Mossel Bay, about 1770 and then began the first of a long series of Kaffir wars that really only ended about 30 years ago—if indeed the Matabili fighting of 1895-6 and the Natal disturbance of 1906 are not to be reckoned as only another Kaffir war further north.

The black races play such an important part in the life of South Africa that we must say a few words about them. Usually they are spoken of in the mass as Kaffirs, which, of course, is nothing but the Arabic word kafir (unbeliever), as you have it in Kafiristan. Ethnologically they are called the Bantu race. I do no know of any one who knows exactly what it means except as a convenient generic name for the more virile negroid peoples who migrated south. Physically and intellectually there is a difference between

the Kaffirs and the central or North Africa Negro; and of course in the case of the finest races, the Zulus, and the Matabili, the difference is very marked. These people have theories that the Bantus came to Africa originally from Malay, but the attempts to work this out on a language basis have not got far

Far the most remarkable thing in Bantu history is the career of the great Zulu king Chaka. He first organised his tribes on a military basis, ruled by blood and terror, and led invasion after invasion against weaker peoples. They call him the Zulu Napoleon, but he excelled his model in lust of blood and cruelty. To parallel Chaka's atrocities we have to go to the Belgian Congo under an equally pitiless and meaner tyrant. Chaka at all events made the Zulus a fine fighting people, if he caused a lot of misery to other people in the process: and the Zulus, with their offshoots, the Matabili (who only 15 years ago all but wiped out the settlers of Rhodesia) remain physically the finest tribes in the country. But over all South Africa the Kaffir has spread in his millions and he outnumbers the white race by something like eight to one. Zululand is comparatively settled, though only three years ago there was evidence of a conspiracy under Dinizuli, a descendant of Chaka; and many settlers in North Natal spent sleepless nights with their guns across their knees. There are one or two other big native communities which are of interest. Swaziland to the North of Zululand is ruled by a Queen under the protection of the Government. It is a sort of enlightened and tranquil Zululand. Basutoland is a semi-independent protectorate, ruled by a chief with a council of elders. There is no white man except a few missionaries in the entire country. It is a sort of Switzerland—a mountain asylum where various tribes harassed and broken by Chaka, betook themselves to refuge, and were organised and welded by a skilful and persevering leader, Mohesh, into something like a nation.

To the North in Rhodesia are the Matabili, *Zulu* immigrants led by a great warrior, Moselikatze, who, as he passed across the Transvaal, left a broad track of blood and fire behind him to prey upon the weaker tribes, among whom the most numerous were the Mashonas. In Basutoland there is what missionaries and enthusiasts for the Kaffir claim to be the best-run native community in the world—under King Khama. He is a Christian, and a man of enlightenment and knowledge, and he is said to keep his State in a thoroughly prosperous and moral condition. The High Commissioner said to me that no one who had not talked to king Khama could realize the possibilities latent in the Kaffir but I did not have an opportunity of going so far into the wilds.

It would take far too long, of course, to trace the powers by which the persent communities of Kaffirs were formed. The story is full of fighting and blood; and occasionally one does not know which side to admire most. The splendid *Zulu* regiments of Chaka, Dingaan and Ketchwayo with their waving plumes and ox-hide shields and broad-bladed assegais make a fine picture; but time and time again there was extraordinary heroism shown by Dutch or English settlers, not only when attacked and fighting in self defence, but when attacking also against terrific odds. The defence of Rorke's Drift by Chard and Bromhead was a fine fight, but perhaps even more gallant a thing was the victory of Dingaan's Day when a little Dutch force went out into northern Natal to punish the treacherous massacre of their friends by the *Zulus* at the Blood River.

Now-a-days the Kaffirs live under such varying conditions that one can give no brief account of them. Many are still living under tribal conditions, as is the case with most that I have named. These are ordinarily only a degree or two removed from savagery. But in proprotion as the country is settled, reserves and kraals are fewer, and the

Kaffir is found everywhere as the servant of the Boer and English farmer. On the gold mines of the Rand there are 150,000 Kaffirs employed, and there are thousands more on the diamond mines at Kimberley and elsewhere. The Kaffir will work very hard for a short time. His idea is to earn enough money in three months to keep himself in idleness in his kraal for nine. Consequently he is a rather uncertain and irritating sort of labourer. He likes domestic service, however, and such work as team driving or cattle herding which do not require too much concentrated effort. But he will not take steadily to agriculture, and that is the reason why Natal has for 40 years found it necessary to draw on India for the labour for her sugar plantations It is only in the Cape Colony that there has been any serious attempt to treat the Kaffir as capable of civilisation. The problem of the black man's future in South Africa is one of the most difficult that the country has to solve.

You saw just now Rhodes' house in Town I want to show you now where he lies buried in the Matoppo Hills. You know what was the great work of Rhodes' life and the great moment in it His claim on our memory is that he foresaw the need of keeping open the road to the North and persuaded the English Government to grant a charter to the British South Africa, Co., for the occupation of Rhodesia. This saved the countries between the Limpopo and lake Tanganika from absorption by either Germany, Portugal, or the Congo Free State, and made possible a United Shuth Africa. And the climax of Rhodes' life was reached when all prophecies seemed to be falsified and his work undone by the great rising of the Matabilis, and he without weapons or any guard went out to meet the Matabili chiefs in the Matoppo hills and taking his life literally in his hands sat down and talked quietly with excited savages with spears in their hands, and overawed them into submission and tranquility by the mere force of his character and

presence. No wonder that Rhodes should wish to rest there when he died nor can I refrain from reading the fine verse of an English poet :—

"It is his will that he look forth
Across the world he won,
The granite of the ancient North—
Great spaces washed with sun,
There shall he patient make his seat,
(As when the Death he dared)
And there await a people's feet
In the paths that he prepared."

(To be continued.)

ALLAHABAD UNIVERSITY.

Results of Degree Examinations 1911.

M. A-O. COLLEGE PASS LIST.

MASTER OF ARTS—*(Previous)*.

No.			CLASS.
11	Mohammad Abdul Azim	...	3 English
44	Abdul Sattar Siddiqi ...	...	3 Arabic
45	Fateh Mohammad ...	...	3 Arabic
46	Mohammad Anwar Ali	...	1 Arabic
64	Mohammad Sabir Ali Khan	...	3 Pol.Econ

MASTER OF ARTS—*(Final)*.

19	Mohammad Akhtar Adil	...	3 Arabic
26	Sohan Lal ...	...	3 Pol Econ
27	Salamatullah Khan ...	...	2 Pol Econ

BACHELOR OF ARTS.

116	Ali Ahmed Mazhar	...	3
118	Azharuddin ...	...	3
120	Alauddin Chaudhri ...	...	2
122	Afzal Husain ...	...	2
124	Abdul Alim ...	...	2

No.		Class.
127	Abdul Rahim Majithia ...	3
128	Adbul Rahim	2
130	Abul Fateh Mohammad Abdul Kadir	2
131	Ata Mohammad	2
134	Anis Ahmed	2
137	C. Pir Sahib Miyan	2
141	Fakhruddin Ahmed	2
142	Ghulam Mohiuddin	3
143	Gulzari Lal	2
145	Ghulam Taki ...	2
146	Ghazanfar Mohammad Khan ..	3
147	Hafiz Mohammad Ishaque ...	2
148	Hafiz Ahmed	2
149	Hanuman Parshad Mathur ...	2
153	Iftikharuddin Ahmed	2
154	Kazim Raza Siddiqi	2
155	Kazi Ahmed	2
162	Mohammad Abdul Ghani Ansari ...	1
163	Mohammad Abdul Ghani ...	3
164	Mohammad Mustakim Khan ...	2
167	Mohammad Hamid Siddiqi ...	2
168	Mohammad Zaki ..	2
169	Mohammad Hafizuddin ..	2
170	Mohammad Zafar ..	2
172	Mohammad Yahya Khan ..	3
174	Mohammad Ismail Hanifi ..	3
175	Mohammad Qiamuddin ...	3
177	Mohammad Fakhruddin ...	2
178	Mohammad Abdul Jalil ...	2
181	Mohammad Abul Baqa ...	3
183	Mohammad	2
184	Mohammad Zaman Khan ...	2
185	Mohammad Murtaza Khan ...	3
186	Mohammad Abdul Majid ...	2

No.		Class.
187	Mohammad Sulaiman ...	2
189	Mohammad Sardar Alam ...	2
191	M. Azmat Ali	3
192	M. Samiullah Khan	3
193	Mirza Ikram Baig	2
196	Majiduddin Ahmed	2
197	Mahmudur-Rahman Chowdhri ...	3
198	Mujahad Ali	3
200	Mushtaq Ahmed Khan ...	2
201	Minni Lal	3
204	Nazir Ahmed Abbasi	3
206	Phul Chand	2
207	Kazi Mohammad Arif Ansari ...	2
209	Rayazuddin Ahmed Khan ...	3
210	Radha Ballabh Sahai	2
218	Syed Aley Hasan Rizvi ...	3
219	Syed Aley Hasan	3
220	Syed Ghulam Hasnain ...	2
224	Syed Mohammad Hasan Nakvi ...	2
225	Syed Nuruddin	3
226	Syed Mohammad Nasir ...	3
227	S. M. Nawab Hasan Nakvi ...	3
230	Shaikh Abdur-Rahman ..	2
232	Shaikh Mohammad Amin ...	2
236	Saiduddin Ahmed	2
238	Wali Mohammad	2

Bachelor of Science.

16	Khurshaid Ahmad ...	2
17	K. A. Murad	3
18	Khairuddin	3
19	Khuda Bakhsh	3
22	Azam Makhdum	3
23	Mohammad Faruq	2

No.		Class.
24	Mohammad Zamirul Islam Khan ...	3
25	Rashidul Malik	3

INTERMEDIATE.

439	Abid Husain Faridi	3
440	Aziz Ahmed Khan	3
443	Ahmed Husain Khan	3
444	Ahmed Said Khan	3
445	Abdul Gaffar Khan	2
446	Abdul Ghani	2
447	Abdul Majid	3
448	Abdul Rashid Siddiqi	3
449	Abdul Salam Khan	3
451	Abul Khairat Syed Mohinuddin ..	3
452	Bazlur Rahman	3
455	Bashir Ahmed	2
456	Bashir Ahmed Siddiqi	3
457	Firozuddin Ahmed	2
458	Ghulam Husain	3
459	Hakim Ali Khan	3
460	Hakim Ahmed Shuja	2
	Khwaja Mohammad Yusuf Ali ...	2
468	Khwaja Mohammad Bashir Ali ..	3
469	Khurshed Ali	3
470	Lachhmi Chand	3
471	Mohammad Shoaib	3
472	Mohammad Habibur-Rahman Khan	3
478	Mohammad Ikramul Haq ...	3
481	Mohammed Ilyas	3
482	Mohammed Azizuddin Khan ...	2
489	Mohammad Fazlur Rahman Khan	3
491	Mohammad Yasin Khan ...	2
492	Mohammad Fazli Azim ...	3
494	Mohammad Ahmed	2

No.		Class.
501	Mohammad Sharif	3
503	Mustafa Ali	2
506	Mohammad Hamiduddin Khan ...	2
510	Omar Hayat Malik	2
513	Kazi Mohmmad Aslam ...	3
514	Kureshi Mohammad Munir ...	2
519	Syed Mohammad Kasim ...	3
520	Syed Mohiuddin Ahmad ...	3
523	Syed Nazir Husain Rizvi ...	3
524	Syed Rafiq Ahmed	3
541	Khuliluz-Zaman Khan	3
543	Shah Alam Khan	2
544	Shaukat Husain Rizvi ...	2
545	Shafkatullah Khan	3
549	Tota Ram Gupta	3
551	Wali Mohammad Khan ...	2

CORRESPONDENCE.

Water Wireless Telegraphy.

Sir.—I have perused with deep interest the article on "Water Wireless Telegraphy," in the May number of your issue, in which after tracing the origin of wireless is given a short account of the contribution which a member of our community has made towards this branch of physical science.

With due deference to the observations contained in the article, allow me to point out in justice to Mr. Habibur Rahman Khan that there are some inaccuracies and mis-statement of facts, which are likely to mar the reputation of the discoverer.

The article says, "Professors Morse, Lindsay, Pruce, and others carried on experiments through canals on the system of Induction, and their experiments met with good results and that Mr. Habibur Rahman Khan has also con-

ducted his successful experiments on similar lines." Allow me to say, that if this is true, then his claim for a discovery ceases to exist, and his experiments are then merely a development of a thing which has obtained good results at the hands of other European and American Scientists. Now this is not the case. A glance at the history of Wireless Telegraphy will show even to a layman that the idea of using water instead of wire occurred to Prof. Morse of America in 1842, when after experimental work for several years, a patent was issued in 1854 to Lindsay of Dundee, his co-worker and his greatest achievements took place in 1860 when he succeeded in signalling across the River Tay a distance of one mile, when it was thought to be impracticable and the idea abandoned After them in 1880, Prof. Townbridge, Edison, Gittdar, and Sir William Pruce made experiments on the principle of Induction but their efforts met with no success and it was reserved by Almighty God for an Indian Musalman to claim the honour of having discovered the first practical water wireless system on quite a different principle—conduction. Mr. Khan as you are undoubtedly aware has succeeded in maintaining wireless communication through water with very improvised and insufficient apparatus for a distance of 25 miles in one trial and 67 miles at another trial and this success is such as to justify the belief that following the method indicated by him, any distance will be overcome and the system can be brought into use universally. Now as regards the advantages it will have over Marconis' Aetheric Wireless Telegraphy, there are no two opinions. The high masts will be dispensed with, intervening high hills, mountains, and trees will not absorb the waves, it will be possible to cover far greater distances. secrecy which is not the least important factor will be quite practicable and attainable, messages could be sent during the day, and lastly it will have the advantages of simplicity, accuracy, and economy as the

electric wave required in Marconi system for 5 miles will work for several hundred miles in the water wireless system.

As to his being an original discovery, there is no doubt that the idea suggested itself to other inventive minds but their experiments proved failures as they were conducted on the principle of Induction.

The statement is constantly met with and has formed the basis of an action of at law that "there is nothing novel in the Marconi system." To a certain extent it is true. The history of Wireless Telegraphy shows that it was not the work of one man, but of many, but as Sir William Pruce himself pithily puts it, "We all knew about the egg, but Marconi showed us how to make it stand on end." The honour of first practical aetheric system belongs to Signor Marconi. Mr. Habibur Rahman Khan is also entitled to justly claim from the scientific world the credit for the discovery of first practical water system.

"ONE WHO KNOWS."

(In justice to the contributor of our review we should state that he requested us to correct the main point raised, the error being due to an oversight. There was not however time to do this before the MSS. of last number were despatched—EDITOR.)

FOR THE NEW STUDENTS.

SIR,—These are the days, when the results of the University examinations are eagerly expected, and when the students, whose efforts in the Matriculation examination have been crowned with success, will come in flocks from all parts of India, in order to join the College. The first work of a student, after joining, is to choose subjects for his course. It is this, regarding which I will say something.

In India, many a student makes a great mistake in choice of subjects. He chooses the easiest course, "the royal road," in order to take his B.A. degree, and thereby secure some post in Government service. But that is the mistake.

There are many graduates in India who, when in the College took this "Royal Road," as their course, and now wander in vain in search of posts. These are the men, who when not finding some post, become demorolised; and these are the men, who have made their idle brains the devil's workshop in projecting schemes injurious to the public, society and government. Therefore it is necessary to pay special regard to a correct choice of subjects.

When a student is making this choice he should bear two things in mind. First in what direction do his capabilities lie: and secondly what particular part can he best play in the theatre of life. If the student will consider these two things, then he is sure to play the cheerful. and the successful part of the play

In this paragraph I will suggest some of the subjects, which are useful in some particular phase of life:—A student who wishes to distinguish himself as a medical man, must take up Biology and Chemistry: one who wishes to be an Engineer, must study Science, Drawing, and Mathematics; one who has a thinking mind, and possesses good reasoning power, should study Logic and Philosophy. Such a man can also gain success in the legal profession. One who wishes to adopt the noble profession of teaching should pay special attention to any innate aptitude he may have for work of this kind. These are merely suggestions; individual talents, and likings, and the circumstances in which one is placed, must determine the final choice; for

هرکس مصلحت خویش نکو مے داند

A BROTHER STUDENT.

ON THE USE OF TIME—PUNCTUALITY.

Man is divinely endowed with wisdom; intelligence and discretion which should ever be his guide, philosopher and friend. Of course it is the right use of these various blessings of nature that in the long run crown a man's efforts with success and enable him to lead a happy life. The best opportunity he can find of bringing into use and availing himself of these latent faculties is in the use of time, upon a good or ill use of it success or failure in the transaction of worldly business greatly depends.

There are various ways of spending time. It is idled or whiled away by gossipping or loitering about and can be turned to useful account by devoting it to works of personal benefit or universal charity.

The habit of punctuality is the outcome of a proper consideration for the value of time. It secures comfort, peace and contentment of mind for those who are its devoted admirers and surely and insensibly leads those into ruin who are its avowed enemies.

It is a great virtue or blessing. It is the duty of gentlemen and the necessity of men of business. We naturally jump to the conclusion that he who is careless about time is equally careless about business.

The value of the proper use of time cannot be over-estimated. Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time has gone for ever.

A frugal employment of time is true mode of obtaining leisure. It enables us to get through business and carry it forward instead of being driven by it. On the other hand miscalculation of time involves us in perpetual hurry, confusion and difficulties.

This is no doubt to a certain extent bred by our habits of indolence and procrostination which prevent us from

doing anything at the proper time and the consequence is that a good many unexpected evils overtake us, for it goes without saying that idleness is the root of all evils. With his usual weight of words Smiles observes 'If you love life do not squander time for that is the stuff life is made of. Never spend more than necessary time in sleeping.'

Men are accustomed to cite the proverb 'Time is money.'

But it is something more as we have seen and hence the wasting of time is the greatest prodigality.

It can be affirmed with precision that a good many evils accrue from unpunctuality. It is possible to bring together innumerable sayings of the sages and other concrete instances which bear testimony to the truth of the statement. In the New Testament too from the parable of Ten Virgins we can infer that improper use of time goes even so far as to impede or debar us from entering the gate of Heaven.

In another instance it is recorded that when general Washington was acting as the President of the United States he had a Secretary who was directed to come to him at a certain hour each day. More than once he was late and excused himself by saying that his watch was wrong. 'Then,' said the President, 'If your watch is to blame. either you must get another watch or I must get another Secretary. Now it was this unpunctuality which put the gentleman to public disgrace and censure and shook off all confidence. Hence we should know that besides, destroying the work it makes our lives miserable.

On the other hand the advantages which we derive from the reverse of it are not insignificant. We should therefore fix a certain hour for some particular business and act up to it without fail, for working by fits and starts will secure nothing in the way of improvement. When we thus

make ourselves accustomed to a division of time we shall find that our affairs go on smoothly and that rapid progress in the state of affairs is to be seen everywhere.

(*To be continued.*)

MOHAMMAD ASHRAF HUSAIN.

PERSIAN SOCIETY.

An ordinary meeting of the Persian Society was held on Sunday the 4th of June. Maulvi Shaikh Fida Husain Saheb was in the Chair.

Mr. Shaikh Abul Hassan, Fourth year, read a paper on 'The Prophet's letter to the Persian King.' Then some twenty pages of "Namae Khusravan" were read and the meeting came to a close.

ABDURRAHIM KHAN, MUMTAZ,
Hony. Secretary, Persian Society.

REPORT OF THE JUNIOR LITERARY SOCIETY.

A formal meeting was convened on 19th March 1911, in the Siddons' Union Club. Prof. Nur Hussain Sahib, the President of the Society, was in the Chair. The Chairman called upon the newly appointed office-bearers to take over the charge of the Society.

They were :

Mr. Amir Ahmed Khan, *Vice-President.*

,, Iftikhar Ali, *Honorary Secretary.*

,, Mushtaq Ahmed, *Honorary Joint Secretary.*

Speeches were made by the retiring Vice-President Mr. Ahmed Shujaa and the Honorary Secretary Mr. Wali Mohamed. They were replied to, on behalf of the newly selected office-bearers, by Mr. Amir Ahmed Khan, who in

the course of his speech assured them that they would do their best to show themselves equal to the task laid upon them.

A biographical essay was read by Mr. Mushtaq Ahmed and the meeting was then adjourned.

A second meeting was held on 14th May 1911. Mr. Amir Ahmed Khan was in the Chair. The following were the papers read :—

(1) " The Uses of Time " by Mr. Ashraf Hussain.

(2) " A description of a Bengal town," by Mr. Abdul Halim Chowdhry

(3) " Urdu as a compulsory subject in the Proposed Muslim University " by Mr. Mahmood Ahmed Khan.

(4) " Macaulay " by Mr. Md. Yoonus.

There was a lively discussion at the close of the reading of each paper.

Another meeting was held on the 6th June 1911. Mr. Amir Ahmed Khan was in the Chair. The following were the papers read :—

(1) " English Education in India " by Mr. Izhar Hussain.

(2) " A biographical essay on Hafiz" by Mr. M. Nazim.

It is to be regretted that the attendance in the meetings of the society is meagre. The students of the Second year class show little interest in the welfare of the Society. They do not seem to realize this duty towards it. I hope the new First year students will show greater zeal in carrying out the business of the society and that they will distinguish themselves by reading in its meetings interesting and instructive essays.

MUSHTAQ AHMAD,
Honorary Joint Secretary.

CIVILISATION : A BRIEF ETHICAL SURVEY.

It is quite plain that the modern man is not quite the same as the man of olden times. Many things besides the essential attributes of man have gone to constitute man in the modern sense. They are so many that there is a regular branch of study which has undertaken to deal with them without concerning ourselves with the details. We can safely lay down something as the principle which governs all human progress. Time rolls on, Arts fade. Sciences even may go to decay, yet the spirit of all survives, and it is this spirit which is handed down to each succeeding age like a legacy with the addition that it makes during its advance. Such has been the habitual course that civilisation has taken and such will it be for all time. This law governs alike all the springs of man's actions. Our ethical advancement too has to work in accordance with it.

Ethics, we all know, deals with man's conduct, and conduct, they say, is the outward expression of will. But "will" or the "inner man" as it has been rightly termed by many philosophers, does not remain unmodified by outward environment. It works on it and is worked upon by it. Thus reciprocal action and interaction result in what we call "civilisation," and the civilisation of one age paves the way for the civilisation of the next one and so on till the millenium is reached. The tide of man's progress will never cease moving onward ; it will not ebb. Man will continue moulding and remoulding his conduct according to the notions and ideas which serve both as motive and regulative powers. But our notions and ideas are boundless. They are manifold. They belong to different "types" and "universes." It is our business here to discuss what bearing man's ethical notions have on the concrete side of his existence or life taken in its volitional aspects.

To do this we shall have to trace society back to its genesis ; we will analyse it. We know that in ages long

gone by we had not been in the habit of living in cities, towns and municipalities as we now do. There had been no organisation whatever. Government is a thing which was even beyond man's imagination. Yet the germs of all the present organisation can easily be found even in the life of the primitive man. Ethical approbation or disapprobation was too abstract to be grasped by their simple minds. Yet they had their own standards of right and wrong, the good and the bad. Anything which tended to weaken the savage and his tribe was understood to be injurious and harmful. It is this notion which gave them the idea of right or wrong, beautiful or ugly, truthful or otherwise. It is from this very fundamental ethical truth that civilisation had its start. How long man continued in this stage is a question that cannot be answered. Mankind had to undergo protracted experience, and fostering care of time to reach another flight in the scale of civilisation. However, this nomadic sort of life had to be given up and necessity compelled man to gather into wider congregations. Here those pristine ethical ideas found scope enough to work. The affair of life became complex. One problem became interwoven with another. The demand for human wants were enlarged : and, as a matter of fact, had to be supplied in the same ratio. The blessings of ignorance had all gone away. They tasted the bitter fruit of the forbidden tree, and consequently they had to suffer. But Nature has provided man with an antidote for every evil. Ethics came to man's rescue. It did rede out the riddle. The solution offered by it had a tinge of politics in it : for it had before it the task of consolidating the different strata of society. What it did is exhibited in a well known passage by Mill. "To prevent the weaker member" he says "of the community from being preyed upon by innumerable vultures, it was needful that there should be an animal of prey stronger than the rest." But it was a patch-work which

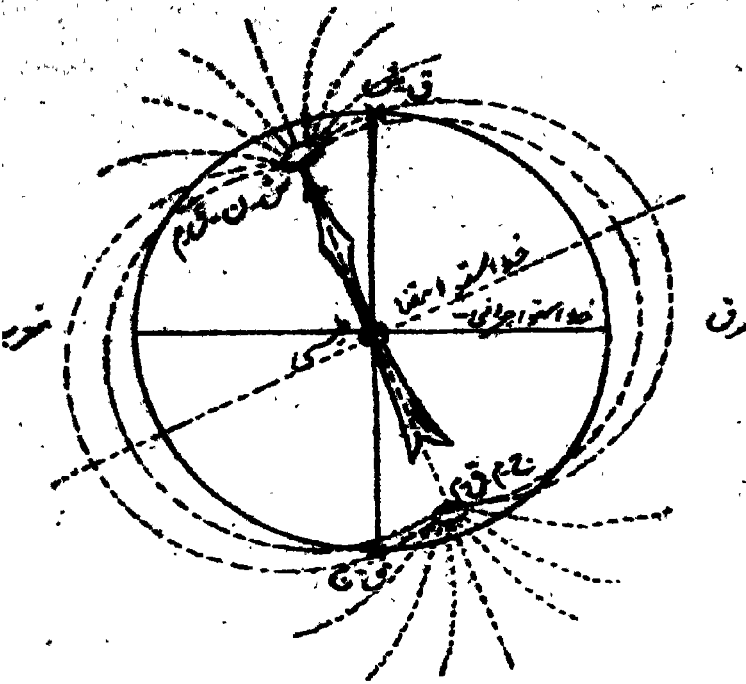
could not serve the purpose only for the time being. It was no drastic remedy. It could not withstand the tear and wear of man's life. Time's progressive march easily obliterated it. It gave laws but they were ephemeral ones. Moreover, this stage of civilisation could not give such regulations as could satisfy the recipients and makers both. They could not go on smoothly in this way. Higher morality and higher ethical life was beckoning them from afar to an end more sublime, more compatible with their own nature and much more fitted to their changed way of life and environment. The charm of Atomism was dispelled; and finally the relation of man to society was cleared.

It has already been mentioned that Ethics and Politics took their births like twins. It took much time before there could be drawn a line of demarkation between the two. Therefore, we can say without any fear of contradiction that ethics determined the individual's position in society. The individual in its atomic sense was proved to be a chimera. Society is interpreted to be an integral whole. The jurisdiction of both were defined. The few could not terrorize the majority neither the majority had any justification for tyranising over the minority. Each had to work within his own pale, harmoniously and with the idea of human unity as his guiding principle. The higher nature of man was taken into count. Man was not only to eat, drink and be merry. He had duties, responsibilities and obligations to fulfil. He was no more a featherless biped. He was something more than a lay figure. He was not made a mere puppet : a puppet he is, but not in the hands of carnal appetites and bestial cravings, rather one in the hand of Nature and of Universal reason. The individual was now transformed into a 'person' with different ties and connections that held him fast to the world outside his own entity.

(To be continued.)

ELIA ANWAR MANZOOR.

جغرافی قطب جنوبی ہے اور خط وسطی جغرافی خط استوا ہے چونکہ قطب نما



مقناطیسی ایک قطب سے لیکر دوسرے قطب تک پھیلے ہوئے ہیں لہذا انھیں
کے متوازی قطب نما کی مقناطیسی سوئی اپنا رخ قائم کر لیتی ہے ۔

مقناطیسی رو قدرتی قانون کے بموجب مقناطیسی رو مثبت یعنی شمال سے
منفی اور منفی جنوبی قطب مقناطیسی سے مثبت کی طرف مائل رہتی ہے اسلئے قطب نما
کی سوئی جو شمال کی طرف رخ رکھتی ہے مثبت ہے اور ش ن ق م قطب ارضی منفی
لہذا قطب نما کی سوئی خود بخود مقررہ ترتیب کے ساتھ خط نصف النہار مقناطیسی
کے متوازی ہوجاتی ہے کیونکہ مقناطیسی رَو کا یہی ایک رخ ہے ۔

جلال

...جہت کا ...منفی رخ

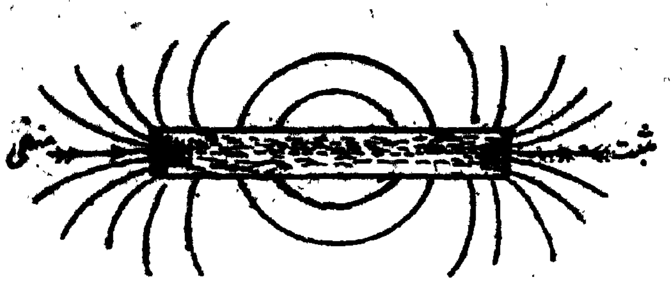
کسی دریا میں ہم اپنی کشتی کو یا چڑھاؤ کی طرف کھیے سکتے ہیں یا بہاؤ کی طرف۔ پس چڑھاؤ کے رخ کو (+) مثبت رخ اور بہاؤ کے رخ کو (-) منفی رخ مان لیا گیا ہے۔ لہذا وہ جاذب رخ جو قطب نما کی سوئی کو شمال کی طرف مائل کرتا ہے اس سوئی کا مثبت رخ کہلاتا ہے اور دوسرا منفی یعنی جنوبی سرے والا رخ۔ جب آپنے مقناطیس کے گرد ذرات کو ایک خاص دور خطوط کی شکل میں ترتیب ہوتے دیکھ لیا تو اب یہ سمجھ لینا مشکل نہیں کہ کیوں قطب نما کی سوئی ایک خاص رخ ہمیشہ قائم رکھتی ہے بشرطیکہ زمین کا ایک بڑا مقناطیس ہونا ثابت ہو جاوے۔

زمین ایک بڑا مقناطیس ہے۔

کرہ زمین ایک عظیم الشان چقماق ہے اسکے دونوں مثبت اور منفی سرے یا قطب کرہ زمین کے شمالی اور جنوبی جغرافی قطبین کے قریب ہی واقع ہوئے ہیں یعنی ایک سرا جو درحقیقت مقناطیسی منفی سرا ہے وہ جغرافی یعنی قطب شمالی سے بیس درجے بجانب جنوب یعنی ۱۴ سو میل کے فاصلہ پر ستر درجے ۵ دقیقہ اور ۱۷ ثانیہ عرض البلد شمالی اور ۹۶ درجے ۴۵ دقیقہ ۴۸ ثانیہ طول البلد شرقی پر مقام بوتھیا فیلکس" (امریکہ شمالی) پر واقع ہے۔ اور قطب نما کی سوئی اس مقام کی طرف رخ کرتی ہے نہ کہ کرہ ارض کے جغرافی قطب شمالی کی طرف (لہذا وہ لوگ غلطی کرتے ہیں جو ہندوستان میں محض قطب نما کے ذریعہ سے سوئی کو ٹھیک شمال کی طرف متصور کر کے مسجدوں کی بنیاد قایم کر لیتے ہیں) یہ سوئی صرف خط نصف النہار ۹۶ طول البلد غربی پر صحیح رخ شمال کا بتلا سکتی ہے۔

تصویر میں ش ن ق م شمالی منفی قطب مقناطیسی ہے اور ج م ق م جنوبی مثبت قطب مقناطیسی ہے اور ق ش جغرافی قطب شمالی اور ق ج

جیس مدین کہ یہ خطوط مقناطیس کے جسم مین جذب ہوتے ہین وہان کم اثر ہوتا ہے اور
جہان ہوا مین غائب ہین وہان زیادہ سے زیادہ طاقت کا ظہور ہوتا ہے۔ یعنی
شکل ذیل مین ۔ک۔ک مقامات پر کم اور ۔ز۔ز سرون پر زیادہ سے زیادہ



طاقت کام مین آتی ہے کیونکہ قبل الذکر مقامات مین خطوط جاذبہ گھوم کر مقناطیس
کے جسم ہی مین داخل ہوجاتے ہین اور ۔ز۔ز۔ نقاط پر ہوا مین خارج ہین ۔ک۔ک
مدجاذبہ داخلی ہین اور ۔ز۔ز۔ مدجاذبہ خارجی ہین ۔

ترتیب ذرات کی صحیح شکل

ک۔ک۔ خطوط داخلی۔ اور ۔ز۔ز۔ خطوط خارجی ہین ۔ یہ خطوط
غیر مرئی ہین اور مقناطیس کے مثبت اور منفی دونون سرون کے



کام دیتی ہے اگر ایک لانبی مقناطیسی سلائی کے چار ٹکڑے کردئے جاوین تو چار مقناطیس بنکر آٹھ جاذب سرے پیدا ہوجاوینگے۔ جو ڈورے مین لٹکانے سے سب شمالاً جنوباً رخ پکڑ لینگے۔ پس جو سرا شمال کی طرف مائل ہوتا ہے اسکو مثبت سرا اور اسکے مقابل والیکو منفی سرا کہتے ہین۔ اس خواص کا انحصار اس مقناطیسی رو پر ہوتا ہے جو اسٹیل کو مقناطیس بناتے وقت استعمال مین آتی ہے بہرحال اگر ہم ایک سوئی اس قوت جاذبہ کے حسب ذیل تیار کرین اور اسکو ایک چول پر رکھین تو اسکا م سرا ہمیشہ شمال کی طرف مائل رہیگا۔ سوال یہ ہے کہ کیون؟



مقناطیس کا میگنٹک فیلڈ یا حد جاذبہ — ہر چھوٹے بڑے مقناطیس کے گرد بلحاظ قوت وجسامت ایک حد ہوتی ہے چنانچہ اس حد کے اندر کوئی ذرہ آہنی آجاویگا تو وہ فوراً مقناطیس کی طرف کھچ جاوے گا۔

خطوط قوت جاذبہ — مقناطیس کو لوہچون یعنی ذرات آہنی مین ڈبو دینے یا انکو ایک ہموار تختہ کاغذ پر چھڑک کر مقناطیس بیچ مین رکھدینے سے ایک خاص شکل خوبصورت مدور اور نیم مدور خطوط کی ترتیب مین ظاہر ہوگی جس سے ظاہر ہے کہ جذب کرنیوالی طاقت بصورت خطوط مقناطیس کے گرداگرد موجود تھی جسنے ذرات بشکل ذیل ترتیب دیدیا یہ خطوط قدرتی ہین۔ اور انہین کو "خطوط جاذبہ مقناطیسی" کہتے ہین۔

خواص — دیکھنے سے ظاہر ہے کہ درمیانی خطوط قوسی شکل کے مقناطیس کی [illegible]

دستیاب نہ ہوسکیگا۔ ہم مایوس نہین ہین ہماری قوم مین سب طرح کے ملکات ذہنی اور قوائے دماغی موجود ہین۔ صرف سامان کی ضرورت ہے۔ لیڈر کی ضرورت ہے۔ متوجہ کرنے والے کی ضرورت ہے۔ علم ہماری موروثی جاگیر ہے اور انشاءاللہ ہم اور ہماری نسلین اسکے حاصل کرنے مین دریغ نہ کرینگی۔ اسوقت ایک معمولی سی چیز مثال کے لئے لے لی گئی ہے تاکہ ہم ثابت کرین کہ علم اور معلومات کے ادنیٰ ادنیٰ کرشمے کیا کیا عظیم الشان نتائج پیدا کرتے ہین قطب نما کی ڈبیہ ۲ ؎ تک کو آتی ہے اور کون نہین جانتا کہ اسکی سوئی ہمیشہ شمال کی طرف کو رہتی ہے۔ آئیے اب ہم اس سوال کو حل کرین کہ کیون اسکا میلان ایک ہی جانب کو ہے۔

مقناطیس کیا چیز ہے اسکی تعریف ہم اوپر لکھ چکے ہین۔ اسکی دو قسمین ہین۔ ایک قدرتی دوسرا مصنوعی۔ قدرتی چقماق پتھر کی شکل مین ملتا ہے اور مصنوعی کسی مقناطیس کے ٹکڑے کو اسٹیل کے ٹکڑے پر ایک مقررہ رخ مین رگڑنے سے بنایا جاتا ہے۔

شناخت ۱۔ مقناطیس کے دونون سرون پر آہنی ذرات چپٹ جاتے ہین۔

۲۔ اگر کوئی فولاد کی سلائی مقناطیسی قوت رکھتی ہے تو وہ بٹی ہوئی ڈوری مین ہموار لٹکانے سے ہمیشہ شمالاً جنوباً رخ پر ٹھیریگی۔

۳۔ اگر اس لٹکتی ہوئی سلائی کے سرون کے مقابل معمولی لوہا رکھا جاوے تو سلائی اسکی طرف کو مائل ہوگی

۴۔ مقناطیس کا ایک مخصوص سرا سلائی کے شمالی رخ کے قریب لانے سے اسکو ہٹا دیگا اور دوسرا سرا اپنی طرف مائل کریگا۔

اطراف مثبتہ و منفیہ ہر مقناطیسی سلائی۔ سلاخ۔ اور ٹکڑے کے دو سرے ہوتے ہین ایک مثبت ایک منفی۔ طاقت جاذبہ ہمیشہ دونوں سروں پر زیادہ سے زیادہ

کر اسکے عزیز میزبان نے کیا کیا نعمتین اسکے لئے مہیا کئی ہین اور وہ صرف اپنی
بھجانی ماش کی دال سے پیٹ بھر کر دستر خوان سے اٹھ کھڑا ہوا ہو۔ ہین ایک نہین
ہزار یونیورسٹیان بھی ہون تو فائدہ نہین پہونچا سکتین جب تک کہ ہم مین نظر غائر
نہ پیدا ہو۔ جدہر دیکھین اور ہر نگاہ جھپک کر رہ جاوے غور کرنا جب تک نہ چھوڑین
جب تک اشیاے متعلقہ کی پوری تحقیقات نہولے پانی کے پیچھے پڑین تو ایک بھپکے
مین اسکی ماہیت دریافت کرلین۔ سیارون پر نظر ڈالین تو ثابت کردین کہ ہم سے
ہیئت دان کوئی نہین۔ باغ مین جاوین تو سیر و تفریح بیکارون کے لئے چھوڑکر کسی
پودے کے سامنے جمے ہوے ہون اور جڑ سے لیکر پھونگل تک پتہ پھل پھول چھال
لکڑی کے باہم تناسب ساخت اور خواص ذاتی کے دریافت مین از خود رفتہ ہون
ایک پارٹی اپنی جسمانی بناوٹ پر غور کر رہی ہو۔ کچھ لوگ پیپل کے بڑکے سایہ مین اپنے
خالق کی یاد مین مشغول اور نعماے الہی کے شکریہ مین مصروف پڑے ہون کہین
ریاضی کے اصول اعداد اور اشارات کے درجہ سے نکلکر عملی شکل اختیار کئے ہوئے
ہون کہین آسمان کی درجہ بندی ہوتی ہو کہین زمین کی حد بندی کیجاتی ہو۔ کیمسٹری کے
نئے نئے مرکبات دریافت ہو جا سکنے کے فرط شوق مین اسقدر انہماک ہو کہ کھانا دستر خوان
پر چنے چنے ڈکمپوز تک ہونے لگے اور یہان خبر نہو (آپٹکس)۔ علم مناظر و مرایا کے
تماشون سے سیری نہ ہو ڈائنمکس مین دل و دماغ اسقدر سرگردان رہے کہ دوسری
چیزون کی طرف مائل تک ہونے کی تحریک نہو۔ علوم دینیہ کے مہارت تامہ عام
و خاص مین ہین معتبر تاوے المختصر جب قوم کو یہ دن نصیب ہوا اور اسکے افراد اس دل
و دماغ اور اس مذاق کے پیدا ہون اور ہماری علمی ٹولیان جابجا اپنے اپنے کام
مین مستغرق نظر آنے لگین تب ہم سمجھین کہ ہماری اصلی تعلیم کا آغاز ہوا ورنہ جب تک
ایک لفظ کا مفہوم دوسرے لفظ سے موتا رہیگا تمکو نرا اسٹینڈرڈ ... کرانا ... کرلو ...

لوم نہین ہے اور ہم اشیاء کے خواص اور انکا باہم ربط ضبط اور اثرات نہین جانتے کیونکہ
علی بغیر حصول علم کے نہین وقوع ہو سکتی ہمین سخت حیرت ناک رنج اسبات کا ہونا چاہئے
فی ہزار ایک متنفس ملک کے حساب سے بھی مشاہدات قدرت پر متوجہ ہونیوالا نظر نہین آتا
دن وچرا کی طرف طبیعت جھکتی ہی نہین بعض چیزون پر غور کی نظر ڈالنے کی طرف دل کا
میلان ہی نہین - آج صراحی کا پانی ٹھنڈا ہے کل اسی صراحی کا پانی گرم تھا - آج لیمپ
دھوان دے رہا ہے کل صاف روشن تھا - ایسے ایسے معمولی باتون کی وجہ دریافت کرنا بھی
ہین دوبھر ہے چہ جائیکہ مشاہدات قدرت کے اعلیٰ طبقے اور سیر کائنات کی اعلیٰ
منزلین - تمام چیزین انسان کے لئے پیدا کی گئی ہین اور وہ آخرت کے لئے وضع
کیا گیا ہے اسلئے اشرف المخلوقات بشر وہی ہے جو خدا کی دی ہوئی نعمتون سے فائدہ
اٹھاوے - ہوا اسکی خادم ہو - برق اسکی لونڈی ہو - پانی اسکا غلام - اور بھاپ اسکی
سواری ہو - حضرت سلیمان ؑ کو جو بطور معجزہ کے ہوا اور پانی پر اقتدار تھا - آج اسی قبیل کا
اختیار ایک مخلوق کو حاصل ہے فرق یہ ہے کہ وہ حکم الٰہی سے معجزہ تھا جسکے اسباب مخفی اور خارج
از عقل ہین اور آج حکمت الٰہی کے چند فروعات کے دریافت کرنے کی کوشش کا انعام
ہے قرآن مجید کی صدہا آیات پاک مین علوم حکمت اور سائنس کی طرف برابر توجہ دلائی
ہے مشاہدہ کرنا - غور و فکر کرنا عین شعار اسلامی ثابت ہوتا ہے لیکن یہ ہماری بدنصیبی ہے
ہم اسلام کی صاف و پاک بہتے ہوئے دریا کی چند قطرون کو ایک شیشی مین بند کرلین
اور سمجھین کہ اسلام اور اسکی پاک تعلیم فقط اتنی ہی ہے - ہمین یاد رکھنا چاہئے کہ تہذیب
کی تعریف سلام و مجرا و آداب و کورنش سلیقہ سے کرنا ہی نہین ہے - بلکہ مہذب
وہی نوع انسان ہے جس نے نعماے الٰہی کو اچھی طرح دلنشین کرلیا ہو - ہمین معلوم ہونا چاہئے
ہمارے منعم حقیقی نے جو دسترخوان ہمارے لئے بچھایا ہے اسپر کیا کیا تکلف کے
کھانے چنے ہوئے ہین ورنہ ہم اسی نادان مہمان کی حیثیت رکھینگے جو بھوکا اٹھ جاتا ہو

قطب نما کی سوئی

عجائبات عالم مین سے مقناطیسی قوت بھی ایک وہ قدرتی طلسم ہے جوا
کو دریاے حیرت مین ڈالدیتا ہے۔ اگرچہ علماے سائنس ہر معلول کے علت
دریافت کرنے کی کوشش مین در مقصود حاصل کرلیتے ہین اور ہر سبب کا سبب
اس حد تک معلوم کرلیا جاتا ہے جو ایک گونہ تشفی بخش نظر آتا ہے لیکن نظر غایت پر
بالخصوص ایسی طاقتین جو برقی رو یا جذب مقناطیس کے صورت مین ظہور پذیر
ہین معرفت الٰہی کا زینہ سمجھا ناچاہیے کیونکہ بجز منشاء قدرت اور ارادہ الٰہی۔
اور کسی مسبب الاسباب کا پتہ لگانا دشوار ہوجاتا ہے اور سواے اسکے کچھ
نہین ہوتا کہ حق الیقین کے مرتبہ پر مان لیا جاوے کہ جو کچھ فضاے عالم مین بصو
ہست نمودار ہے وہ محض لفظ کن کا ظہور ہے اور بس۔ کیونکہ مقناطیس کی یہ
کہ وہ کوئی ایسی چیز ہے جو لوہے یا فولاد یا چند اور دھاتون کے ذرات کو اپنی طر
کھینچے یا دیگر اجسام سے جدا کرئے اسکی تخلیق پر کچھ روشنی نہین ڈالتی کیونکہ اس
طاقت کی چگونگی نہ دریافت ہوسکی نہ ہوسکنے کی امید ہے اور اسی پائنٹ
ایک دہریہ اور ایک شناور دریاے معرفت الٰہی مین فرق نمایان ہوجاتا ہے
ایک ان رموز الٰہی کی حقیقت ظاہری پر مطمئن ہو بیٹھا ہے اور دوسرا اپنی کامل تو
ان آثار قدرت کے خالق کی طرف مبذول کردیتا ہے۔ سائنس مین مقناطیس ا
نہایت اہم چیز ہے جسپر علماے یورپ نے اسقدر توجہ کی ہے جو اس زمانہ کے بر
عجائبات اور ترقیات کا باعث ہے لیکن افسوس کہ ہمارے چند سائنس دان اصحا
کے سوا بہت کم ایسے لوگ ہونگے جنکو اتنی فرصت ملی ہو کہ وہ قطب نما کے سوئی
ہمیشہ مائل بہ شمال رہنے کے وجہ دریافت کرسکے ہون۔ حالانکہ ہر شخص اسکے اس خو
کو تجوبی جانتا ہے یہین اس امر کا افسوس نہین کرنا چاہیے کہ ہمکو فلان اور فلان امور

بندرگاہ۔ اجڑی ہوئی چیزین اور پُرانی عمارتون کے کھنڈر۔ کتب خانے۔ مدارس ومکاتب۔ مجامع علمی۔ باغات۔ صرافے۔ چوک۔ اعلیٰ پایہ کے کھیل تماشے۔ شادی اور غمی کی تقریبین۔ المختصر وہ تمام چیزین جنکا دیکھنا فائدہ مند اور بکار آمد ہو اور جو کسی نہ کسی بنا پر یاد رکھنے کے قابل ہون۔ سیاح کو یہ مناسب ہے کہ کسی جگہ جانے سے قبل وہان کے کسی عالی منزلت اور بااثر شخص سے شناسائی پیدا کرے تاکہ اُسے اس مقام کے تمام قابل دید مناظر کا باحسن وجوہ معائنہ کرنے مین کوئی امر مزاحم نہ ہو۔ اس قسم کی شناسائی سے یہ مفاد بھی متصور ہے کہ اُسے اُس مقام کے منتخب اور چیدہ اصحاب سے ملنے مین آسانی ہوگی۔ اور یہ بات ظاہر ہے کہ باکمال لوگون سے تعارف پیدا کرنا سیاحت کا ایک اہم جزو ہے۔ ایسے لوگون سے ملتے وقت سیاح کو یہ بات ملحوظ خاطر رکھنی چاہیے کہ انکی شہرت اور اصلی حالت مین کس درجہ تطابق یا تباین ہے سیاح کو لازم ہے کہ جس جگہ جائے وہان چند دوست بھی پیدا کرے۔ لیکن ایسا کرتے وقت انتہا درجہ کا غور و تامل شرط ہے اس مقام سے رخصت ہونے کے بعد اُسے اپنے دوستون کے ساتھ سلسلہ خط وکتابت جاری رکھنا چاہیے تا وہان کی یاد اُسکے ذہن مین تازہ اور وہان کی تصویر اُسکی متخیلہ کے سامنے موجود رہے۔ سیاح کو دیار غیر کے تمدن اور طرز معاشرت کا اثر بے سوچے سمجھے ہرگز نہ قبول کرنا چاہیئے۔ اس معاملہ مین بھی بے حد غور وخوض درکار ہے۔ سیاح کا آخری غرض یہ ہے کہ وطن مالوف کو مراجعت کرنے پر سیاحت کے حالات اور مشاہدات سے خواہ بذریعہ سفرنامہ کے اور خواہ بذریعہ لکچرون کے اور اگر ممکن ہو تو دونون طریقون سے اپنے ہموطنون کو مطلع کرے تاکہ سیاحت سے جو افادہ اُسنے حاصل کیا اُس سے کلی نہین تو جزوی ہی طور پر اسکے وہ بھائی بھی متمتع ہو جائین جو کسی نہ کسی سبب سے سیاحت نہین کر سکتے

عقل کا آدمی وہان جائیگا تو وہ اپنی دیدۂ دانش کو واکریگا اور جو واقعات وہان اُسے پیش آئینگے اُن سے اعلی اصول اور پاکیزہ نتائج استخراج کریگا اور اُن سے دوران زندگی مین عملی طور پر کام لیگا۔

نوجوانون اور مدرسہ کے طالب علمون کو چاہئے کہ اکیلے بذات خود کس جگہہ جاکر وہان سیر مین اپنا وقت گران قیمت گنوانے سے اجتناب کرین ناتجربکارون اور محدود علم و دانش کے لوگون کو بلا کسی تجربہ کار اور سمجھدار رہنما کی ہمراہی کے کبھی کسی جگہ کی سیاحت نہ کرنی چاہئے۔ ہان اگر سیاحت سے مقصود صرف سیر سپاٹا ہنسی دل لگی کچھ روپیہ اور کچھ وقت ضائع کرنا ہو تو اختیار ہے علاوہ راہنما ہمراہ لینے کے یہ بھی مناسب ہے کہ کوئی ایسی کتاب ہمراہ لی جاوے جس کے ذریعہ سے اس مقام کے حالات پر روشنی پڑتی ہو۔ اسمین بھی مصلحت ہے کہ ایک ڈائری ہمراہ ہو جسمین ایام سیاحت کا روزنامچہ درج کیا جاوے اسواسطے کہ ڈائری کے معمولی فوائد سے قطع نظر کرکے یہ بات بھی قابل لحاظ ہے کہ انسان کے ذہن مین اتنی بکارآمد باتین ہرگز محفوظ نہین رہ سکتین جتنی کہ ڈائری مین۔ سیاح کو ایک ہی مقام پر زیادہ عرصہ تک قیام نہ کرنا چاہئے بلکہ یہ تک اسکو مناسب نہین کہ وہ ایک شہر یا قصبہ کے ایک ہی حصہ مین قرار پکڑلے۔ اُسے مختلف حصص مین قیام کرنا چاہئے تاکہ وہان کے متعلق اسکی معلومات کو وسعت اور عمق حاصل ہو۔ جہانتک ہو سکے اُسے اس جگہہ کے متوطن لوگون کے ساتھ ملنا جلنا چاہئے اور انہین لوگون کے ساتھ کھانا تناول کرنا چاہئے۔ ذیل کی چیزین سیاح کو خاص توجہ کے ساتھ دیکھنی چاہئین بشرطیکہ وہ کسی مقام مین موجود ہون اور بلا کسی خاص دقت کے اُن تک رسائی ممکن ہو۔ شاہی دربار اور دفاتر عدالت (ایسی حالت مین جبکہ وہ اپنے کام انجام دے رہے ہون) معابد اور خانقاہ ہین۔ قدیم متبرک اشیاء۔ شہر پناہ اور انتظام محافظت

ہم اُسس جہان مین پہونچتے ہین کہ جہا نپر انسانی کاردوائیون کا حقیقی فلسفہ کے مطابق امتحان کرنا ایسا ہی آسان کام ہو گا جیسا کہ ایک فٹ رول سے سب سے بعید ستارہ نیپٹون کے دور کو ناپنا یا کلب الجبار کو ایک پنساری کی ترازو سے وزن کرنا۔

باقی آیندہ

"ایک طالبعلم"

سیر و سیاحت

(اِس مضمون کے اکثر خیالات ایسیز آف بیکن سے ماخوذ ہین)

سیر و سیاحت ابتدأً تعلیم کا ایک جزو ہوتی ہے اور بعد ازان تجربہ کا۔ تشریح اس اجمال کی یون ہے کہ اگر کوئی ایسا شخص جو کسی مقام کی مروج زبان سے۔ وہان کے رسم و رواج سے۔ وہان کے باشندون کے طرز معاشرت اور عادات و اطوار سے مطلقاً واقفیت نہ رکہتا ہو وہان جاوے تو پہلے پہل وہ جگہہ اسکو مدرسہ کی طرح بہت سے مفید اور دلچسپ سبق تعلیم کرتی ہے۔ بعد کو جب وہان کسی حالات سے اُس شخص کی واقفیت ترقی کر جاتی ہے تو اسکو موقع ملتا ہے کہ اپنے دماغ اور اپنی فہم و ذکا سے کام لیکران کیفیتون سے جو اسے وہان نظر آئین سودمند نتایج اخذ کرے اور اُن نتایج سے زندگی کی دشوار گذار راہ کے طے کرنے مین مدد لے۔ دوسرے طریقہ سے یہ مطلب یون ذہن نشین کیا جا سکتا ہے کہ ایک کچی سمجہ کا نوجوان جب کسی جگہ سیر و سیاحت کی غرض سے جاتا ہے تو زیادہ سے زیادہ وہ وہان کے نظارون اور وہان کی حالتون سے اسباق [illegible] الاشیاء کا کا مہ لے سکتا ہے۔ لیکن جب ایک پختہ

آپ یہ بھی کہ سکتے ہین کہ کچھ ترقی بھی نہین ہوئی - اور انسان اسی حالت مین ہے جیساکہ اول تھا - یا آپ کتاب "گذشتہ سوشل" کے مصنف کے ہم آواز ہو کر یہ بھی کہ سکتے ہین کہ انسان اپنی ابتدائی سادگی مین نہایت درجہ نیک سیرت اور نیک باطن تھا -

ان تمام یا بعض رایون مین تاریخ آپکا ساتھ دیگی - تاریخ اپنے مجہول طنز کی وجہ سے کوئی اعتراض نہ کریگی - گو تیتھ کے ناول کے تہرو جارلو کیطرح یہ آپسے بحث نکریگی - اور جس جس کو آپ مانین اسکے ثابت کرنیکے لئے بہت سی مثالین آپکے پیش نظر کریگی -

نپولین کے مطابق تاریخ ایک قصہ ہے جسکو سب قبول کرتے ہین - فاسٹ نے اپنے ایک طالبعلم کو جو کہ گذشتہ زمانیکے تاریخ کے مفہوم کے بابت بہت جوشیلا ہو رہا تھا مخاطب کرکے کہا - "میرے دوست" ایام جو گذر گئے ایک کتاب ہین جسپر کہ صاف مہرین لگی ہوئی ہین اور جسکو کہ تم گذشتہ ایام کے مفہوم کے نام سے یاد کرتے ہو تو وہ اس لائق شخص کا مفہوم ہے کہ جسکے دماغ کے ذریعہ سے وہ زمانہ آپ دیکھتے ہین -

یہ کہا جا سکتا ہے کہ تاریخ صرف ایک سبق خاص صراحت کے ساتھ بار بار دوہراتی ہے وہ یہ کہ دنیا کی عمارت صحیح بنیاد پر بنائی گئی ہے - اور آخر کار نیکی کا بدلہ نیکی اور بدی کا بدی ہے - لیکن یہ کوئی فلسفہ نہین ہے - یہ اس سبق سے زاید نہین ہے جو کہ اسرائیلی نبیون نے تعلیم کیا ہے - ایم - کامٹی اور انکے شاگردونکے دعوے ہمکو جانے بوجھے اور معلوم شدہ راستون سے ایک قدم بھی آگے نہین لیجاتے - انسان اگر بالکل حیوان ہی نہین ہے تو کم سے کم نصف تو ضرور ہے - اور اس امر کیوجہ سے وہ حیوانی خصائل کے مطیع ہین - جہانتک کسی انسان کا ان حالتون سے تعلق ہے جنمین کہ نہ کوئی حکمت ہے اور نہ ہونے کی ضرورت ہے تو اسکی بابت قوانین کا امتحان کیا جا سکتا ہے - ہاضمہ کا قاعدہ موجود ہین - اور وہ قاعدہ بھی معلوم ہین کہ جنکی رو سے آسکے ہضم کرنے والے اعضا کو مادہ ملتا ہے - مگر جب ہم اس حد سے گذرین تو پھر بتلاؤ کہ ہم کہان ہین - ؟ تو پھر

ور اگر ہم آسکی تعریح علم اصول کے مطابق مانگین تو بھی کچھ عمدہ نتیجہ پیدا ہوتا۔
اور آگاہم واقعات کی بابت کچھ کہتے ہین۔وہ ہم تک ان لوگون کے دماغ کے ذریعہ
سے پہنچتے ہین کہ جو آنہین لکھتے ہین۔اور لکھنے والے نہ تو کوئی مشین ہین نہ فرشتہ بلکہ
غلطی کرنے والے انسان ہین۔جو کہ انسانی جذبات اور بغض سے آمیز ہین۔شائد یسی ڈس
ور تھیوسیڈ ائیڈیس نہایت درجہ کے قابل آدمی تھے جنہون نے تاریخ لکھنا اپنا
شعار کیا۔لایق بھی اور دیدہ دانستہ غلط بیانی سے بھی تقریباً بالکل بچے ہوئے۔لیکن ہنوز
تنی صدیون کے بعد بھی اُنکے لکھے ہوئے کی صداقت پر شک کیا جاتا ہے۔اور اُنپر کامل
عتماد نہ کرنیکے مدلل وجوہات پیش کئے جاسکتے ہین۔لیکن اب سوال یہ ہے کہ اگر ہم اُنپر
بھی شبہہ کرین تو یقین کسکا کرین۔

اچھا واقعات کو بھی صحیح مان لو۔یہانپر مجھے اپنے حروف تہجی کے بکس کی تشبیہہ کا حوالہ
دینا پڑتا ہے یہانپر آپکو صرف اپنے مفید مطلب واقعات کا انتخاب کرلینا ہے اور جو آپکے مفید مطلب
نہ ہون اُنکو نظرانداز کردین۔اور خواہ اُنکا تاریخ کا دعویٰ کچھ بھی کیون نہ ہو آپکو اپنے دعوے
کے ہونے کے لئے کافی واقعات کی شہادت ملجاویگی۔

خواہ آپکا اصول تاریخ ہیگل صاحب کے مطابق یا اسکیجل صاحب کے مطابق ہو
آپ یہ ثابت کرسکینگے کہ دنیا کی ہر ایک چیز کا مالک ایک قادر مطلق ہے۔آپ یہ بھی
ثابت کرسکین کہ اس دنیا مین سوائے انسان کے اور کوئی کارکن نہین ہے۔اگر آپ
پسند کرین تو قدیم لوگونکی دانائی سے قدیم دعوے کو مان سکتے ہین۔اگر آپ چاہین
تو آپ پندرہوین صدی کے طرز کے موافق اپنے آباؤ اجداد کی بڑائی کرسکتے ہین کہ وہ ہمسے
زیادہ عقلمند اور دانا تھے۔یا آپ اپنے وحشی جدامجد ونکا ذکر کرسکتے ہین اور اُنکے
رزجنگ کو جبل کو دن کی لڑائی بتلادین۔

آپ یہ کہہ سکتے ہین کہ انسان کی ترقی نے تکمیل کی طرف لگاتار ترقی کی ہے اور

کہ یہ اعتقادات صرف ابھی اشکال مین تبدیل ہو وینگے؟

جبکہ اسلام ظہور مین آچکا تو آپکا یہ کہدینا کافی نہین ہے کہ آپ کسی حد تک یہ سمجھ سکتے کہ یہ مذہب کیونکر ظہور مین آیا۔ تمام مورخون نے جو کہ اس نام کے قابل ہین اسکے متعلق کچھ نہ کچھ کہا ہے۔ مگر جبکہ ہم فلسفہ کا نام لیتے ہین۔ تو ہمارا مطلب زائد اعلیٰ واعیہ ہوتا ہے۔ ہم مراد اس چیز سے لیتے ہین جو کہ پیشین گوئی بھی کرسکے اور انصاف کی حقیقت سمجھا بھی سکے۔ اگر یہ مراد لیجاوے تو اس مسئلہ کو بیان کرنا اسکی بیہودگی ظاہر کرتا ہے۔ کو عقلمند آدمی بھی اس زبردست تحریک کی بابت اسکے پیدا ہونے سے پہلے اپنی دوربین عقل سے معلوم کرسکا ہوگا جتنا کہ تیس سال قبل مارمونزم کی تحریک کی امریکہ کوئی توقع لگا سکتا ہو۔ یا اس بات کی کوئی پیشین گوئی کرسکتا ہو کہ انیسوین صدی مین انگلستان سائنس یہان تک ترقی کرجاویگی کہ ارواح سے انسان گفتگو کرسکیگا۔

روم کے سب سے بڑے غور کرنیوالے علامہ نے اپنے گرد نواح کے اخلاقی حالت کی روز افزون بڑہنے والے ڈہیر پر افسردہ خاطری سے غور کرتے ہوے اسکے عناصر مین ایک بدعیت جسکو کہ اسنے نفرت انگیز کے نام سے یاد کیا پکڑی جو کہ خارج شدہ یہودیون مین ہورہی تھی اور جسکا نام اسنے عیسائیت رکھا۔ اگر ٹیسی ٹش نو صدیونکی مابعد کے واقعات معلوم کرسکتا اور وہ پوپ گریگوری ہفتم کے زمانہ کے روم کی کیفیت معلوم کرسکتا وہ بد اخلاق اور خارج شدہ قوم کے بڑے پادری کی رکاب تہامنے ہوئے دیکھ سکتا اس نظارہ سے اسکو انسانی توقعات کے پورا ہونیکا مشکل سے یقین ہوتا۔ یا آیا صاف وصریح نتیجہ ان اسباب کا جو اسکے ارد گرد کام کررہے تھے معلوم ہوتا۔ ٹیسی فی الحقیقت فلسفہ تاریخکی بنیاد سے اول گذرا ہے۔ لیکن کیا ایم۔ کامٹی اس بہتر اندازہ لگا سکتے تھے۔

اگر ہم اس فلسفہ کو نرمی سے جانچین۔ یا اگر ہم صرف گذشتہ واقعات پر صبر

چونکہ ستارے ہمسے دور دراز فاصلہ پر ہین لہذا جو واقعات کہ دنیا مین ہوتے ہین وہ ہم
تناسبت سے بعد مین محسوس ہوتے ہین۔ ممکن ہے کہ بعض ستارے ایسے ہون۔ اور انقسے
ایسے ہین کہ جہانپر سے نوح علیہ السلام کو اپنی کشتی پر چڑھتے ہوے دیکھ سکتے ہین۔ حوا علیہ السلام
سانپ کی مکر آمیز باتین سنتے ہوے۔ یا قدیمی قومونکو جبکہ بحیرہ بالٹک کسی جزیرہ نما وغیرہ سے گہرا ہوا
ن تھا۔ صدف کہاتے ہوے اور گھونگے کے ڈہیر لگاتے ہوے دیکھ سکتے ہین۔

اگر ہم اپنی یادداشت کو مقابلہ کر سکتے تو کچھ تھوڑا بہت کام نکل سکتا تھا۔ مگر فی الحال اسکی
کی امید نہین۔ اور بغیر اسکے فلسفہ تاریخ کا بہی وجود اڑ جاتا ہے کہ گہنونکی صحیح شمار سے ہو سکتی
کہ وہ قدیم کتابون مین درج کر لئے گئے ہین اور شمار سے گم شدہ تاریخونکا پتہ لگ سکتا ہے۔
ہم ان قوانین کے حساب سے کہ جنکے کہ وہ مطیع ہین یہ معلوم کر سکتے ہین کہ گرہن کب پڑیگا۔

کیا کوئی ایسا بہی زمانہ آویگا کہ جبکہ تاریخ کے قوانین کے ذریعہ سے ہم یہ معلوم کرین کہ روم کی
اد کب پڑی؟۔ اگر ہم ایسا نہین کر سکتے تو فلسفہ تاریخ کہان رہا؟ یہ کہا جا سکتا ہے کہ یہ ایک
مں واقعہ ہے مگر ہم عام باتونکے سنین اور قرنون کو طمانیت بخش طور پر معلوم کر سکتے ہین۔
یہی بات ہے تو ہم عام حادثات کی مثال لیتے ہین۔ مثال کے طور پر مذہب اسلام اور بدہ
کی مثالین ہین۔ کیا آپ ایسا کوئی فلسفہ بتلا سکتے ہین جنکے ذریعہ سے ایسی تحریکون کی بابت
ہین گوئی ہو سکتی ہو؟ (۱) وہ حالات کہ جنکی وجہ سے یہ تحریکین پیدا ہوئین ہمسے پنہان ۔
ا گر فرض کیجئے کہ ہم انہین پوشیدہ بہی نہ سمجہین تو کیا آپ یہ خیال کر سکتے ہین۔ کہ آپ خواہ
و قدیم مشرقی قومون کے اعتقادات کا کتنا ہی وسیع علم کیون نہ ہوتا۔ یہ بات معلوم کر سکتے

یہ کہا گیا ہے کہ علم طبقات ارض ایسا علم ہے تاہم علم طبقات ارض زمین کی سطح کی تبدیلیون کی بابت
پیشنگوئی نہین کر سکتی۔ یہ کوئی نیا علم نہین۔ بلکہ لکھو کہا سال کا پرانا علم ہے۔ جو کچہ بہی ہو سر راڈرک
مرکزن نے اس علم کی بدولت اسٹریلیا مین سونے کی کانون کی دریافت کی بابت پیشینگوئی
تھی۔

فلسفہ تاریخ

گذشتہ سے پیوستہ

علم ہیئت کی ان شاخون کی موجودہ حالت پر جو کہ دراصل بعید مشاہدات پر منحصر ہے نظر ڈالکر ہم ایک حد تک اسبات کو کہ اگر زمین کی گردش کا موجودہ نظام نہ ہوتا تو ہلکو کون کیا صورت پیش آتی سوچ سکتے ہین۔ ستارونکی گردشون کا ابہی تک عمدہ طور سے انداز نہین ہوسکا۔ انکے اپنے مرکز پر واپس آنیکا زمانہ بہت مبہم طور پر شمار کیا جاسکتا ہے۔

اور تاہم ایسا مقدمہ جیسا کہ مین نے بیان کیا ہے ہماری حالت کو جو کہ تاریخ کی بابت نامکمل طور پر ظاہر کریگا۔ یہان صورت بہی اور ہے۔ یہانپر واقعات دوبارہ ظہور مین نہین آتے اور ہمکو ان واقعات کا محتاج ہونا پڑتا ہے کہ جو ایک دفعہ واقع ہوتے ہین اور دوبارہ ہرگز ظہور مین نہین آوینگے۔ یہان کوئی تجربہ نہین کیا جاسکتا۔ اور ہم اپنے خیالات کی حقیقت کو آزمانیکے لیے اس امر پر بہروسہ نہین کرسکتے۔ کہ کوئی بات پہر دوبارہ ظہور مین آویگی۔ یہ بات تصور کی بنا پر بیان کی گئی ہے کہ اگر ہم دنیا کو غیر فانی مان لین تو ہمکو زمانہ کو ابد کا درجہ دینا پڑیگا اور بسیط زمانہ ماضی ہمیشہ موجود ہے۔ کلب الجبار سے ہم تک روشنی نوسال مین پہنچتی ہے۔ ان شعاعون جنکو کہ ہم آج رات یہان دیکہہ سکین کلب الجبار سے چلے ہوے نوسال ہوے۔ اور اگر کلب الجبار کے باشندے اسوقت زمین کو دیکہہ سکین تو انگریزی فوج کو قلعہ سیباستوپول کے مورچون کے سامنے دیکہین گے۔ فلورنس نایٹ انگیل کو مقام سقوطرہ پران سپاہیونکی تیمارداری مین جو کہ انکرمان کی لڑائی مین مجروح ہوے تہے مشغول پاوینگے اور انگلستان مین البیٹر اور ریویو کی طرف سے خاموشی (۱)۔

(۱) جنگ کریمیا کی طرف اشارہ ہے جو کہ ۱۹۰۴ء مین ہوئی تہی۔ لیکچرار کا مطلب یہ ہے کہ چونکہ روشنی کو کلب الجبار تک پہنچنے مین نوسال لگتے ہین۔ لہذا جو کام کہ نو برس پیشتر یہان ہوے تہے وہ وہانپر ہر اب واقع ہوتے ہوے معلوم ہوینگے۔ فلارنس نائٹ انگیل ایک مشہور رحیم ڈاکٹر گذری ہین۔ جو کہ تیماردار

...مضمون کا عنوان مغربی تعلیم سے متعلق ہے لہذا ہم یہ نتیجہ نکال سکتے ہیں کہ اسلام مغربی تعلیم کا مانع نہین۔ ہمکو یہی
...یکھنا چاہیئے کہ رفتار زمانہ کا مقابلہ کرنا اپنے ہاتھون اپنی بربادی کا سامان کرنا ہے۔ علاوہ برین مسلمانونمین
...بات اور بھی تھی جسپر انکی کل ترقیون کا انحصار تھا۔ وہ کیا بات تھی؟ اتفاق! لیکن اب اسکی جگہ نفاق نے
...ر راہ کرلی ہے اور مسلمانون کی طاقت کو بہت ضعیف کردیا ہے۔ مسلمان اسوقت تک کچھ تو اسوجہ سے
...ون نے جدید طرز تعلیم سے فائدہ حاصل کرنیمین غفلت کی لیکن زیادہ تر اُس بے پروائی، بیفکری، اور
...ی کی بدولت جو مسلمانان ہند کے ساتھ مخصوص ہے بحیثیت مجموعی علوم، تجارت، صنعت وحرفت
...لیحدہ رہے۔ دوسری بڑی وجہ نفاق ہے جس نے اس گئی گذری حالت مین رہی سہی امید کا بھی
...نہ کردیا۔ اگر ان دونونکا کلیتہً استیصال ہوجائے تو ہمارا سابق عروج پھر عود کرآئے لیکن یہ
...ی ایک دن کی بات نہین اگر ہر فرد بشر بجائے خود نہایت صبر واستقلال اور جفاکشی کیساتھ
...مستعد ہوکر تعلیم مین خواہ مغربی ہو یا مشرقی، جنوبی ہو یا شمالی حصہ لے تو یقیناً ترقی کے دیگر مدارج
...پھر روشن ہوجائینگے جس سے امید ہے کہ ہم پھر رفتار زمانہ کے موافق علم کی روشنی مین اپنے
...بہترین ذرایع پیدا کرسکین اور اس نکبت وافلاس سے نکلکر دنیا کی ایک متمول قوم بنجائین۔

علم ہی ہماری تمام گذشتہ ترقیون کا سرچشمہ تھا افسوس ہے اگر ہم اپنے کھوئے ہوئے عروج پر
...بھی چشم عبرت وانہ کرین۔

...رنہا تا قرنہا اسلام را شمس ہدے	پرتو فگن بر ہر کجا ترکیس و گنگ و چین
...فاقِ جانستان بشکست تار جسمان	آمد غرض اندر میان بکشادہ شد باب فتن
...دہ امت گسست آن قوت ملت شکست	دولت زبون دین گشتہ پست از اختلافِ ماؤمن
...م بودہ در شباب چون آفتاب عالمتاب	یا کودنے بر روے آب ہر سو روان ہر سد شکن
...ن شد افرادش جدا از ہم چو ریگ کربلا	گویا بظاہر تودہا لیکن بباطن پر دہن
...م بد اول یکے اکنون ندانم چند کے	ہر فرقہ را شد مسلکے ہر یک بر سمے مفتتن

محمد عبدالغنی صدیقی بی۔اے (علیگ)

مصریون اور چینیون کے تھے اسلام مانع نہین ہوا تو نہین خیال کیا سکتا کہ اسلام موجودہ مغربی تعلیم کی تحصیل کا کسطرح مانع ہوسکتا ہے۔ فطرت کے قدرتی مناظر کا نظارہ ہمین بتاتا ہے کہ دنیا کی حالت کو کسی ایک پہلو پر قرار نہین اسیطرح انسان کی تاریخ کے مطالعہ سے معلوم ہوتا ہے کہ اسکی بھی مع اسکے کل متعلقات کی یہی حالت ہے چنانچہ اس غیر قیامی حالت کو زمانیکے تغیر کے نام سے تعبیر کرتے ہین اور اسی کو انقلاب بھی کہتے ہین۔ جو قومین اس قدرت کے انقلاب کے ساتھ اپنی حالت مین بھی زمانیکے مطابق اصلاح ودرستی کرتی جاتی ہین وہ اس دنیا مین بقا حاصل کرتی ہین اور جو اسکے خلاف کرتی ہین وہ اپنی زندگی کا چراغ اپنے ہاتھ سے گل کرتی ہین۔ جن قومونکا اسپر عمل ہے وہ دنیا مین زندہ، مہذب اور شایستہ گنی جاتی ہین اور جو اسپر عامل نہین وہ مردہ، پست، اور ذلیل شمار کی جاتی ہین۔

جاپان کی مثال ہمارے سامنے ہے۔ پچاس برس اُدہر اسکا نام تک کوئی نہ جانتا تھا مگر آج اسکا شمار دنیا کی مہذب اور شایستہ ترین قومون مین ہے۔ وہ کیا چیز تھی جسنے اسکو اس بلند مرتبہ پر پہونچا دیا؟ وہی ایک مقولہ: زمانہ با تو نہ سازد تو با زمانہ بساز۔ اسپر اسنے عمل کیا مغربی علوم وفنون کی تحصیل کی اور اس سے وہ کچھ کر دکھایا کہ دنیا آج تک دنگ ہے، اگر کسی قوم کو ترقی کی دوڑدھوپ مین شامل ہونا ہے اور واقعی ترقی کرنی ہے تو اسکو ہمیشہ یہ مقولہ پیش نظر رکھنا چاہئے اور تعلیم مین خواہ وہ کہین سے ہو اور کسی سے ہو کوشش کرنا چاہیے۔ ہم دیکھتے ہین کہ ہمارے نامور اسلاف نے تحصیل علم مین ذرا بھی پس وپیش نہین کیا جس قوم سے اور جس ملک سے انہین جو کچھ ملا اسکے حاصل کرنے مین کوئی دقیقہ فروگذاشت نہین کیا۔ اسکا پھل جو کچھ انہین ملا وہ اظہر من الشمس ہے۔ اگر مسلمان یورپ سے جسکے وہ کبھی استاد تھے کچھ سیکہین تو کوئی چیز مانع نہین ہمارے رسول نے خود فرمایا ہے "حکمت کو لے لو یا مر تمہارے لئے ضرر نہین کہ کس برتن سے نکلی ہے" پس ہمکو ضروری نہین کہ ہم مذہب، قوم اور رنگ کا خیال کر کے علیحدگی بہتر سمجھین۔ ہمکو جہان سے اور جس سے بھی جو کچھ علم مین مل سکے اسکے حاصل کرنیمین تامل نہین کرنا چاہیے۔ بلکہ اپنے اسلاف کے کارنامون پر نظر ڈالین کہ انہون نے تحصیل علم مین کیا کچھ جد وجہد نہین کی تہی اور کہان کہان کی خاک نہین چھانی تہی ان سب باتون سے بخوبی معلوم ہوتا ہے کہ اسلام کبھی مانع تعلیم نہ تھا اور نہ اب ہے خواہ تعلیم شرقی ہو یا غربی

کہا جاتا ہے کہ اسلام ترقی کا منافی ہے مگر تاریخ ہمین بتاتی ہے کہ اسلام مانع ترقی نہین البتہ جب سے مسلمانون نے اسلام کی پیروی چھوڑ دی ہے وہ خود جہالت و تاریکی کے غار مین جا گرے اور شاہراہ ترقی سے کہین دور ہین جب تک وہ خالص اسلامی اصول کے سچے پیرو رہے کامیابی فیروزمندی اور نصرت انکے ہمرکاب رہی۔

ہم دیکھتے ہین کہ جب اسلامی فتوحات کا سیلاب شمالی افریقیا و مشرقی ایشیا سے گذر چکا تب انہون نے علوم کی طرف توجہ کی۔ یہ انہین کی سرپرستی اور قدردانی کا طفیل ہے جو یورپ آج اسطرح علوم سے مستفید ہو کر علمی معراج کے اوج کمال پر پہونچا ہوا ہے۔ اگر مسلمان اسوقت عیسائیون سے علمی خزاین اپنی سرپرستی مین نہ لیتے تو آج دنیا ان سے قطعاً محروم رہتی۔ یورپ کی جسکو آج اپنے اوپر ناز ہے اُس زمانے مین یہ حالت تھی جیسا کہ علامہ لاروس اپنی دائرۃ المعارف مین لکھتا ہے کہ "انکا خیال تھا کہ علم ایک ایسا ملعون درخت ہے جو اپنے زہریلے پھلون سے بنی آدم کو ہلاک کرتا ہے"۔ جہالت، تاریکی اور تعصب کی کوئی حد نہ رہگئی تھی۔ علم کا نام تک لینا جرم مین داخل تھا۔ مقتدایان دین کا دور دورہ تھا جو اپنی خواہش کے موافق مذہب کی آڑ مین دینی اور دنیوی احکام نافذ کرتے تھے جسکا ایک ادنیٰ نمونہ انکو مرغوب تھا۔ اسکے ذرا سے اشارے مین سیکڑون بیگناہ طرح طرح کی سختیان اور عقوبتین جھیلکر اس دنیا کو خیرباد کہتے۔ بہتیرے زندہ آگ مین جلائے جاتے حکمت اور فلسفہ کی قطعی ممانعت تھی جو اسکے خلاف ورزی کرتا وہ ملکی قوانین کا مجرم قرار پاتا۔ اس سے ظاہر ہوتا ہے کہ یورپ نے اس زمانے مین کہان تک علوم و فنون کی سرپرستی کی تھی اور کہانتک تمدن اور تہذیب کی اشاعت مین حصہ لیا تھا۔

اب ہم اسلام کی طرف رجوع کرتے ہین اور دیکھتے ہین کہ اسنے اس تاریکی اور جہالت کے زمانے مین اول ہی سے ایسے احکام صادر کئے تھے کہ انکو اگر بانی نہ مانا جائے تو قدرت کی ناشکرگذاری ہوگی جس نے مسلمانون کے ذریعہ علوم و فنون کو دنیا مین پھر از سر نو زندہ کیا اور علم کی روشنی سے دنیا کو منور کر دیا۔

اس سے قبل احادیث پیش کی جاچکی ہین اور یہ کہا جا چکا کہ علم کی نسبت بانی اسلام کی کیا رائے تھی اور مسلمانون نے کہانتک اسکی پیروی کی۔ جب ان علوم کے اخذ کرنے مین جو یونانیون رومیون یا پارسیون

اصول کی پیروی نے انکو کل دنیا کا سرتاج بنا دیا تھا اور جب تک وہ اسپر عامل رہے کل دنیا انکے زیر نگین رہی - ایکیا وجہ ہے کہ ہم ان اصول کی پیروی نکرین اپنی گذشتہ میراث کو حاصل کرنیکی کوشش نکرین اور ان اقوال پر عمل کر کے اپنی سابقہ عظمت و شوکت کو بحال نکرین -

اس زمانے مین جب مسلمانون کا ابتدائی زمانہ تھا دنیا مین صرف دو ہی عظیم الشان سلطنتین تھین - ایران اور روم - ایران کی اندرونی اور بیرونی حالت کچھ درست نہ تھی - اسکی اخلاقی حالت اس درجہ پست تھی کہ اسکی بنیادین خود متزلزل ہو رہی تھین - رومی البتہ اپنی گذشتہ شان و شوکت کا قدیم جامہ ابھی تک زیب تن کئے تھے اور اپنی قدیم تہذیب و تمدن پر مٹے ہوے تھے لیکن حالت کیا تھی ؟ علامہ لاروس لکھتا ہے "رومیون کا نظام بالکل وحشت اور فسادات پر مبنی تھا - انکے اخلاقی فضائل مثل شجاعت، مکر اور دور اندیشی وغیرہ رہزنون اور چورون کے مانند تھے جسمین سواے حرص و طمع عداوت اور کینہ کے کوئی چیز نہ تھی - انکی عظمت اور فضیلت طرح طرح کے ظلمون اور عقوبتون پر قائم تھی" - یہ حالت تھی کہ آفتاب رسالت نے طلوع کیا اور دنیا کو رحم، انصاف، نیکی اور شفقت سے بھر دیا - اس لکھنے سے ہمارا یہ مطلب ہے کہ علم اخلاق مین مذہب اسلام کے برگزیدہ اصول کسی قوم اور ملت سے ماخوذ تھین - مسلمان جہان جاتے تھے اپنے اصول ساتھ لیجاتے تھے یہ عموماً مذہبی عقائد تھے جو اخلاق کے زمرہ مین شامل کئے جاسکتے ہین یہی وہ اسلامی تعلیم تھی جسنے کل دنیا کو مسخر کر لیا تھا - اسی اسلامی تعلیم کی آج بھی عیسائی دنیا شاکی ہے - ہم برابر اخبارون مین مشنریز کے مضامین دیکھتے ہین جسمین وہ لکھتے ہین کہ اسلام کے اصول اسقدر دلاویز سہل اور سادہ ہین کہ جہان افریقہ کی کسی قوم مین انکا ایکمرتبہ بھی گذر ہوا وہ مہذب اور شایستہ ہوگئی پاکیزگی صفائی اور ستھرا پن اسکا ایک ضروری جزو زندگی ہوگیا افریقہ مین اسلام محض اپنی سادگی کی بدولت بسرعت قبائل مین پھیل رہا ہے اور ہماری کل کوششین باوجود ہزارون پونڈ صرف کرنے اور سیکڑون واعظ روانہ کرنیکے بے سود ثابت رہتی ہین - ہمین حیرت ہے کہ نہ تو اسلامی مشنریز کہین نظر آتے ہین اور نہ ہماری طرح کوئی روپیہ پانی کی طرح بہاتا ہے پھر کیون اسلام کو اسقدر کامیابی ہو رہی ہے "

انسان پکار اُٹھتا ہے کہ آہ وہ قوم جسکی یہ نشانیان اور جسکی شان و شوکت اور دبدبہ کی یہ کہانیان ہین کیا ممکن ہوسکتا ہے کہ دنیا مین ایسی ذلیل و خوار ہو کہ اسکا وجود ہی دنیا کے لیئے باعث ننگ ہوجاے۔ یہ وہ مسلمان ہین جو ایک زمانہ مین دنیا کے علوم و فنون کے سرچشمہ تھے اور کل دنیا انہین سے سیراب ہوتی تھی۔ یورپ کے کتب خانے اِنکی تہذیب' علوم' اور فنون کے تذکرون سے بھرے ہوے ہین۔ یہ وہ مسلمان ہین جو کبھی طلب علم مین سب قومون سے گوے سبقت لے گئے تھے اور اس زمانہ مین جبکہ سفر اور باہم رسل اور رسائل کے ذرایع ایسے آسان نہ تھے ایک براعظم سے دوسرے براعظم مین پاپیادہ محض علم کی تلاش مین پہونچ جاتے تھے۔ جبکہ سفر مین قدم قدم پر مشکلات حائل تھین اور جان تک محفوظ نہ تھی یہ علم کے پیاسے جنگلونکی خاک چھانتے ریگستانون کی کٹھن منزلین طے کرتے زمانہ کی گرمی و سردی برداشت کرتے دریاؤن پہاڑون اور جھیلون پر سے گذرتے جہان ہی علم کی روشنی ہوتی پروانون کی طرح پہونچ جاتے سیکڑون ہی سرگردانی مین اپنی جانین کھوتے مگر ہمت و استقلال سے منھہ نہ موڑتے۔ اگر یہ علم کے عاشق اپنے علمی عشق مین سچے نہ ہوتے تو جو کامیابی مسلمانون کو نصیب ہوئی ہے اور جسکی بدولت انکا نام آج بھی مثل آفتاب کے درخشان و تابان ہے جسکی کرنین باوجود انکے آفتاب کے ڈوب جانیکے اب بھی گمراہونکی ہدایت کا ذریعہ ہین کبھی نصیب ہوتی اور انکا نام انکے اقبال کے ساتھہ ہمیشہ کے لئے مثل دوسرے قومون کے صفحہ ہستی سے محو ہوجاتا۔

سوال ہوسکتا ہے کہ انکی ترقی کا باعث کیا تھا؟ وہ کونسے اسباب تھے جنکی بدولت وہ اس اوج کمال پر پہونچ گئے تھے جہانتک بہت کم قومونکا عروج ہوا ہے؟ وہ صرف ہادی برحق رسول خدا صلی اللہ علیہ وسلم کا ایک مقولہ تھا جو انکا ماٹو تھا۔ "علم تلاش کرو اگرچہ وہ چین مین ہو"۔ یہی وہ بیش بہا زرین قول تھا جسنے انکی ہمتون کو بلند اور انکے حوصلون کو وسیع کردیا تھا۔ ان الفاظ مین وہ جادو تھا جسنے انکے قدمون کے نیچے خشکی اور تری کو ایک کردیا تھا۔ نیز انکا ایمان تھا کہ "حکمت مسلمانون کی ایک گم شدہ چیز ہے جہان کہین ملے اسکو اٹھالینا چاہیئے" ان انمول اور بے بہا

علی گڑھ منتھلی

نمبر ۷ | بابت ماہ جولائی سنہ ۱۹۱۱ع | جلد ۹

اسلام مغربی تعلیم کا مانع نہین

دنیا کے اس جیتے جاگتے مرقع مین مسلمانون نے جسقدر زندہ یادگارین چھوڑی ہین وہ خود اپنی یادگار ہین اور زبان حال سے ہر گذرنیوالے کو اپنے بانیونکی گذشتہ شان و شوکت کے افسانے سناتی اور انکو آٹھ آٹھ آنسو رلاتی ہین۔ وہ کونسی آنکھہ ہے جو غرناطہ طلیطلہ اور قرطبہ کے اسلامی کھنڈرونکی زیارت کرے اور پرنم نہو؟ جو بغداد کا نظارہ کرے اور پرآب نہو۔ وہ کونسا جگر ہے جو خاک پاک دہلی کی گذشتہ ثروت کو یاد کرکے پاش پاش نہوجاوے۔ وہ کونسا انسان ہے جو اکبرآباد کے سنگین قلعہ اور تاج محل کو دیکھنے کے بعد مبہوت نہوجاوے۔ یہ یادگارین ہمین نہ صرف انکے ایک کمال یعنے فن تعمیرات کے نمونے دکھلاتی بلکہ انکے ہر کمال کا اس گئی گذری حالت مین بھی دنیا سے اعتراف کراتی ہین۔ یہ انکے پرانے کھنڈر نہ صرف اینٹون پتھرون اور چونے کا مجموعہ ہین بلکہ اس زندہ تاریخ کے اوراق پریشان کا ایک خاکہ ہین جسمین انکی تہذیب شایستگی اور تمدن کا ایک دھندلا جلوہ نظر آتا ہے اور پہلی ہی نظر مین

نرخ چھپائی اشتہارات حصہ اردو

ایک صفحہ	واسطے ایک سال کے	۲۴ روپیہ
"	واسطے نصف سال کے	۱۳ روپیہ
"	واسطے تین ماہ	۷ روپیہ
"	واسطے ایک ماہ	۲ روپیہ ۸ آنہ

نصف صفحہ کے لیے مذکورہ بالا نرخ کا نصف لیا جائیگا اور نصف صفحہ سے کم ہونے کی صورت میں بھی نصف صفحہ کی اُجرت لیجائیگی - اُجرت ہمیشہ پیشگی وصول ہو گی -

ڈی میکڈونلڈ ایم اے - آنریری منیجر

علیگڈھ منتھلی مدرسۃ العلوم علیگڈھ

رجسٹرڈ نمبر اے ۲۳۲

علیگڈھ منتھلی

نمبر ۷ | بابت ماہ جولائی سنہ ۱۹۱۱ء | جلد ۹

مقام اشاعت مدرستہ العلوم علیگڈھ

فہرست مضامین حصہ اردو

پبلشر مسٹر ڈی - آکرلونی - ایم - اے پروفیسر مدرستہ العلوم علی گڈھ

باہتمام بابو رام ناتھ بھارگو - بی - اے

در اسٹینڈرڈ پریس الہ آباد طبع شد

Special Durbar Number with Three Presentation Plates

[REGISTERED No. A234.]

THE ALIGARH MONTHLY.

VOL. IX. No. 10. | December 1911. | Annual Subscription. Rs. 4, Post Free.

Oct & Nov

FRONTISPIECE: THEIR IMPERIAL MAJESTIES THE KING-EMPEROR AND QUEEN-EMPRESS.

PLATES ALSO PRESENTED WITH THIS NUMBER: (a) HIS HIGHNESS THE LATE NIZAM (b) VIEW OF THE M. A.-O. COLLEGE, ALIGARH.

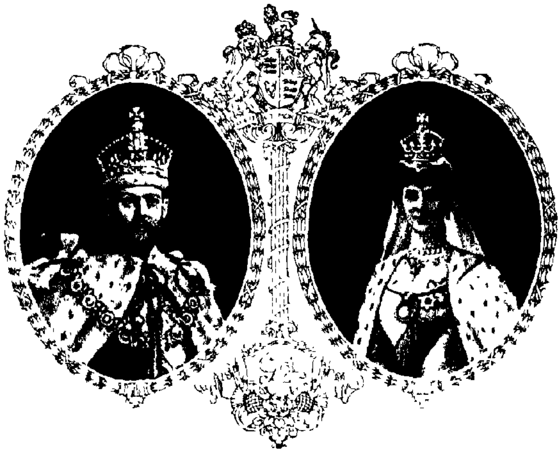
CONTENTS OF ENGLISH SECTION.

Allahabad:

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"The grateful recollections of our last visit to India have drawn us again to the land which we then learned to love."

"By my presence with the Queen-Empress I am anxious to show our affection for the loyal Princes and faithful peoples of India, and how dear to our hearts is the welfare and happiness of the Indian Empire.

"May the Divine favour of Providence watch over my people and assist me in my utmost endeavour to promote their happiness and prosperity."

Standard Press, Allahabad

Thy Choicest Gifts in Store
On Them be pleased to pour:
Long may They reign!

The Aligarh Monthly.

VOL. IX. | December, 1911. | No. 10.

AT DELHI.

THE visit of Their Majesties the King-Emperor and Queen-Empress to the ancient Capital of the Moghuls is now a thing of the past, and those of us who were fortunate enough to be here during the last fortnight feel that we have seen history in the making. The uniqueness of the great event, the splendour of the camps, the enormous size of the Durbar area, and the impressiveness of the ceremonies have been fully dwelt upon in the Press, but words can only very inadequately represent these ideas to those who have not seen the reality. I intend therefore not to attempt a full description, but to confine myself to recording a few of my impressions.

I arrived in Delhi on the 2nd of December, and made my way to the Mohammedan Educational Conference Court just outside the walls by the Ajmere Gate, piloted thither by several of the Conference representatives who met me at the station. The Camp presented a very different aspect from what it did on the occasion of my flying visit to Delhi in November ; the row of gount poles I saw then had been transformed into a spacious meeting place surrounded by tents for the guests with a tastefully decorated lawn in front. The Committee must have worked very hard to get the place into order in so short a time, and it is a pity that more visitors did not avail themselves of the accommodation

thus provided. Those who did highly appreciated the completeness of the arrangements, and a word of thanks to the Honorary Secretary, The Hon'ble Aftab Ahmad Khan and the other officials will not be out of place here.

On the 3rd, the Nawab Imdad-ul-Mulk (the President-elect), Nawab Viqar-ul-Mulk, Mr. Towle, Dr. Horowitz, Mr. Reynell and others arrived from Aligarh, but there was a very poor attendance of the general public next day when the Conference opened. It seemed at first as if Delhi was, metaphorically speaking, not big enough to hold anything but the Durbar; but the splendid meetings of the next two days removed all doubt regarding the success of the Conference.

Our honorary special correspondent, Mr. Noor Mahomed, B.A., contributes a report of these meetings in this number, to which I need only add that the proceedings were extremely interesting to me personally; in particular the great meeting addressed by Her Highness the Begum of Bhopal on the evening of the 5th. Among the early arrivals was Mr. Harold Cox, who was recognised by many old Aligarh friends; indeed Aligarh both past and present was well represented in the large and sympathetic audience, and one felt that this was a memorable occasion foreshadowing a new era in the history of liberal education. The speeches delivered in English by Mrs. Naidu and Chaudrani Sarladevi Ghosal were, apart from the stimulating ideals which they put before their hearers, also noteworthy as showing what perfect command may be gained over the English language, in respect both of style and of pronunciation, by those who have to learn it as a foreign tongue.

The intervals between the meetings afforded an opportunity to visit the Durbar Camps, and it was some days before one could realise the impossibility of seeing in detail

anything like the whole area, so vast a space did it cover. Good friends at home who wrote to us to "call and see so and so—he is at the Durbar" will no doubt be surprised to hear that one might travel daily over an area approximately equal to that of greater London without gaining any clue to his whereabouts. Undoubtedly the best thing for the visitor to do was to drive round by as many different routes as possible, thus seeing much with little fatigue; but this became more difficult as the 12th approached, and any road was liable to be closed for the greater part of a day owing to rehearsals or processions.

Although a few of the camps were decorated in a rather gaudy and flimsy style, clearly no expense had been spared to do fitting honour to the King-Emperor, and the great majority of the decorative schemes were both tasteful and beautiful. It would be by no means easy to arrange them in order of merit in this respect, but I agree with the general opinion that the Kashmir Camp took the palm. The Maharaja railed in his 150 yards of road frontage with what the London Daily Telegraph calls "an exquisite carved and pierced wooden screen about eight feet high every yard of which is hungered for by connoisseurs of wood carving, and which would stand comparison with the best specimens of Masrabiya work in the South Kensington Museum." The scheme was completed by an equally elaborate carved doorway in the centre. The illuminations too revealed new beauties in many of the camps. Kapurthala, which seemed somewhat quiet and severe by daylight, became when illuminated one of the most attractive, the glare of the lights being diffused and softened by the pale blue hangings everywhere surrounding them.

The first of the pageants, the State entry on the 7th, was undoubtedly disappointing in some respects. While

recognising the value of the moral taught by the simplicity of the King-Emperors' dress and escort—namely that the greatest things in this world are often the simplest and least ostentatious—one cannot help thinking that the authorities were hardly alive to the fact that this occasion was the only opportunity which many of his humbler subjects had of seeing His Majesty, and that owing to the distance at which most of the enclosures were placed, it was extremely difficult for those who were looking for the conventional emblems of sovereignty to recoginse him. This alone accounted for the absence of those tremendous waves of enthusiastic cheering to which the royal ears are accustomed; for on the following days when His Majesty moved freely about amongst his people, the whole-hearted welcome he received showed that Indian crowds are no less demonstrative in their expressions of loyalty than their western brethren; although they have not yet quite learnt to observe the rythmic beat of the English "hurrah" they make up for it by thunders of applause.

For the next two days my mind is a blank. All I remember is that they were spent in a series of determined attacks on railway enquiry and booking offices, with the object of booking a seat in the train home after the Durbar, and that on each occasion I was repulsed with heavy loss—of time and temper. Since the companies issued proclamations, forbidding of aspect, at every station to the effect that only those passengers who had booked their seats were to be allowed on the platforms, and since booking seats was like so many other things, a blank impossibility, what could I do but sigh contentedly and make up my mind to remain a prisoner of war in Delhi for ever and ever—or at least until the East Indian Railway begins to issue univocal instructions to intending passengers, which is approximately the same thing?

The great scene in the amphitheatre on the 12th provided perhaps the most thrilling moment of the Durbar, when the King-Emperor announced to nearly two lakhs of his subjects his decision regarding the substitution of Delhi for Calcutta as the Imperial Capital. This announcement, dramatic in its unexpectedness, was in keeping with the rest of the proceedings, all of which were impressive in the extreme. Before ten o'clock the amphitheatre and the spectators' mound were densely packed with loyal subjects waiting to welcome their Emperor; to be there at all aroused those emotions of sublimity, vastness and power which one feels when on a ship in mid-ocean, an effect which was heightened by the flashing white and gold of the canopies, and the entire absence of anything trivial in the way of decoration. At ten o'clock precisely—for punctuality, combining as it does the spirit of truth with the spirit of unselfishness, is a truly royal virtue—the first of the hundred and one guns announced the coming of the Emperor. As the applause floated across from the remotest parts of the mound to the amphitheatre and the course of the royal procession was marked by a wavy line of movement amongst the spectators, one could appreciate how skilfully the route within the enclosure had been planned so as to give everybody a chance of seeing the Emperor and his Consort at close quarters.

Arrived at the shamiana, the Emperor read his address in a strong clear voice, and I think every word would have been audible by those in the amphitheatre had there been absolute silence among the spectators there. But the Man with a Cold was there, in the proportion of about one to ten, and the result was that very little of the speech could be heard. Of course we did not lose anything, for we read the printed copies within an hour or two; but this fact

deprived the scene of some of its dignity, and seemed to me the one jarring note in the day's proceedings. Catching a cold and coughing are two unnecessary and highly objectionable forms of human activity at any time, but why custom should, in every country in the world, have licensed people to make this particular kind of uproar on solemn occasions, is one of life's little mysteries that I have never yet been able to solve.

I fear I am wandering from my subject, but after all, what I am trying to do is merely to record my impressions. That this particular impression is specially vivid perhaps depends on the fact that early in my school life I came under the influence of a dear old schoolmaster who believed that one of the most satisfactory cures for a cold was a long Latin imposition. He did, I believe, keep in his study a more powerful remedy which was even less pleasant to take, but this was reserved for very bad colds. It was about three feet long, and made of wood.

After the Ruling Chiefs had paid their homage, each in the traditional manner of his ancestors, the Emperor and Empress ascended the dais in the Pavilion while the Royal proclamation was made, and His Majesty on returning to the shamiana made the memorable announcement regarding the administrative changes which are to take effect from next year.

The next day, the 13th, was the popular festival; when at the royal garden party in the Fort—one of the most brilliant functions of the Durbar week—I watched with much interest the *Badshahi Mela*, held in the space between the Fort and the Jumna. This had been going on since the 9th, but was on this day honoured by the notice of Their Majesties, who "showed themselves to the people" as did the Moghul Emperors of old. In the fore ground, before the

wall of the Fort a space was left so that many thousands were enabled to pass in procession before the spot where their Emperor and Empress sat in their robes of state, crowned and on thrones of gold. A most pleasing feature of the scene from the Fort was the perfect order preserved by the huge crowd. I should not like to risk an estimate of how many were present there, but I know that before half past two admission to the ground was being refused. Every square foot of ground seemed to have a person on it, and so it must have been very difficult for each individual to find his way hither and thither to the various attractions offered; but they managed it somehow or other, and all in the greatest good humour. At sunset the gardens in the Fort, and the bridge across the Jumna were simultaneously illuminated with electric lamps, and a display of fire-works commenced in the Bela. When we left for our camp, we found the whole city illuminated on a scale never before, I should think, attempted in Delhi. The most effective of the illuminations were those on the Mosque and on some buildings in the Chandni Chowk, while the lighting of the city walls was carried out on a very extensive scale. The Ajmere Gate district was perhaps the least brilliant, but the absence of competition made the buildings which were illuminated—the Arabic School, the Triumphal Arch at the entrance to the Conference Camp, and the Ajmere Gate itself —shew up all the better.

The last function I attended was the Military Review on the 14th when fifty thousand troops assembled on the review ground and were inspected by the King-Emperor.

When I came to Delhi in November the city was in the throes of preparation, and everything was in such turmoil and confusion that I began to wonder whether life there would be worth living in December; but in another fort-

night, the imperial city had settled down into an orderly hush of expectation, and as I am preparing to leave there are evidences on all sides that these expectations have not been disappointed.

There is no doubt about it, Delhi is very, *very* pleased; and nothing else matters, since, for the time being, Delhi is the Universe.

DAVID AUCHTERLONIE.

Conference Camp, Delhi, 15th December 1911.

A HOUSE IN THE PLAIN.

I stood upon the shore of a great river. Down from the North it came, from the mountains of unsullied snow, where first it flowed with the speed and strength of youth. But now it passed more slowly over the level ground. The clear stream of the hills was made thick and grey with mud and sand; the course was easy, but the progress slow; the water plentiful, its colour dimmed. Far away it flowed in ever widening stream, to the great ocean to which all waters pay tribute, and add their savour to its saltness. On all sides stretched what seemed an endless plain, few trees to shade me from the burning sun, no hills whence I might see the land and seek a resting place, for I was weary with long travel and much fruitless toil. Here was no spot to gather strength, and so I must go further in my search.

I turned and long I wandered through the plain, but all was cheerless. Ruined houses strewed the ground, trees were torn down to make a moment's fuel, beauty and foresight alike were driven out. Men met me, bearing burdens on their heads, women scolding in harsh discordant tones, and children crying. Some spoke of silver pieces and of bronze, quarrelling, accusing, threatening. Many tilled the ground with great labour and little harvest, while the beasts trampled down their crops and laid waste their fields. At last I reached a town, and thought that here I might find rest and peace. But the noise of quarrelling grew louder. Every man reviled his neighbour and none trusted another, so that I found no place where I might sleep in safety. In the midst of the town was a great hall called the Hall of Justice, where men came to have their causes judged. But one man's words belied another's, and many witnessed falsely, so that the truth was hidden from him who would do right.

Leaving the town, again I wandered through the plain, until, as I began to faint, I espied at a little distance what seemed the beginning of a great house in the midst of young trees. Drawing nearer, I found a courtyard ringed with buildings, some completed, the rest but just begun, and within there stood an aged, venerable man. To my question, what this place might be, his answer was that this was the abode of those who sought for knowledge, and for the power and peace which follow it. He was the first to enter on the quest, but others had joined him, and others still would come, while he had now grown old and weary, and soon must leave the search. As we spoke the masons laboured busily and we stood long and watched their progress. At last the good man left me, but still the work went on, and it seemed to me that, as I stood, a stately cloister shaped itself before my eyes. Many workers hurried to and fro ; one carried stone, another laid it in its place, each looked to his own work, stopping only to help his fellow, so that I was amazed at the speed with which the building rose. Soon the great court stood complete and of majestic beauty ; around it was a garden, full of rest and shade, and the discord from beyond grew dim and faint.

And now I saw that the workers were busy in another field. On one side of the court there stood a massive gate, which seemed as yet to lead nowhither, but soon there rose against it a second and greater building, far more stately than the first. Speedily as the labourers had worked before, they were now even more speedy, readily as they had helped their fellows, they helped them now more readily, so that I hardly knew what shape the hall would take before it was complete. I saw it only from without, but even there its splendour dazzled me, for it was of the purest marble, enriching the light which fell on it, and shining forth in all directions.

Lastly there came one in robes of state, to him the master of the masons gave a golden key. Reaching the great gate, he turned the key and the doors were thrown open, that all might enter. I, and many with me, passed within, and, as we did so, were conscious of a great calm, a sense of rest and yet of life. The sounds which had beset me as I came were now stilled; yet the great hall was soon filled with groups of eager talkers. One of these I joined, and in their speech I seemed to hear the voice of him whom first I found here, for it was all of knowledge—and of that the greatest, the knowledge of life. Here was no talk of precedence or privilege, of gold or silver, but how to tend the body and the mind, and more; no charges made and no denials given, but each the guardian of the name of all. Each swore to do his part in work or play, to help his fellow, and not hinder him. Soon I saw that some began to leave the hall, carrying with them the thought of those things of which they spoke, while others came in at the great door and joined the groups of speakers, so that still the hall was full.

But after I had stood a little while and watched this throng, it seemed to me that those same sounds which I had heard without began to reach my ears again, the groups grew indistinct, the walls fell back, and soon I was left standing on the plain amid the gathering darkness. The quarrelling men, the scolding women, the crying children, the dust-strewn ground were with me again, but the stately hall and the search for knowledge had faded from my sight. Were they a dream ?

D. REYNELL.

COLLEGE NOTES.

We are glad to see from the Honours List published at Delhi that Aligarh has not been forgotten, and we offer our hearty congratulations to Haji Ismail Khan Sahib, who has been created a Nawab; to the venerable Maulvi Khalil Ahmad Sahib, who received the distinction of Shams-ul-ulama; and to our deservedly popular Proctor, Mir Wilayat Husain Sahib, who becomes Khan Sahib. The holders of the two latter distinctions are to receive badges.

* * * * * *

In like manner, Aligarh by no means forgot the Durbar. A handsome little amphitheatre—a small model of the one at Delhi—was erected in the middle of the maidan, in which, after prayers had been offered in all the churches, mosques and temples for the long life and prosperity of Their Majesties, the following Durbar programme was carried out commencing at noon :—

1. The Royal Proclamation read by the Collector; the flag hoisted by Mr. Horwood; Salute, and National Anthem.

2. Firing of 101 golas.

3. Children, formed up as a Union Jack, sang "God save the King.

4. Presentation of *Nazars.*

5. Distribution of Certificates.

6. Distribution of Portraits of Their Majesties.

7. Distribution of Medallions to School children.

8. Reading of prize poems and presentation of prizes to winners.

9. Photographs taken.

10. Distribution of *itar* and *pan.*

11. Three cheers for Their Majesties the King-Emperor and Queen-Empress.

God save the King.

* * * * * *

At the conclusion of the Durbar, sweetmeats were distributed to the School children and food to the poor.

* * * * * *

At the M.-A. O. College a Hindustani Coronation Breakfast was served at 1 P.M., the toast list including, in addition to the Loyal Toasts, the Muslim University, Our *Alma Mater*, and the President.

* * * * *

In the evening the station and city were illuminated, and an elephant procession, bearing the portraits of Their Majesties traversed the route of the illuminations. The proceedings closed with a display of fire-works in the Durbar arena.

* * * * * *

On the 15th instant Sir Bampfylde J. Fuller, K.C.S.I., who was intimately associated with Sir Syed Ahmad Khan in the founding of the College, paid a brief visit to Aligarh on his way back from Delhi, and was entertained at a garden party in the grounds of the Lyall Library.

* * * * * *

The College Calendar for 1911-12 is now on sale, price one rupee.

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We are glad to see that the Rees Model has now been roofed in with zinc, as a protection against the ravages of inclement weather.

* * * * *

Amongst the many boons graciously conferred by His Imperial Majesty on his Indian subjects, it is gratifying to

note that Education is given the first place. The transference of the Capital to Delhi, also, will vastly increase the importance of Aligarh amongst the Universities of India, since, when the Charter is granted, it will be the nearest University to the Capital.

* * * * *

As announced in our last number, a prize of ten rupees is offered for the best English article of general interest sent in before 7th January, due regard being paid in making the award, to originality both of subject and of treatment. This competition is restricted to students at present in the College, and Mss. should be endorsed with the contributor's name and address and the word "Competition" and written on one side of the paper only. No award will be made unless a reasonable standard is reached. We hope to announce an Urdu competition shortly.

* * * * *

An index is being prepared for both sections of the Monthly for 1911, and will be given as a supplement to the January 1912 issue. During the year a series of indexes of all the previous volumes will be issued, and may be had for two annas per year by those who have old copies for binding. Back numbers of the Monthly may also be obtained on application, price four annas each, from January 1905 to the present date. As a limited number of them only remains early application is desirable. To those who purchase all the issues for any year, the index for that year will be given free.

* * * * *

As we go to Press the news comes that Mr. Harold Cox is to visit Aligarh, and he may be sure of a hearty welcome from all his old friends. The Honorary Secretary is giving a garden party in his honour on the 18th instant.

* * * * *

We desire to call attention to the appeal made by the Riding School Captain in his report in this number. The Riding School is one of the most useful of the College institutions, but its usefulness is considerably hampered by the lack of sufficient horses, and the help of all well-wishers of the College is solicited to raise its standard of efficiency.

* * * * *

The contents of the January number will include amongst other articles a life of the late Nizam, by Mr. A. M. Khwaja; "Aligarh Reminiscences" by Aminul Haq; and the continuation of "Prince Dhole" and "The Arab Conquest of Persia" by Messrs. Mohamed Ahmad Khan and A. M. Nazir-ud-deen respectively.

RECENT PUBLICATIONS.

Simplified Spelling—by Prof. Walter Rippmann, M.A.—London, 1911: The Simplified Spelling Society, 44 Great Russell Street; paper covers, pp. iv+24. Prof. Rippmann gives in this "pamflet" a clear statement of the case for the simplification of English spelling. Experience has shown that a purely phonetic language must, as such, be short lived, owing to the subtle and unaccountable changes which take place in the pronunciation of any living tongue. We have here a compromise, but it is much to be doubted whether it will really solve the difficulty. Professor Rippmann has however already done so much for the intelligent teaching of modern languages that we are rather chary of criticism. We prefer to "wait and see."

Presidential Address to the Provincial Muhammedan Educational Conference, Bengal, Calcutta Session, October 1911—by the Hon'ble Aftab Ahmad Khan, B.A.—Calcutta, 1911: The Edinburgh Press: paper covers, pp. iv+42. A most valuable little work, full of practical suggestions.

Malarial Fever—by Mahomed Sharif, Lahore, 1911; The Newal Kishore Press.

Our Contemporaries.—We beg to acknowledge with thanks the receipt of the following:—

July: *The Student's Own Magazine.* October: *The Meerut College Magazine.* October and November: *The Collegian, The Old Boy.* November: *The Islamiah College Magazine, The Madras Christian College Magazine, The Ravi.* November and December: *The Central Hindu College Magazine, The Comrade, The Muhammedan, The Observer, Young Men of India.*

FOOTBALL.

There is nothing fresh to record this time except a game with the 9th Hodson's Horse on November 24th.

The sky was overclouded and we had a shower in the early afternoon. But before the hour to meet arrived the weather was favourable. A very large crowd of spectators watched the game. Mr. Tudor Owen and Mr. Lias played for us. The game was almost one-sided. After a few exchanges of high and low shots we netted our first goal and before the whistle for 'over' was blown, we had scored an easy dozen. The jolly skipper of the visitors when cheered by the students laughingly remarked " you know we have all energy, and no training."

We are having good practice, but the first and third year students seem to be much occupied with their studies on account of the coming examinations. Though we do not expect to have much football during the present month, we must try to give opportunities for practice to our men who are to visit Gwalior shortly. We must retain the name and the silver trophy we won last year.

S. M. AZAM,
Football Captain.

TENNIS.

The Tennis Club was again started as usual early in November.

In addition to the several tennis courts in the College Quadrangle there are also some in Sahib Bagh and Old Minto Circle. Two more courts have been added this year and another is expected in the Society Gardens very soon.

The College Tennis Tournament begins early in January next. Owing to the Durbar and Moharrum holidays which cover the whole of December it could not be started earlier.

The President has kindly accepted the proposal of challenging the University Tennis Cup this year and one pair of players will be selected from the whole College by open competition.

SULTAN HASAN MIRZA,

Tennis Secretary.

THE RIDING SCHOOL.

From this month we have introduced many new things into the training, notably the system of regular weekly tent-pegging practice, and tent-pegging competitions in the third week of every month, etc. These competitions are open to both the College and the School students even if they are not members of the School.

The President of the School is always present at the competitions and indeed takes very keen interest in them. This session we have also introduced jumping over stuff hurdles. As yet three competitions have been held : in the first both College and School competed, and the College won the first prize.

The great stumbling-block in our way is the need of more good horses. We have only nine animals, and four of them are almost useless, so that we urgently require them to be replaced.

We appeal to the trustees and authorities of the College to help us in this, and we also trust that past members of the Riding School will come forward with a ready response to enable their successors to derive the benefit they have themselves already obtained.

MOHAMED ABDUL LATIF KHAN,
Riding Captain.

"THE ARAB CONQUEST OF PERSIA."

[A PAPER READ BEFORE THE HISTORICAL SOCIETY OF THE MOHAMMEDAN ANGLO-ORIENTAL COLLEGE.]

The Arabs bore down upon the fair lands of Persia and achieved singular success, fighting as it were with one hand the rulers of the Orient, while with the other they were crossing swords successfully with the powers of Byzantium and the far Occident. But before proceeding at once with a narrative of what led the Arabs to burst forth into the rich plains of Persia and of events connected with their conquest, it is worth while to delineate in a few words the nature of the country and of its inhabitants, and the race and religion to which they belonged.

With the exception of several mountain ranges, all Arabia is an extended dry sandy plain which can support but a scanty population. Its few cultivated tracts of land, its thin avenues and small though pure streams were deemed bliss by men who scarcely found protection from the glare of the meridian sun and often quenched their thirst by the brackish water of the desert. The people of the country boast rightly that they have never been subjugated by an alien power. About 300 B.C. Alexander died while setting out for the invasion of Arabia. Under his successors, sprang up the Syrian kingdom of the Seleucids and the Egyptian dynasty of the Plotemies. The Emperor Constantine established himself at Byzantium and continual influx of barbarians began creating havoc throughout the wide dominion of the Cæsar. Yet the Arabs remained unconquered. Independence is fit recompense for a life of toil and destitution. Mountains and deserts ever serve as asylums for the free and the brave; and those who inhabit them are hardly exposed to foreign attack, for aspiration

covetous of wealth and grandeur, would vain be fulfilled by the possession of a country where no labour could make the lands fertile and no time could make the inhabitants slaves.

The Arab is an original and unmixed race. He is not very robust but well-built and hardworking, unconscious of fatigue and from his birth, so to speak, is taught to be careless of danger. His nimble mind is coupled with intellect. The Arabs were formerly a group of idolators and worshippers of the sun and the planets. Later on some professed Christianity and Judaism. These differences in belief, together with other causes, had kindled a never-ceasing strife among the various tribes that rendered them weaker day by day.

But the doctrine of Mohamet—peace be on him and his decendants—prevailed almost as soon as it was promulgated and he had the satisfaction of seeing the religion he taught accepted all over Arabia. The very Christian authors and critics who decry the prophet and his teachings cannot but extol them in the same breath by saying, " that the religion which he taught contained some of the noblest and most sublime tenets, is as true as that these were taken from the purest of all sources." The men whom the prophet addressed were capable of receiving such strong impulses and there was such zeal in the prophet and his adherents as to create that surging influence of over-mastering demotic sentiments which is popularly known as fanaticism. But the popular mind has the discreationary freedom of forming indiscreet notions. Among other things Mohamet taught the essence of all principles, that of binding mankind with a bond of union to the God-head, with this object in view he sent missionaries with letters of introduction to proselytise the nations around.

About this time, Khosru II the King of Persia, was engaged in overrunning the Roman territories. He was

the last great monarch of the reputed Sassanian dynasty which ruled Persia for about four centuries. Khosru Purviz, son of Hurmuz, was at first a fugitive at the Roman Court. After a time by the help of the Emperor Maurice, he regained his throne. Soon after the death of his benefactor he turned his arms against the Romans, forgetful of their timely aid. His armies, in three divisions, began preying upon the moribund Roman Empire, weakened as it was by frequent barbarian inroads. While his generals were thus conquering province after province of the Roman Empire, he indulged in unheard of luxury and splendour. In the midst of this festive career, an envoy arrived at his court with a letter from Mohamet. In it the prophet had asked Khosru to renounce the faith of his forefathers and embrace Islam. The indignant King summarily dealt with the letter by throwing it, in pieces, into the waters of the Karossa. On hearing how his message was slighted, Mohamet is said to have ejaculated, " Even so shall God rend his Empire in pieces."

Under the rule of the Caliphs or the Prophet's successors the prophecy came out true. The work of rending commenced early in the second year of the reign of the first Caliph, Abu-Bakr. Khosru did not live to see this but the Romans under Emperor Heracluis had began the work of spoliation in his life-time and had advanced almost up to the gates of Madain, the Capital of Persia. Khosru was put to death by his son Schirouch or Siroes. The author of *Zeenut-ul-Tuarikh* and other Mussalman writers condemn Khosru for tearing to pieces the prophet's letter and rejoice in all his subsequent misforstunes; while the Christian authors share with them in holding his miserable end to be just punishment for the oppressions his armies committed on the Roman territories.

Siroes lived only for eight months to enjoy the fruit of his patricidal crime to which he added the fratricide of his seventeen brothers, not so much for the sake of the throne as for gaining from his father's harem the matchless and enchanting Shireen. The maid, however, committed suicide on his profession of love, shortly after Siroes died and a rapid succession of weak rulers followed, some being usurpers, others of royal blood.

Thus matters stood, when in the second year of the reign of Abu-Bakr, he sent a grand expedition under Yazeed to Syria, while he fitted out a minor one under Khaled B. Waled for the conquest of Eraque which was a tributary State to the Persian monarchy. King Ardisheer was at this time on the throne of Persia. Khaled was directed to subdue Hira and Kufa and then turn against Aila. Hira was a Christian kingdom to the west of Babylonia, whose rulers had for centuries acknowledged the Persian Kings as overlords. The Capital of the kingdom bore the same name. Khaled after many successful battles approached the city and with ten thousand men laid siege to it. The city was stormed and the king slain in the action. An agreement was made by which the men of Hira bound themselves to pay an annual tribute. This was the first tribute ever imposed by Muslims on foreign lands.

Thence the triumphant general turned towards Aila and defeated and killed Hurmuz the Persian Governor of the place. Among the booty that was sent to Medina was an elephant that created there much amazement in the people. Other Persian Generals took the field but in turn were defeated by Khaled. Town after town and fortress after fortress surrendered with little opposition as his victorious band approached them. He had struck such terror into the Persian hearts that his very name was an unmistakable

signal for success. For a time it seemed as if the fiery Arabs, who poured forth like an overwhelming torrent from their original home, would carry off unopposed everything that came in their way and nothing would withstand then.

Fortyfying his position on the bank of the Euphrates, Khaled sent a message to the Persian King, asking the latter to embrace Islam or pay the capitation tax levied on all non-believers. If he refused both he desired him prepare for war. Critics will lose no time in accusing him together with all other Muslims of greed and a passionate liking for warfare. Whatever might have been the intentions of the early Muslims, the idea of propagating Islam throughout the length and breadth of the world was dominant in their minds. Judging from the end we can fairly modify our views regarding their conquest of foreign lands. Besides the border countries had lately been helping the rebellious Bedains for subverting the authority at Medina. This was one of the causes that dragged the Muslims to a conflict with their neighbours.

In the meanwhile Khaled was ordered to take the command in Syria where success had been very little under Abu Obeid. Placing his army under Mothuna B. Hareth, Khaled hastened to replace the dilatory General in Syria. While he was gaining victory after victory over the Syrian antagonists, Abu-Bakr breathed his last in Medina after a reign of two years and a quarter nominating Omar Ibn-ul-Khattab as his successor.

The new Caliph appointed Mothuna governor of Sewad or the portion of Eraque lately subjugated by Khaled. Under Mothuna the work of conquest went on slowly. The Caliph disapproved of this and accordingly despatched another, Abu Obeid with a reinforcement of 1,000 men to take the

command of the forces in Eraque. The Persian commander Rustum B. Ferrukzad sent Jaban to meet the invading army. His army was routed, he was taken prisoner and he professed Islam. Persia about this time witnessed such a rapid change of sovereigns accompanied by brutal regicides that historians are left to disagree as to the succession of rulers. However from reliable sources it can be traced that the conversion of Jaban and some later events took place during the reign of Queen Turan Dokht, a daughter of Khosru. Rustum on hearing the news of the battle despatched Jalynus to retrieve the loss and himself remaining at Madain began collecting a vast army. Jalynus was badly worsted by the Muslims and could with difficulty effect an escape to Madain.

This time the Persian commander sent a powerful army under *Bahman* Jadu. The Persians, who vastly outnumbered the Muslims, encamped on the opposite bank of the Euphrates. Abu Obeid who loved to copy Khaled without possessing his usual alacrity, contrary to the advice of his Lieutenants crossed the Euphrates by throwing across a bridge of boats and attacked the enemy in his stronghold. As a result of his rashness, his army was roughly handled by the Persians. He was trampled down by an elephant in consequence of his foolhardy assault on the animal, though he succeeded in inflicting on him a mortal wound. The duty of commandership now devolved upon Mothuna who finding no other alternative fell back with the remnant, all fighting valiantly as they retreated. This which is known as the Battle of the Bridge, took place in 634 A.D. or 13 A.H.

Mothuna then encamped at Tha'lebah and despatched a message to Omar for reinforcements which were sent under Jaryer-bin-Abdullah. With these Mothuna again

took the field. Queen Turan Dokht (or Azennia according to some) sent Mahram against him, the two armies met in the vicinity of Hirat. In the battle that followed, Mothuna slew the Persian commander with his own hand. The Persian broke and fled at this sight hotly pursued by the Arabs. The capture of Habar followed next. Thence a detachment sent by Mothuna ransacked Bugdad, then a great trading centre. This act of depredation might have been inexcusable in times of profound peace, but there was open hostility between the Arabs and the Persians, and both adopted the policy that every thing was allowable in warfare. Nor this principle is altogether obsolete even to this day among the nations who assign to themselves the last form of civilization.

The Persians attributed their ill success to the rule of a woman. Accordingly she was deposed to make room for a male sovereign. He too was soon deposed and this act of quick deposition went on till Yezigird III a grandson of Khosru by the female line ascended the throne. Under him the kingdom finally came into the hands of the Arabs.

(To be continued)

A. M. NAZIR-UD-DEEN.

THE VISIT OF THE LIEUT.-GOVERNOR AND Mrs. PORTER.

The great event of November was the visit of His Honour the Lieutenant-Governor of the United Provinces and Mrs. Porter to Aligarh on the 7th. While Mr. Porter drove round the College grounds and paid a visit to the Fort, Mrs. Porter kindly consented to lay the foundation stone of the new Zenana Boarding House.

Over eighty *Purdah* ladies were present at the ceremony, a large Zenana tent being provided for the occasion. Mrs. Leslie Porter was received by Mrs. Towle, and the following address of welcome was read:—

To

Mrs. L. A. S. Porter,

Madam,

We, the members of the Muhammadan Female Education Association, Aligarh, beg most respectfully to offer to you a most cordial welcome upon this your first visit to this institution and our most sincere thanks for the trouble you have been pleased to take in acceding to our request to lay the foundation stone of the first Hostel of this School. We beg to assure you that in performing this function to-day you are strengthening the basis of a movement which seeks to ameliorate the condition and secure the emancipation of your sex in this country.

It is needless to dwell at any length upon the urgent need and extreme importance of Female Education in this country and particularly in our community. It must be clear to every careful observer of our present situation that the real and permanent success of all our national movements ultimately depends upon the condition and culture of our women, who are the real moulders of our thought and action

and the initial builders of our life and character. It is true that the male portion of the Indian people have made great advance under the benevolent and enlightened rule of England, but it is no less true that in spite of all the progress that has been attained there are yet defects in our educational and intellectual equipment which can never be remedied without the diffusion of knowledge and enlightment among the women of our community.

A people whose mothers and sisters are ignorant and out of touch with the modern age can never expect to compete with success in any walk of life with those whose female section is fit to take its proper share and place in the task of shaping the nation's destiny.

We may be permitted to observe that while the Governments and Educational departments of the various Provinces in India have done a great deal in forwarding the cause of education among our boys, the same cannot be said as regards their attitude towards the cause of Female Education in this country. It is true that during the last few years the Government have been showing a great interest in this matter, still it is very little compared with what has been done for boys. Out of the total sum which is annually spent on education not more than twelve *per cent* is allotted to the education of girls which is obviously far from being adequate for the growing needs of this great object.

We are happy to find that our sisters who belong to communities other than ours are fully availing themselves of the opportunities that are thus offered, but on account of causes which are peculiar to ourselves, our ladies have so far taken very little advantage of the facilities provided by the Government. In this connection it is important to point out that, as in the case of our men so also in the case of our women, unless arrangements are made suited to our special

requirements, there cannot be much hope of success in this movement. Adequate arrangements for strict *Pardah* and sufficient provision for religious education and training, such as to command the confidence of our respectable classes, are absolutely essential for popularising the cause of Female Education in our country; and these are the basic principles of this school which has been started here as a central and model institution for the rest of the country.

The first object of this school is to turn out educated and trained Muhammedan lady teachers for whom there is such a demand all over the country. The great majority of respectable Muhammadans, while anxious to educate their daughters, are not yet prepared to send them to schools, and for all such cases lady teachers are an urgent necessity. This school was started about five years ago to educate and train teachers as well as to serve as a Boarding School for girls of respectable families. During this period about 250 girls belonging to respectable Muhammedan residents of Aligarh joined the school, being carried from their houses to the school each day in *Pardah Dolies.* Of this number about 160 have already left after having read up to the fourth or third Standard of Primary Education, the chief reason being that their parents do not like them to be carried to the school, after they are twelve or thirteen years old, through the Bazars and Streets of the town even in *Pardah Dolies.* But we believe that if we have a properly managed Boarding House, their objection will be greatly removed.

Among our Patrons, Her Highness the Begam of Bhopal is the first. Her timely grant of Rs. 1,400 *per mensem,* helped us very much in solving a great many initial difficulties in the way of starting a school for girls. The States of Bhawalpur, Khairpur, Sindh and Tonk have very generously given us handsome grants of Rs. 600 each for which we

are extremely indebted to them. The Government of these Provinces also generously gave us a building grant of Rs. 15,000 and a recurring grant equal to half the actual expenditure up to a limit of Rs. 250 *per mensem.* We hope that our benign Government will further extend its helping hand in order to enable us to complete our necessary buildings.

We have formed an association consisting of men as well as Muhammedan ladies with an object of centralizing our efforts for the success of our first national school for girls. Some of our lady members are doing devoted work, and it is chiefly due to their genuine interest and zeal that we are encouraged to extend our sphere of utility by adding a Boarding House to our School.

We must also acknowledge with gratitude the help that we have been receiving from the Inspecting Staff of the Girls Schools. The Chief Inspectress kindly paid us a visit in the beginning of this year and the Circle Inspectress, Miss Chambers, has paid us five visits up to now.

In conclusion, we again thank you for kindly taking the trouble of coming here to encourage us by laying the foundation stone of this our first Hostel.

(Sd.) THE MEMBERS OF

The Muhammadan Female Education Association.

After the stone was declared well and truly laid Mrs. Porter delivered the following address :—

LADIES,

I understand that the Mohamedans have found nothing so difficult to deal with as the question of the education of their women. Lately a strong desire seems to be spring-

ing up, in both Mohamedan and Hindu families, to educate their girls. The more education your sons get, the more is required for your daughters, otherwise the sons will go ahead of them and there will be no companionship for your sons later on in life.

I am deeply interested in the education of Indian women and I am pleased to hear a large number of Mohamedan ladies are in your scheme to start a Hostel, where the girls can live and be looked after during the time they are being educated. It is very necessary that every detail of the working of this scheme should be carefully considered. I trust that you will be able to obtain a thoroughly experienced Lady Superintendent to take charge of this Hostel: on her chiefly will depend its success or failure.

Her Highness the Nawab Sultan Jehan Begum, Ruler of Bhopal, will always, I am sure, be glad to advise you on any matters or difficulties that may arise. Her interest in educational work is well known, and the liberal assistance which she has given you shows that she thoroughly approves of your scheme. I had the pleasure of visiting Bhopal some months ago, and Her Highness kindly took me with her to visit her Girls' Schools. I was astonished at the progress which they had made.

I shall always take a great interest in this Hostel for girls, and wish it every success.

Accompanied by an escort from the Riding School, His Honour and Mrs. Porter arrived at the College at 4 P.M. and were received in the Lytton Library by the Trustees and Senior Staff of the College. All present then walked in procession to the Strachey Hall, where the following address was read by the Honourable Sahibzada Aftab Ahmad Khan :—

To

THE HONOURABLE

MR. LESLIE ALEXANDER SELIM PORTER, M.A.,
L.LD., C.S.I.,

Lieutenant-Governor of the United Provinces of Agra and Oudh.

MAY IT PLEASE YOUR HONOUR,

We, the Trustees of the Mohamedan Anglo-Oriental College, beg to offer to Mrs. Porter and yourself our most sincere and cordial welcome upon this the first visit of Your Honour to this College as the Lieutenant-Governor of these Provinces. But what enhances our joy and adds special warmth to this reception is the fact that in you we recognise an old friend and from you we expect a just appreciation of our work and its momentous result. Your Honour is one of those few European friends who have not only seen and personally known the great founder of this College but had ample opportunity to watch the growth of this institution from its childhood right up to the present day when, having entered its period of manhood, it is about to reach the stage which was the initial aim and purpose of its founder. Nor have we forgotten those noble and encouraging words which you had addressed to our community in a condolence meeting held in 1898 at Meerut, a few days after Sir Syed's demise, when you were pleased to say :—

"In St. Paul's Cathedral in London lie buried the mortal remains of Sir Christopher Wren, and on his tomb there is in the Latin tongue the well-known inscription : 'If you seek his monument look around you.' The men who placed that inscription there felt, that the best monument to the great Architect was the great Church which he had

designed. And so when people ask you for Sir Syed Ahmad's monument, you can point to the great College which he founded, and say, 'look around you.' And yet if you and those who follow after you will but take to heart the lessons of the life of your great leader, you will give him a nobler monument still. You will be able to point, not merely to so much lifeless stone and brick, and mortar, but to the living and life-giving influence of great national College; to the sound training, to the patriotism, to the sturdy self-reliance, and above all to the high moral tone of the men who have been educated in it. And now, gentlemen, if at such a time as this I, a member of a different race and a believer in a different faith, may make an appeal to you, it is this that in the grave of your dead leader you will consent to bury all differences, jealousies, animosities that now divide you. However you may disagree with him or among yourselves in matters of details or matter of doctrine, you must all appreciate his splendid devotion to the Muhammedan cause, and the splendid results he achieved for it. If you will only unite to carry on his work, success is assured to you. For, let me remind you, in union, and in union alone, there is strength."

Your Honour, it is now nearly fourteen years ago when these words of sympathy and sound wisdom, were uttered by you at a time when the fortunes of this institution were of the darkest and its prospect was most discouraging and the fulfilment of all the hopes and aspirations of the great Syed appeared to be in serious jeopardy. How pleasing, therefore, must be to Your Honour the present spectacle within these walls and how grateful we have every reason to be to God Almighty for enabling us to give such a satisfactory account to-day of our work and success after the many trials and crisis of these eventful years.

When Your Honour visited this College last the number of students in the College and School Departments respectively was only 149 and 190, whereas to-day it is as follows :—

Department.	Boarders.	Day Scholars	Total.	Mohamedans.	Hindus.	Christians.	Grand Total.
College ...	480	49	529	500	28	1	1,023
School ...	345	149	494	475	18	1	

The number of the College, Staff at that time was 8 which is now 28 while the number of the School Staff is 30 or more than double of what it was at that time. The annual income then was only Rs. 70,000, whereas it is now 2,19,000. But the most important point of all is the fact that whereas at that time the College was struggling for its very existence, to-day it is aspiring to become the first Residential and Teaching University of India.

Your Honour, it is needless to dwell at any length upon the great question of our proposed Muslim University which cannot be new to those who have been acquainted with Aligarh and its movement. Even before this College was founded the ideal of a Muslim University had taken shape in the far-seeing mind of our great Sir Syed and had been laid by him in 1872 before the community as the ultimate goal of all their activity in the field of education. Ever since the foundation of this College and, more practically, since the death of Sir Syed the realisation of this dream has been the cherished ideal of us all. But it was reserved for the grand and memorable occasion of the coming Coronation

Durbar to turn this dream into an accomplished fact, and eternal will be the gratitude which Musalmans of India will ever feel for this benevolent and gracious act. The great Emperors of the past were wont to scatter gold and precious gems and used to grant territories and high posts of honour on such auspicious occasions as a Coronation, but all those proverbial Royal boons will pale before the grant of our University Charter, which carries within it the fruitful seeds of all the choicest blessings which God has given to man. Territorial possessions we have had in abundance as well as gold and all other forms of material wealth and prosperity, but that which procures as well as preserves land and material wealth we have lost, without which all such possessions are of no avail. We do not mourn the loss of our material wealth so much as we feel the deadening results of our moral and intellectual poverty which has sapped the very source and fountain of all life and light in our community. It is because we regard our proposed University as the best and the only means of recovering our moral and intellectual prosperity that we prefer it to any other boon, however precious or imposing it might be. So far, therefore, as the Musalman community of India is concerned, the memory of the coming Durbar will be associated, in their mind and in that of their posterity, with the fulfilment of this long cherished hope and ideal and will thus mark an epoch in the history of their national movement Indeed the year which shall witness this great event will open a new era and will even be remembered as a turning point in the fortunes of our community under British Rule, in this country; and thus our love and loyalty to our sovereign is destined to become an essential part of those traditions which shall go down to future generations connected with the origin and birth of our University—the

seat and centre of all our dearest hopes and highest national aspirations.

Your Honour, although this institution was designed from its very start to be the central national institution of the Indian Musalmans as a whole, and although it was liberally helped from the very beginning by Muhammedan Chiefs and supporters from all parts of the country, yet the chief source of the strength and guidance has always been the patronage and support of the Local Government and the personal interest of all those liberal-minded English statesmen who, from the time of the late Sir John Strachey down to the present Lieutenant-Governor, have presided over the destinies of these Provinces. We deem it, therefore, our duty to offer, through Your Honour, our humble and sincere thanks to the Local Government for all aid we have hitherto received and fully trust that we shall always continue to enjoy their support and patronage in the future as we have done in the past.

Your Honour, your visit of to-day will be specially remembered in connection with the important function Mrs. Porter has performed in laying the foundation stone of the Girls' School Boarding House which marks the beginning of a great and good work. It is needless to say that the real and permanent success of our cause depends upon the question of female education which demand our best and immediate attention. The problem, in some of its aspects, is most difficult and delicate, but whatever its nature, it has to be faced and solved. It behoves the public to deal with care and caution, consistently with our religious restrictions the social barrier which have so far hindered the progress of female education in this country. So far as the Musalmans are concerned, the chief difficulty in their way is the dearth of qualified female teachers.

The main object of the School will be to turn out qualified female teachers, for which large expenditure of money is an absolute necessity. We may be permitted to observe that female education is particularly expensive in our community as adequate arrangements for *purda* are absolutely essential, which means much more expenditure than is required for similar schools for boys. It is therefore hoped that the Government may be pleased to show special liberality in extending its support to the cause.

In conclusion, we again beg to thank Mrs. Porter and Your Honour for the trouble you have taken in performing the various function and visiting the College to-day.

We beg to remain,
Your Honour's most humble and obedient servants,
(Sd.) THE TRUSTEES OF
The M. A. O., College, Aligarh, U. P.

His Honour then delivered the following reply :—

TRUSTEES OF THE ALIGARH COLLEGE, LADIES AND GENTLEMEN :—

It was with great pleasure that I received the invitation of the Trustees to visit your College to-day, but it is a pleasure which is mingled with one sad memory. It is 14 years since I last addressed a meeting of the students in this hall and in my most vivid recollection of that occasion was the most venerable figure of your great founder who was then still happily amongst us. On that occasion the College had been in existence for 21 years, and I was able to congratulate your founder on the great progress which had been made in that short period, from a humble beginning in a hired house to one of the greatest educational institutions of the province, housed in a noble home of its own. I am glad to see that during the 14 years that have since elapsed that progress

has been maintained. You have added to your class rooms and to your hostel accommodation, but as your address shows, the task is not yet finished. Probably the most important improvement before you is the entire separation of your school from your College. Towards that separation you have received a liberal grant from the Government of India and I trust that no time will be lost in carrying that project out. You are also facing the great problem of female education in this country. I agree with you that the problem is a difficult one, but the difficulties are not insurmountable. I trust that the hostel, the foundation of which you have been kind enough to invite Mrs. Porter to lay, will prove an important step towards the solution of these difficulties.

Sir Syed Ahmed's object in founding this College was two-fold. In the first place, he recognised that the Muhammadan community was very backward in secular education without which no person of any community can hope to prosper. In the second place, he realised that no education could be complete unless it included sound religious training. Now religious instruction to be adequate must be denominational. A religious teacher who wishes to carry conviction must not only believe all that he teaches, but must teach all that he believes. There is no room for insincerity and no room for reticence.

The history of this country during the last few years has borne eloquent testimony to the soundness of Sir Syed Ahmad's views. (Cheers)

Some time ago I was talking to a gentleman of high position in Government service, of good education and of the highest character. The conversation turned on the nature of a certain religious festival. He was unable to explain what the festival was, and I asked him in jest if he did not know his own religion. His reply startled me. He

said he did not. As soon as he was old enough to learn he had been sent to a school and all his time was taken up with ordinary secular studies. When he left school, he obtained a Government appointment and ever since then all his time had been taken up with his official studies and he had never been able to devote any thoughts to religion. Those of you who in the trials and sorrows of life have been accustomed to seek consolation in religion can form your own opinion as to what that gentleman had lost; but there is worse than this. If we can trust the reports we read in the papers in certain parts of the country, boys fresh from school or college and perhaps still at college or school see nothing degrading in adopting the career of a common felon. On whom does the responsibility for this terrible state of affairs rest? Certainly not on Government. In religious matters Government cannot interfere. The responsibility rests, in my opinion, in the first place, on the various denominational bodies who seem to take no care whatever of the spiritual welfare of the rising generation, and in the second place, the responsibility rests on the parent themselves. If any of you desire to form a true opinion of the debt of gratitude which you owe to Sir Syed Ahmed, I would ask you to compare the tone and discipline of the students of the Aligarh College with what appears to be the state of affairs in other parts of the country. (Cheers)

It was the ambition of your founder that the College to which he had devoted his life should in time develope into a great Muhammadan University. You are now striving to realise that ambition; and I understand that you have been informed by the Government of India that a Charter will be granted to you on certain conditions. In connection with those conditions I should like to impress upon you two considerations. I am not speaking as an official but as a

well-wisher of your College and your race. The first consideration is that I am sure you will find the sum of Rs. 25 lakhs insufficient to maintain a University worthy of the entire Muhammadan community; but I do not think that fact should discourage you You have probably in the first burst of enthusiasm exhausted the large cheques, but a number of small subscriptions can make up a great sum. Some time ago I was visiting a small school in these provinces and the Head Master told me with pardonable pride of a student who having passed out from the school had obtained a small Government appointment and had sent his first month's salary to his school as a token of gratitude for the training he had received. Many of you may possibly afford to follow that example. The second consideration is that the grant of a University Charter not only confers great powers, but imposes great responsibilities, one of the greatest responsibilities is that the standard of education should not suffer and that the Aligarh University should not be associated with a cheap degree. In asking for a Charter you are undertaking a great task, I trust you will acquit yourselves succesfully of that task, but the future rests entirely in your own hands.

At the conclusion of the address Khan Bahadur Moulvi Rahim Bakhsh, C.I.E., President of the Council of Regency, Bahawalpore, and the Hon'ble Raja Sir Muhammad Ali Muhammad Khan Bahadur, K.C.I.E., returned thanks to Mrs. Porter and His Honour respectively on behalf of the Trustees and the whole community for the services they had rendered.

Afterwards a Garden Party was given by the Trustees in the Sir Syed Court.

ECHOES OF THE CORONATION.

The King's Vestments.

Two very interesting parts of the ceremonial vestments used in the Coronation at Westminster were the Armill and Girdle. His Majesty honoured the Worshipful Company of Girdlers—one of the great Merchant Guilds of the City of London—by accepting these from them. In doing so he followed a precedent 600 years old the last simliar offering having been made to King Henry IV. Before the presentation was made a number of the members of the Company and invited guests enjoyed the privilege of seeing the gifts, which were displayed on the high table immediately under the splendid eastern carpet which the worthy Robert Bell, one of the Directors of the first East India Company, ordered in 1634 from Akbar's factory at Lahore, and presented to his brethren of the Guild. It is now enclosed in a huge glass frame, and formed a worthy background to the gifts that unite so finely the Imperial sentiment of the Coronation ceremony. The Armill or stole embodied for the first time at a Coronation the emblems of the dominions, together with those of the United Kingdom. The ground is of cloth of gold, and it is shaped very like the stole of ecclesiastical wear. It is slightly wider at the ends, and has a point in the centre behind to adapt it to the shoulders. In length it is nearly six feet. At each end it has the Cross of St. George in red upon a white silk ground, thus maintaining a tradition of all recent Coronations. Above this comes the Eagle of Imperial sovereignty—also a long established feature—and then appears the Rose in the Tudor form in red and white; the Shamrock is in rich emerald green; the Thistle in pale mauves, with greyish green foiliage; and the Dragon of Wales is in strong red. For India there is the Lotus in white and silver, and the Maple

Leaf of Canada is in shades of green. The problem as to the symbol for the Union of South Africa, which gave rise to much exchange of correspondence between that Government and the Hearlds' College, was solved by employing the Mimosa, whose flowers are in pale yellow, and leaves in a soft shade akin to sage. The stars in the Southern Cross of Australia are shown in bright Royal blue and white, and very similar colouring has been used for the group of four stars representing New Zealand.

Each side, of course, corresponds, and in the centre of the back the Tudor Rose appears. Arranged between the emblems is the Imperial Crown, most artistically worked in gold and silver thread and red and white silk. There is a lining of rich red silk and deep gold fringe at the ends and the whole effect is rich and stately, apart from the wonderful significances of the vestment. The Girdle, for all its importance in connection with the sword, is quite plain, with a massive gold buckle.

THE STONE, THE SCEPTRE AND THE CROWN.

Speaking of the great event of last June which the King-Emperor has just come to India to announce to us, a writer in "Blackword's Magazine" remarks that no ceremony of State is more strictly "corroborate by custom" than the crowning of our Kings. The Coronation derives from a distant past, and when our gracious Sovereigns entered Westminster Abbey in all the panoply of State they took part in a pageant which has been attended by our Kings for more than a thousand years. No single item in the elaborate ceremonial belongs to our own time. An account of the ceremonies observed at the Coronation of George II, published in 1727, tells us that the Coronation of James II "was designed as a model for all future" events of that kind, and since that occasion there has been little variation

in the forms employed. And of all the furniture of the solemnity no part has a longer history—or a greater interest for Scots—than the Coronation Stone. Antiquaries, it is true, shake their heads over the legend, and, in the manner common to them, challenge the accuracy of the tale, but the man in the street, who is not concerned with the spirit of exactitude which animates these persons, is content to believe the story that was known to his fathers. And the story, shortly told, is this—

THE STONE OF DESTINY.

The stone which Jacob took as a pillow became a treasured heirloom in his family, and by and by was regarded by his race as a relic, and was transported to Egypt by them when their migration to that country took place. Some time later a youth named Bathelus, son of Cecrops, King of Athens, arrived in Egypt and married one of Pharaoh's daughters. The twain were interested in the peculiar relic of the Jews, and transported it to Spain, whence it was subsequently carried off by Simon Breck, who was the favourite son of Milo of Scotland. The wandering Scot made his way to Ireland, and placed the stone upon the sacred hill of Tara. Henceforth it was known as the Lia-Fail, or Stone of Destiny, and was used at the inauguration of the Irish Kings. It acquired the power of speech. When a true successor to the throne was placed upon it the stone remained silent—the silence of consent; but if the applicant for kingly honour was an impostor the stone groaned, sometimes thundered, miraculously. After having served its kingly purpose in the Emerald Isle for many years, it was carried across the sea to Scotland by Fergus, who founded the Scottish Monarchy, and by him placed in the Royal stronghold of Dunstaffnage. A hole may still be viewed in one of the vaults of this castle in

which the sacred "Stone of Destiny" is reputed at one time to have found place. Here it remained during the centuries that elapsed until the coming of King Kenneth II, who removed it from the western to the eastern portion of his dominions. It was planted on a piece of rising ground (near the site subsequently occupied by the famous Abbey of Scone) in order to commemorate the fact that "the last battle with the nation of the Picts was fought out on this spot." At this point the atmosphere of legend commences to depart, and we find our feet on historical ground. Scone became the principal seat of the kingdom, and for four centuries and a half successive kings were crowned on the Stone, which naturally became one of the treasures of the Abbey of Scone. When Edward I overran the country in 1296 he was attracted to the Stone, and, along with other evidences of Scottish nationality, carried it off. Longshanks made it part of the Coronation Chair at Westminster, and since that time every succeeding monarch, with the possible exception of Mary Tudor, has been crowned upon it. The "Scotch Chair" has usually been covered at Coronations with cloth of gold, but in 1902 King Edward VII. directed that it should be seen as it is. Down through the centuries the Stone was companioned by a "freit," which was put into rhyme by Sir Walter Scott.—

Unless the Fates be faithless grown,
And prophet's voice be vain,
Where'er is found this Scottish stone
A Scottish race shall reign.

The accession of James VI. as James I. of England was held to prove the truth of the prophecy. The Lia-Fail has been admirably described by Dean Stanley as "the one primeval monument which binds together the whole Empire, connecting the charm of our complex civilisation

with the forces of our mother earth—the stocks and stones of savage nature."

King Edward's Staff.

After the Chair, one of the most suggestive emblems that had a part in the ceremony in the Sceptre, or King Edward's Staff. It is the traditional Sceptre of the Confessor, who died in 1065, and is a rod of gold about 4 feet 7½ inches long, with a steel pike at the lower end and a mound and Cross at the top. But here, as with the Stone, the honest doubter comes in, alleging that the Confessor's Sceptre was with other regalia ruthlessly destroyed by the coarse Cromwellians in 1649, and, indeed, it does seem pretty well established that the Confessor's Staff of our time does not go futher back than the reign of the second James. When Monarchy was restored an honest endeavour was made to restore the things of Monarchy, and a wish was expressed that the ancient form of the symbols should be retained, but as careful drawings of the originals had not been preserved the success is somewhat doubtful. Even at the least computation, however, the Sceptre has been in existence for almost two centuries and a half, and has thus no inconsiderable part of the authority that derives from age.

The Imperial Crown.

The Sceptre links the age-long Chair with the comparatively modern Crown, which was made expressly for Queen Victoria, the one used at the two previous Coronations having been deemed too large and heavy. The Crown weighs about 3 lbs, and is made of hoops of silver, which enclose a cap of purple velvet. The hoops are covered with precious stones surmounted by a ball adorned with diamonds which carry a set of Maltese brilliants. On the lower part of the Crown there is a border of ermine. In the centre of

the Maltese crosses of diamonds there is the famous ruby said to have been presented to the Black Prince by Don Pedro, King of Castile, after the battle of Najera, near Vittoria, in 1367. Henry V wore this ruby in his helmet at Agincourt. The Crown is a mass of jewels and gems. It contains one large broad sapphire, sixteen sapphires, eleven emeralds, four rubies, one thousand three hundred and sixty-three brilliant diamonds, twelve hundred and seventy-three rose diamonds, one hundred and forty-seven table diamonds, four drop-shaped pearls, and two hundred and seventy-three pearls—just such an article as gladdens the Oriental heart.

THE HISTORICAL SOCIETY.

An ordinary meeting of the Society was held on the 17th October at 8-30 P.M. in the drawing room of the Siddou's Union Club. Dr. Horowitz was in the chair.

Mr. Murshid Ali Khan read his paper on "The Barbary" and Mr. Lutf Ahmad read eight pages of "Oloomi Arab." There was a brief discussion on the subjects, enlightened by the remarks of the President.

Mr. Rafiq Ahmad (third year) was appointed an associate of the Society, and Messrs. Anas Khan, Ahmad Mohi-ud-in, and Jawahir Khan were elected members. The date for the next meeting was fixed for the 13th November 1911. Mr. Lutf Ahmad promised the next paper in the Indian Section.

S. ABDUL WAHID,

Honorary Secretary.

THE PHILOSOPHICAL SOCIETY.

A business meeting was held early in November, at which Prof. Syed Zafar-ul Hasan, M.A., was elected to fill the

vacant post of Vice-President, and some ten new ordinary members were added to the Society.

The rules as amended were read and approved, and a brief discussion on future policy took place.

The regular meetings on alternate Tuesdays will be resumed immediately after the vacation.

THE PERSIAN SOCIETY.

A meeting of our Society was held on the 12th of November. The President being unavoidably absent, Professor Abdul Kasim Sahib Irani was in the chair. The minutes of the previous meeting having been read and confirmed, the President proceeded to discuss the significance of tho verse

اطیعوالله و اطیعوالرسول و اولوالامر منکم -

The paper of Mr. Ali Mutaqi, owing to his absence from Aligarh, was postponed; but a very pleasant time was spent by introducing a discussion on the following *Hadees*

الدنیا سجن المومن و جنت الکافر -

ABDUR RAHIM KHAN MUMTAZ,

Honorary Secretary.

THE SCIENTIFIC SOCIETY.

A meeting of the Society was held in the Science Room on 24th November 1911. The following office-bearers were appointed :—

President—H. B. Dunnicliff, Esq.

Vice-Presidents—Dr. Ziauddin Ahmed.
Professor Ferozuddin Murad.
Professor Allah Buksh.

Hony. Secretary—Mr. S. M. Zumair Taqui.

Hony. Treasurer—Mr. Mohd. Ahmed Kazimi.

Committee—Hony. Secretary and Treasurer *ex-officio* from IV Year B. Sc.

Mr. Mohd. Yasin Khan, Mr. Omar Hayat Malik, Mr. Mustafa Ali — III Year B.Sc.

The President explained the aims and objects of the Society. It was resolved that maximum number of members would be forty and that preference should be given to Science students. Every member is required to pay a subscription of 8 annas per annum. The papers will be read by the students. In the case of students who are not taking Science preference will be given to those who took the subject in the F. A. The President gave a short lecture on the question 'What is an Acid.?" Mr. Abdul Aziz of II Year F.Sc. read a paper on "The History of the Telescope" and Mr. Mahmud Ahmad Khan of II Year F.Sc. on " Radium," the last paper giving rise to an interesting discussion.

S. M. ZUMAIR TAQUI,
Honorary Secretary.

THE FUNCTION OF A UNIVERSITY.

It interested John Addington Symonds—a critic of a penetrative insight and of a sympathy responsive to every form of artistic excellence—to apply the theory of evolution to various subjects, and notably to Gothic architecture, the Venetian School of Painting and the Elizabethan Drama.

He held that everything rose until it reached its zenith, and then began its downward course, thus the only lasting things are those which contain the germ of a fresh form which expands and so secures a contiunity of life, though a change has been effected in its nature.

The older Universities seem to obey this law and in general to pass through three phases.

Their origin as a rule springs from the desire of a few men for a retired spot where they may in peace study learned books or dedicate themselves to a theological life.

From the foundation of University College Oxford by King Alfred in 872 A. D. till late in the 16th century, Oxford worthly discharged her function of producing a race of scholars whose privilege it was to release Englishmen from the darkness and the ignorance of the middle ages.

The medæval spirit has been contemptuously yet with a certain measure of truth dismissed as *insomnia aegri* to have chased away these dreams and to have heralded the Renaissance is no mean achievment. At Cambridge John Fisher hastened the revival of learning, at Oxford Linacre Cornelio Vitelli and Grocyn welcomed the great Erasmus and taught Sir Thomas More. This was the golden age of the English Universities as refuges for the preachers of the new gospel of enlightenment.

The downward course had commenced.

This however was arrested by the development of one of their minor interests: the Universities then enjoyed a direct political importance of an evanescent nature.

But such is not the end and aim of the true University.

The next phase displays Oxford and Cambridge basing their claims to consideration on turning out gentlemen better than other institutions and on alone being able to hall-mark them.

The reign of George IV "the first gentleman in Europe," effectually disclosed the rottenness of the prevalent ideal of the gentleman, and hastened the passing of this phase. Nowadays the Universities—and by the Universities I mean, par excellence, Oxford and Cambridge—have two distinct sides. They have been described as bear-gardens for the idle rich; this is certainly one of their functions and it is worthly discharged; under their tutelage a young man probably becomes less idle or less bear-like and certainly less rich.

But this is only a fraction of the truth: it is the other side of the Universities which constitutes their claim to the veneration and love of all liberal-minded men.

Year by year Oxford and Cambridge turn out a race of Scholar-artists, Artist-scholars, who are incidentally gentlemen; such as they are the salt of the earth, on them rests the future of England. Yet the direct political importance of the Universities is confined to the four members they send to the House of Commons; one cannot imagine Mr. Asquith and his colleagues being influenced one jot by a vote of censure from the Hebdomadal Council or a motion lost at the Cambridge Union.

Their unique merit is that they keep alight the lamp of culture in a mercenary age: they initiate or support all movements of an idealistic tendency: they are the sworn foes of materialism.

Industrialism is the making of the modern world—and its curse.

Its result is that every year we in England are producing better Brummagem goods and a worse type of citizen.

A Frenchman in 1670 wrote " Les plus honnêtes gens du monde, ce sont les Anglais qui parlent, et les Francais qui pensent."

By this St. Evremonde meant that an Englishman with the gift of expressing his thoughts, and a Frenchman with thoughts to express were rare, but, when, found, the most admirable people in the world. At any rate he attributed without question to Englishman the quality of thought ; but it is to be feared that we are now not so much a nation of thinkers as of speculators ; at least there is a tendency to that undesirable change.

Towards the material well-being of man industrialism contributes much, towards his higher development little or nothing.

A glimpse of a half-truth vouchsafed to a student is of infinitely greater service to mankind than—say—the field-gun, that great modern inventive of industrialism—and it ultimately moves more men. It is this losing fight which the Universities wage against the forces of Disruption, Vandalism and Materialism that constitutes their real mission to the modern world. Oxford has been called the home of lost causes—a name of which she is very, very proud.

What a magnificent career may lie before a University with a new and winning cause !

What a future it should evolve for itself !

C. S. HARPER.

THE MOHAMEDAN EDUCATIONAL CONFERENCE.

[By our Special Correspondent.]

Outside the Ajmere Gate, in the old Arabic School at Delhi, a modest little camp was laid entirely at the expense of the Central Standing Committee for the accommodation of the delegates—modest when compared to the huge city of tents only four miles distant where had come together all the riches and the splendour of the whole country. In addition to a large number of canvas houses, most kindly lent by Her Highness the Begum of Bhopal, almost all the class rooms of the school were furnished up with as much care as the time and the funds of the Committee could permit. While a huge *pandal* in the midst of all with a commodious platform and long and symmetrical rows within its body, bore testimony to the vast amount of labours taken by the workers, principally the indefatigable Joint Secretary the Hon'ble Mr. Aftab Ahmed Khan. The workers in the Duty Shop, I am sure, could not have selected a better spot for their business, and were provided with all the possible facilities by the authorities of the Conference. On all sides everything appeared fresh and new, new because they did not come from the aerial " Reception Committee " but were purchased for the occasion. In this connection I should mention tbe name of the solitary female ruler of India, the Begum of Bhopal, who not only lent a very large and valuable stock of tents, durries, and furniture, but also so kindly paid all their freight from Bhopal down to the Conference Camp and even sent a batch of her *khalasis* to fit up the camp. This was not all; she even lent a Motor car to the Conference authorities for the entire Durbar season, generously also bearing all the petrol expenses which must not have been very small considering the strict limit placed on the speed of the Motor

cars. To crown all her generosity she displayed her true greatness by presiding at the meeting of the Female Education Section; but more of this afterwards. Nor can I forget the names of Khan Bahadur Shaikh Sadiq Ali, Vazir of Khairpur State, and Maulavi Rahim Bux Sahib, President of the Council of Regency of Bahawalpur State, who gave every possible material help to the organizers. I rigidily exclude the names of the Moslem citizens of Delhi, from this my communal "honours list," on account of their very disappearance, as it were, from the town itself. On re-consideration I am tempted also to thank Hakim Mohamed Ajmal Khan Sahib, a Trustee of our College for the sincerity with which he gave the little help, he could afford, during that very busy period. We must not judge our Delhi friends too harshly. Having seen no monarch emerge from the Badshahi Gate of the ancient and dear Delhi Fort after *Zafar*, our revered poet-King, if I may shortly put it so, they were too busy in welcoming "no foreign but our own King" (the words are taken from an inscription on a triumphal arch) who went forth in stately procession of nobles and grandees towards that direction at least to the Jama Musjid—the historical and the best monument of the Moslem rulers and their greatness.

But I must not further say پدرم سلطان بود indeed a vain boast.

On the whole, to put it briefly, the Conference was this year, in some respects, successful, but not so successful as was anticipated. This was due to some causes over which the Committee had no control. The change of date from necessity from 8—10th December to 4th, 5th and 6th of December, the absence of the President-elect, the Agha Khan, till a very late hour and above all the too heavy rates fixed by the Committee for the boarding and lodging of their

visitors. Thus it failed to feel the right pulse with the result that indeed at night only a very few lamps shone to indicate the occupancy of the rooms. The loss to the Conference, must therefore, I imagine be very heavy.

Amid such a state of affairs on the morning of 4th December at 11 o'clock, a fairly large gathering assembled in the *pandal*, on the walls of which pictures of King-Emperor, The Sultan of Turkey and Sir Syed were hung, to hear the Presidential address from Nawab Imdad-ul-Mulk, Syed Hussain Bilgrami, who very kindly consented to take the chair, in the absence of the Agha Khan. On the platform particularly were noticeable the figures of H. H. The Gaekwar of Baroda, H. H. The Nawab of Janjira, the heirs-apparent of Mongrol and Khairpur, the Principal of the Aligarh College, Mr. Shamsul Huda and Nawab Viqar-ul-Mulk Bahadur, the Honorary Secretary of the Conference.

The proceedings began with a recital from the Holy Quran by Maulana Abdul Haq Baghdadi in his usual majestic tone, at the conclusion of which Hakim Ajmal Khan Sahib in a neat little speech welcomed the Conference to Delhi. Nawab Imdad-ul-Mulk being elected President put the following resolution from the chair and was passed with acclamation :—

" This Conference representing, as it does, the entire Mussalman community of India, deems it a privilege to offer its most loyal and respectful welcome to Their Imperial Majesties the Emperor and Empress of India, whose august presence in India and at Delhi on the auspicious occasion of their Coronation is a source of real joy and happiness to their subjects and is pregnant with results of everlasting good to this country ; and earnestly prays to God Almighty for the long life and prosperity of the Sovereign and His

Imperial Consort, who have so completely won the hearts of the people by their royal grace and unique benevolence."

THE UNIVERSITY PROJECT.

The Aga Khan's speech was then communicated to the meeting, and read by Mr. Shaukat Ali. The speech referred to the visit of Their Imperial Majesties and the great Durbar and then dealt with educational problems. The following was the most important portion of the speech :—

"I am glad to see that the great University movement has emerged from the region of doubt and difficulty, and anyhow the initial stage of our great undertaking has been entered upon ; but I must plainly say that tremendous, almost superhuman, sacrifices and efforts must be made by us if we wish to make it a complete and an unqualified success. No great task has ever succeeded without great sacrifices on the part of its promoters. Our deserts will be in proportion to our sacrifices. I am glad to see that we have among us men who realise this fact and I cordially congratulate you all on the initial success of your undertaking so ably and so tactfully engineered by my esteemed friend the Raja Sahib of Mahmudabad. I beg you to remember and realise this fact. We must in the first place deal with the immediate and practical aspects of the question. If we fail to make the best use of the advantageous circumstances in which we now find ourselves our efforts will come to naught. That will be a bitter disappointment to all the lovers of Islam. In the first instance we are confronted with the financial question, and I beg of princes and peasants and all the well-wishers of Islam who have most generously promised to contribute to the funds of the University to be so good as to send in their subscriptions at once. There is no time to lose. Our position and

our hopes are trembling in the balance. They depend upon our finances and the sacrifices we make; but I hope the whole of Islam in India will rise to the great occasion and rally round and help this great cause without any delay. The minimum sum required must be found immediately. I have faith in my co-religionists and I am sure they will not fail to make the best use of the splendid opportunities that are now within their grasp.

" It was with the greatest admiration that I learnt of the work carried on by my friend the Raja Sahib of Mahmudabad and the Constitution Committee. I need hardly say that I find myself in hearty agreement with the principle and details connected with the arrangement of the constitution. I must also fearlessly assert that according to my humble opinion we must not be unncessarily jealous of giving a little more power of supervision to the Chancellor; for one thing that I am quite certain of is that the influence of the head of the Government of India will certainly be exercised for the improvement of the standard of education, and that is perhaps the greatest need of the University. These are the immediate questions before us. I earnestly beg of you not to let this rare occasion slip from our hands; but to make a firm, united and whole-hearted effort to complete this great national work. The immediate and necessary question is the launching of the University into existence. But there are great and vitally important questions which cluster round our central movement and they deserve our careful attention. To make our system of education successful, and to be attended with satisfactory and far-reaching effects, we must rest it on a solid base, so that out superstructure may not give way under the stress of higher learning. I have more than once expressed my opinion that in addition to the University we must establish first-class provincial colleges to be affiliated to the great

University and prepare men of learning who may by and by take rank as servants and capable teachers in the University.

EDUCATION FOR THE MASSES.

" While advocating the system of higher education, I must also draw your attention to the absolute necessity of a sound system of primary education. No solid superstructure can stand safely on soft soil. In order to raise our people to their legitimate share of power, influence and usefulness, we must have a serviceable and extended system of education for the benefit of the masses. It is the duty of the Government to supply primary education to the masses, which is beyond the means and scope of voluntary efforts in any civilized country. I am glad to say that the Government have expressed themselves in favour of free primary education and are anxious to do what they can. We must constantly cherish and keep this before us, making every endeavour towards its realization. It is this colossal ignorance of the masses which prevents Muslims from uniting themselves in a spiritual union and brotherhood such as must be our essential aim and ambition. I firmly believe that primary education should be free and compulsory and that it should be so devised that its benefit may extend equally to minorities as well as the majorities of the Indian communities. No system of primary education can be deemed satisfactory unless it is so carefully elaborated that minorities receive the same benefits as the majorities. I must cordially welcome the movement for the adoption of compulsion in primary education among the masses ; and if it is to be efficacious and serve the noble purpose which it is intended to do then it must be free from all and any taint of invidious distinction between one category of poverty and another.

" Gentlemen, nothing would be more fatal than forcing the parents to gain through an inquisition of their income, and more particularly will this be so in the case of parents belonging to the minorities; and even when they were treated most justly they would constantly feel that they had not received the same benefits as others. This impression should not in any case be carried or allowed. If there is to be a limit, then let that be a limit of Rs. 100 per month. I think it will be disastrous to set any limit. If you fix a limit let it be only to prevent the rich from receiving free benefits, but great care should be taken to see that it is only the realy well-to-do classes who are made to pay. Knowing, as I do, the rural population I am convinced that nothing short of a very high limit would be satisfactory. If a liberal provision be not made in the limit of income of parents, the system would possibly be an engine of injustice, and discontent. Hence the greatest possible care should be exercised in drawing a line.

SAFEGUARDING THE VERNACULAR.

" Again it is equally necessary that proper safeguards are provided in regard to the teaching of their own languages to the minorities, who should receive an equitable treatment in this important respect. There cannot be free education for one language and utter illiteracy for those who speak another. I beg of you to realise fully that the system of primary education, unless it is free and compulsory, and provides a safeguard for teaching your vernacular, will injure your community more than any other. Besides such a system is doomed to be an inevitable failure. You stand to gain more by the carrying out of the principle of the Hon'ble Mr. Gokhale's Bill than any other section of the people in India, provided care is taken in the re-adjustment of the details. It is not only as a Muslim that I heartily

support the movement for free and compulsory primary education. You must also remember that we are Indians and I support that movement, just as well as an Indian as a Muslim, from a deep conviction of its beneficient necessity.

"I have frequently emphasised the urgent need for technical and commercial education and I entertain great hopes from the University which may develop into a great centre of the scientific teaching together with moral and humanitarian training. If our people take to science and scientific education in the right spirit, the industrial and economic future of our community will no longer be in doubt. But everything depends upon the sacrifices we now make. We should take a lesson from Japan. If we make such sacrifices as Japan did, during the period of its regeneration, or the same sacrifices which the Prussians made after Jena when they were humbled to the dust, we may be certain of our regeneration. We should be prepared to make such sacrifices as have been made by civilized nations who make enormous sacrifices of money, time and thought, and even of many of their cherished sentiments. If we are desirous of attaining our ideal and reaching the goal of our ambition we must be prepared to make ample sacrifices for the reality of the struggle for existence and national development." (Cheers.)

THE PRESIDENT'S ADDRESS.

The Nawab Imdad-ul-Mulk made a long speech, in the course of which he referred to the Royal visit and described it as the greatest and most auspicious event in their national history :— "The King-Emperor and the Queen-Empress," he said, "are giving a practical demonstration of their love for their Indian subjects. They might have honoured Canada with their first visit, they might have gone to South Africa or Australia. In each and all of these countries their reception

would have been enthusiastic and they would have been in the midst of their own people, but they have, most graciously, chosen to come to us first, whichever of their vast dominions beyond the seas they might visit afterwards. They have chosen to honour us first because India is the 'brightest jewel' in their crown; and they know that the loyalty of the people of India is a limitless, whole-hearted loyalty hedged in by no mental reservations; qualified by no conditions or stipulations; coloured by no distinctions of caste or creed."

The President then referred to the fact that it was the twenty-fifth anniversary of the Conference; reviewed its work during the past years; aud eulogised the services of the late Sir Syed Ahmed.

Referring to free and compulsory primary education, the Nawab Imdad-ul-Mulk said:—"In my humble opinion you will be making a great mistake if you allow it to pass altogether out of your hands into those of a State Department. I need hardly tell you how the Musalman children of all classes will be handicapped if suitable provision is not made for their education. We must have schools that will not neglect their special requirements; and these schools must be placed to some extent under our own control." Continuing he said:—"In this connection I am tempted to refer to the scheme of free compulsory education before the Government now. Primary education, to be free and compulsory presupposes the employment of a very large body of well-paid and well-trained teachers. If I am not far out in my calculation this will need a recurring expenditure of at least 24 to 30 crores of rupees every year in addition to a non-recurring outlay of some 80 crores of rupees on buildings, furniture, etc. A fresh tax will, of course, be needed to raise these amounts"

The President also referred at some length to the Muslim University scheme and urged the speedy collection of funds. He advocated the adoption of the Oxford and Cambridge model for the University, and favoured the idea of grouping all colleges round a local centre. He suggested that the present college in Aligarh should be divided into two or three institutions. In conclusion he referred to the practice of sending students to finsh their studies in Europe and dwelt upon its advantages and disadvantages.

INDIAN UNITY.

The Maharaja Gaekwar expressed his great sympathy with the Muslim Convocation and the education movement. His Highness dealt upon the need for unity among all classes and creeds, and pointed out that it was essential for national advancement.

The Conference then adjourned for afternoon prayers.

THE UNIVERSITY PROJECT.

Monday afternoon's sitting of the Conference was attended by the Hon'ble Mr. Butler, the Hon'ble Syed Ali Imam and the Maharaja of Durbhanga. The Nawab Vicar-ul-Mulk Bahadur (Honorary Secretary of the Conference and of the Aligarh Trustees) moved the following resolution in a speech of great earnestness :—"This Conference expresses with great earnestness and real enthusiasm its grateful thanks to the Government of India, which is the representative of His Imperial Majesty, for its gracious kindness and great sagacity, which will soon make it possible for the Musalmans to realise their long-cherished ideal of a Muslim University. On behalf of the whole community this Conference thanks the Hon'ble Mr. Butler for his kind assistance in securing a most sympathetic consideration from the Supreme Government for the united wishes of the Muslims in this behalf."

The Hon'ble Sahibzada Aftab Ahmed Khan seconded the resolution in a very eloquent and thoughtful speech.

The Hon'ble Mr. Butler, who spoke in Urdu, acknowledged his thanks for the resolution. He said what he had done was only his duty but added that in view of his early association with Sir Syed Ahmed Khan, Mr. Justice Mahmood, and Nawab Mohsin-ul-Mulk and his friendly relations with Nawab Viqar-ul-Mulk and the Hon'ble Mr. Aftab Ahmed Khan, it was also a pleasure to do what he had done. He announced that he was hopeful that both the Muslims and the Hindus would get their Universities, if only they collected sufficient sums of money. It was now mainly a question of funds and he urged the Muslims to pay up what they had promised and to subscribe afresh He referred to the donations of H. H. The Aga Khan to the Hindu University, and of the Maharaja of Durbhanga to the Muslim University. He said that nobody would rejoice at the existence of such relations between the two communities more than the Government itself. He thought it a good omen that such relations should appear at this memorable time when all were uniting to welcome His Most Gracious Majesty.

The Hon'ble Raja of Mahmudabad thanked Messrs. Butler, Ali Imam and the Maharaja of Durbhanga for gracing the Conference with their presence. A resolution to that effect was passed by the Conference.

The Maharaja of Durbhanga, in offering his acknowledgments, hoped that the sister movements for a Hindu and Muslim Universities would soon put an end to godless education. Cheers were given in honour of the distinguished visitors.

The morning and afternoon of the fifth were spent almost wholly in adopting formal resolutions of thanks to those who had done anything for the advancement of

education among the Musalmans and of condolence with the two great Muslims recently bereaved. The Nizam of Hyderabad was particularly thanked for his generous donation of five lakhs of rupees towards the proposed Muslim University.

In the evening Her Highness the Begum of Bhopal presided at the meeting of the Female Education Section and her presence drew the largest attendance. A large portion of the platform was screened for the *purdanashin* ladies of whom about 250 attended. Among the new visitors were Mrs. Sarojini Naidu, the famous poetess, Mrs. Sarladevi Ghosal and Mr. Harold Cox. Her Highness arrived at 8-30 P M. dressed in *Burqa*, was received at the entrance by Nawab Viqar-ul-mulk, Mr. Aftab Ahmad, Mr. S. Abdullah, Hakim Ajmal Khan Sahib and was conducted to the dais which was reserved for the ladies. The address of Her Highness was listened to with rapt attention throughout; and she was every now and then loudly applauded. She first described the importance of female education, without which, her Highness emphatically declared, no nation could really be great, and went on to describe the position the Mussulman females occupied before the 12th century A.D.,—the utmost freedom with which they acquired theology, law, tradition and poetry, the result of which was that the most celebrated of the Mussulman law-givers were the pupils of women. Indeed "at the foot of the mother lies the paradise." Her Highness laid stress on the observance of *purdah* and strongly appealed to the male workers to devote also their attention to the education of the girls of to-day who are to be the mothers of to-morrow. She described the steps she had taken to give impetus to female education in her own State but was evidently distressed to see that text books

suitable for the use of the Mussulman girls, were not any where available; more so because in spite of her offering a reward for the compiler of the text books, the offer had not attracted much notice. She was delighted to hear that there was a prospect of the Aligarh Girls Normal School coming to real existence soon and concluded by again appealing to the Conference authorities to pay more attention to the education of the girls than they had so far done. Her Highness spoke very clearly and every word of her speech was audible.

Mr. S Abdullah the Honorary Secretary next submitted his annual report of the work done during the year and was followed by Mrs. Sarojini Naidu who spoke in perfect English on the urgent need of female education. She appealed to the Mussulmans to do justice to those who listened to her from behind the curtains and on whose behalf she spoke. She firmly believed that the Muslim University could do the Mussulmans no good until their females were educated; and reminded her hearers that the Mussulman women occupied a high pedestal, unknown in these times, in the days of the Arabian Prophet and his successors. She illustrated her meaning by referring to the status of Moorish women of Spain; and concluded by paying a warm tribute to the memory of the late Nizam under whom female education had made such rapid strides both among the Hindus and the Mussulmans of Hyderabad.

Mrs. Sarladevi Ghosal in faultless English read a very thoughtful paper on the same subject, at the conclusion of which Maulana Shibli gave a lengthy lecture in Urdu on "the Rights of Women in Islam" in which he proved that nowhere has the great Moslem Law-giver made any distinction between the members of the two sexes. The rights of

males and females being in Islam equal, it would be unjust on the part of men to place restrictions on the education of their women.

Mr. Aftab Ahmed then in a very appropriate speech thanked Her Highness on behalf of the Moslem Community for the interest she takes in the advancement of her co-religionists; to which she replied in a few well chosen words. The meeting being adjourned, Her Highness, prior to her departure from the hall, walked in to the ladies behind the *purdah* where she spent some time in conversing pleasantly with them.

On the afternoon of the 6th of December there was a fairly large gathering and slowly it went on increasing so that at the night sitting there was as good a attendance as on the previous evening when Her Highness was there. All worth noting in the afternoon sitting was the clear and powerful speech of Mr. Mohomed Ali, Editor of the *Comrade*, in support of the Primary Compulsory Education Bill of the Honb'le Mr. Gokhale now before the Imperial Legislative Council. Mr. Aziz Mirza, Secretary of the Moslem League, seconded the resolution. There ensued a very hot debate; the discussion being a prolonged one, the meeting was adjourned till the evening when the combatants met, as it were, with fresh vigour. But the opposing army now had the advantage of including men in its ranks who could secure a hearing. The Hon'ble Mr. Rafiuddin of Poona assisted by the Hon'ble Mr. (now Sir) Ebrahim Rahimtullah and even, though in a less degree by the Agha Khan, who had at last been enabled to attend the last sitting, vigorously opposed, *not* compulsory Primary Education but the Bill of the Hon'ble Mr. Gokhale. Indeed he made out his case fairly well and had practically won over the audience when he sat down at the end of his

speech. Maulavi Zafar Ali, Editor of the ***Zemindar***, Abdul Kamal Sahab and Maulavi Shibli supported the resolution, while Nawab Viqar-ul-Mulk and some other gentlemen opposed it. Mr. Aftab Ahmed then brought forward an amendment which should have found acceptance but for the constant warning of our Bombay friends. Maulavi Rafiuddin bringing an amendment to the amendment, the resolution was fortunately passed ***nem con*** in the following form amid the applause of all :—

" That this Conference approves of the Primary Compulsory Bill of the Hon'ble Mr. Gokhale, ***provided*** that it safeguards the Mohamadan educational wants and that the education be free. "

After all the fury of the speakers had vanished, Mr. Sujjad Hyder in a brief speech proposed that Dr. Mohamed Iqbal, in recognition of his services rendered to the cause of Urdu poetry, be garlanded in the meeting, which proposal was immediately accepted. It is only fair to mention here what an amount of difficulty the admirers of "Iqbal" had in prevailing upon him to attend this meeting. Indeed his modesty to the last moment did not permit him to stand erect. But he had fallen into powerful hands and had to obey. Maulavi Shibli Sahib—than who no worthier man could have been found to perform this little but impressive ceremony—after eulogizing his talents and poetry with all the possible sincerity of a soul, garlanded " Iqbal " amidst the deafening cheers of the entire body of his admirers. Iqbal had not only then to thank but to give something in return and indeed there he stood speechless for a minute, speechless not because he had nothing to say but because his heart was full. The only consideration which compelled him at the last hour to surrender to his enemies, the friends and admirers—was the memory of a

prayer he had offered twelve years ago, at the feet of the Ajmere Saint of all saints to bless him with a particle of that heavenly art we call poetry; and that being the moment of the realization of his ambition, he there stood vanquished with all the tranquillity of a happy man. He had been "Iqbal" Said, accused though only in murmuring tones of spreading Pan-Islamism.

چین و عرب ہمارا ' ہندوستاں ہمارا * مسلم ہیں ہم' وطن ہے سارا جہاں ہمارا

His was an imitation of the pronouncement of the greatest Law-giver, the Arabian Prophet, "Ye Moslems, ye are brothers unto each other." On the loud and continued demand for some poem, "Iqbal" sung the following few stanzas from a poem he had written some time ago, the reproduction of which will, I hope, not be uninteresting.

وہ زمیں ہے تو مگر اے خواب گاہ مصطفیٰ
دید ہے کعبہ کو تیری حج اکبر سے سوا

تجھہ میں راحت اُس شہنشاہ معظم کو ملی
جس کے دامن میں اماں اقوام عالم کو ملی

جس نے عہد وصل باندھا مدت دوراں کے ساتھہ
جس نے پوری منصفی کی فطرت انساں کے ساتھہ

خشک لب انساں کو جسنے آب جاں پرور دیا
عقل کو آزاد زنجیر توہم کر دیا

جس کے در سے وہم کا قصر کہن آئیں گرا
گردن انسا سے طوق راہب خود بیں گرا

نام لیوا جس کے شاہنشاہ عالم کے ہوئے
جا نشیں قیصر کے اور مسند نشیں جم کے ہوئے

ہے اگر قومیت اسلام پابند مقام
ہند ہی بنیاد ہے اسکی' نہ فارس اور نہ شام

آہ یثرب ! دیس ہر مسلم کا تو' ماویٰ ہے تو
نقطہ جاذب تاثر کی شعاعوں کا ہے تو

جب تلک دنیا میں تو باقی ہے' باقی ہم بھی ہیں
صبح بھی ہے اس چمن میں' گوہر شبنم بھی ہیں

It was now very late, and so Maulana Shah Sulleiman Phulwari had considerably to curtail his humorous speech on Moslem Education, evidently much to the disappointment of all. The Agha Khan, in the end, spoke for a minute or two in Persian exhorting his hearers to fulfil their promises towards the Muslim University Fund.

Thus terminated the twenty-fifth Annual Sessions of the Conference in which some very important questions have been discussed.

NOOR MOHAMED.

AN ENGLISH ARTIST'S DRAWINGS OF INDIAN LIFE.

Mr. William Rothenstein, having passed some months in India, has brought back with him (says the London Daily Telegraph, in a review of the recent Art Exhibition at the Chenil Gallery) a number of remarkable drawings, which will, it is to be hoped, serve as the foundation of more elaborate conceptions, built not only on visual perception of a wonderful land and a wonderful people, but also on a perception of the spirit that informs and lights up outward realities which to the many may seem merely exotic and strange.

That to the artist has come a quite personal vision of people and things by this time familiar to many contemporary European artists, that he has striven, with a large measure of success, to penetrate the mystery which faces us embodied in these impassive dreamers, in whose steady gaze dwells mildness and endurance, but also dignity and an infinite disdain, is proved by a number of studies of individuals and types here grouped together. Mr. Rothenstein has already on many occasions shown himself much more than a mere expert draughtsman. He is, in this series of drawings, if anything, too monotonous, not, indeed, in his mode of conception, but in his mode of presentation. There is, perhaps, a little too much avoidance of all accent and variety in the technical rendering. At the same time, it is easy to see that Mr. Rothenstein is aiming here at a veiled and solemn mode, to convey a veiled and solemn impression; at a style which may fittingly express the element that there is of the august, the static, the eternal in these sages, and ascetics, these priests, even in these beggars. The eyes of all these, high and low, are full of the mystery which baffles us at the very threshold; they

have passed beyond the mere routine of life, beyond the surface, the husk of things, and have come more near than the European realist in a hurry can ever hope to do to the truth. Not often has a European artist seen this solemnity which awes those who are open to spiritual impressions, not often has such a one recognised this grandeur in simplicity, this sense of a limitless part, not only in the most august—those of the highest castes—but in the humblest, the most down-trodden.

If we are right in our attempted interpretation of the artist's meaning, he has deliberately sacrificed brilliance, vigorous differentiation, the impression of spontaneity, to the more complete attainment of this hushed quietude, this suggestion of soul, that from hidden recesses appeals to kindred souls, shutting out the while the profane vulgar.

And this it is that distinguishes him from the mere travelling painter, who seeks, and if he is skilful finds, local colour and outward impressions of a kaleidoscopic brilliance. This little exhibition is divided into two categories: one that of "Hindu Drawings"; the other that of "Drawings made at or near Darjeeling"—these last including studies of Thibetan Llamas. Wisely the painter has attempted no archaistic imitation of ancient Chinese or Japanese art in dealing with these Indian types and moods, which, as here conceived, have, inwardly if not outwardly, much in common with the subject-matter and the spirit of those great schools of art. Yet indefinably one is made to feel that he is penetrated with the spirit of the ancient Chinese and Japanese masters, that it is through them that he has obtained the insight which more than any technical proficiency distinguishes this most recent of work of his.

Among the Hindu drawings we note the "Wandering Ascetic," youthful, yet attached to earth by the slenderest

bonds; then the curious "Ascetic with Begging Bowl" quite natural, yet, without effort, of an almost Christ-like dignity. "Meditating Figure" has the mysterious, half-shy, half-threatening look of many an ascetic and hermit whom the intruder seeks to interrogate. "Chastanya Singari, Panda of Jaggernat Temple, Puri," gives with simple breadth and dignity of draughtsmanship a figure at once hieratic and of a disquieting sensuality. A noble figure, drawn with lines few and bold, but restful in their broadness and assurance, is entitled "A Hatha Yogi." "Two Studies of a Priest, Benares," gives very subtly the dreamy gaze, the aloofness of him who, concerned with sacred things, looks upon the everyday world as unreal. The "Portrait of Srijut Rabindranath Tagore" shows, seated in the oriental attitude, a man whom we should take to be a sage and thinker.

Quite different—with more of racial characterisation, with a suggestion, too, of cunning combined with fervour, and of a humanity altogether lower and less august—are the delineations in the Darjeeling group of drawings. Here is subtlety of another kind, and, appropriately enough, technique, pushed much further, especially in regard to modelling. Here Mr. Rothenstein has not so much looked up at a mystery as looked straight at it, and on the same level. Not, indeed, that there is any intentional sarcasm, or any exaggeration, in these more portrait-like studies. What we have here is not conscious summing up, but keen, penetrating statement, less emotional than that which, as simply, yet with a transfiguring touch of veiled and muted pathos, gives the loftier Hindu types. In this category we may call attention to "A Bhutia Chela", "Thibetan Llama and Chela," "Thibetan Llama," and Thibetan Llama at his Devotions." It may be that we have here attributed to

the artist intentions loftier and more far-reaching than were his when he conceived and drew. The artist's part is, however, not to argue with himself or with us, not consciously to work out a literary conception, but to see deeper, and realise with a higher intensity yet than we can. His mission is to create, ours reasonably emotionally to interpret. Mr. Rothenstein's drawings are introduced by a word of preface from the pen of Mr. H. G. Wells.

PRINCE DHOLE—A LEGEND.

[This legend, which some years ago was picked up from professional story tellers in the Upper Punjab, is so deeply enshrined in the popular mind there, that the rich melodies of the love songs, addressed to Dhole by his lady-love echo in unbidden strains on all occasions of joy and festivities. These deities are called *Dholas,* after the name of her, of whom they sing.]

In former times there was a powerful king named Bittany, who held a despotic sway over a vast country called Dhod. As a king he lacked nothing in worldly splendour and enjoyments. He had an extensive empire to rule over; devoted subjects to obey him; and a huge army to protect his dominions; but—there is always a "but"—a son, the flower of human existence, he had not. This thought had been to him a source of constant anxiety, and had invariably extracted tears of sorrow from his eyes.

One day it so happened that the Vazeers and counsellors approached him with a suggestion about this matter. Privacy being first obtained, they entered the royal audience, and took their seats after profound Salams. They began their request by saying: "In view of the constant anxiety of your majesty for having a son, we beg to venture our humble suggestion. If your majesty implore divine help through the medium of some pious Fakeer, it may be that the Almighty bless us with a prince." The king greatly approved of their proposal, and by stroking his face showed his readiness to act upon it.

In the next morning the king sallied forth in search of a holy Fakeer, and fortunately was able to find one out by mid-day. With reverence due to a great sage, the great king drew near the Fakeer, evidently with the intention of

addressing him. But he was yet to realize his present position fully. The Fakeer paid no attention to his words, and rather out of sheer disregard turned his face away from him. The king was a little piqued at his failure to find favour with the Fakeer. He knew that he was a king, and the Fakeer his subject whom he thought he could influence by revealing his position. But in the scale of necessity a king does not weigh heavier than a common Fakeer. His vain requests, as well as his authoritative commands fell upon deaf ears. It was not until he explained his distress with sincere respect, that he was given a hearing. The king's story, full of pathos as it was, moved the holy man to have compassion. " O King," said he, "go back to your kingdom and rest assured that you will be blessed with a son by the grace of God. Early in the next morning as you rise, you will discover a letter by your bed-side. Do as it tells you, and inform me of your intention beforehand. Hurry back before night-fall ; good bye."

Extreme anxiety lengthens the hours. The king could hardly sleep that night. He had lain tossing in his bed, waiting very impatiently for the blessed morn, and no sooner did the early village cock make his first salutation to the day, then he was up and searching for the letter mentioned by the Fakeer. To his delight and wonder he found it under his pillow. So much was he excited by the miraculous presence of the letter, and so hopeful were his prospects, that before he could open it for himself he gave orders for a Durbar. The Vazeer read the contents to the listening multitude, and the great bell rang with cheers of praise and joy. The letter was conditional ; it promised a son requiring the king at the same time to choose one of the three alternatives given therein. Either he should consent to the visit of twelve years' famine, or to the down-

pouring of twelve watches' rain in torrents, or to his twelve years' banishment from his kingdom. A regular council was held to think over the dilemma. The counsellor's opinions were, without exception, tinged with selfishness and flattery. They unanimously proposed to have famine, and their arguments were plain enough from their own point of view. They could pass even more than twelve years of severe famine, without feeling it at all. But this the king would not accept. The second proposal to choose rain had also to be abandoned, for it too failed to obtain the royal assent. In both cases the lower classes were to be losers. "My subjects," said the king in his concluding speech, "are not well-to-do in general, and I can neither suffer to see them break down in poverty, nor deprived of the poor dwellings they have. Let my own interests suffer; for my kingdom even I shall allow no harm come to them. I shall entrust the management of the State to the loyalty and good will of my Vazeers, and shall myself pass the twelve years as an emigrant in some foreign land."

The intention was formed and the whole city was ringing with it. Praises for this act of self-sacrifice were on every one's lips. The king went to the Fakeer and informed him of his choice. The old man was much pleased at the wise selection, prompted by his great regard for his subjects. He wished him a good time in his sojourn.

Now the self-exiled king with his wife and attendants left his capital. The chiefs and noblemen accompanied him to a distance, and after bidding farewell to their sovereign lord returned back with aching hearts. On and on our royal wanderer proceeded in a forlorn hope without any definite idea of his destination. He met with no misadventure. At length he realized that he was no longer travelling under his own sky; that the country was a part of a separate king-

dom, of which he knew but little. He might fear a worse fate for himself in the country of his enemy, should it so turn out in reality. But unfortunate as he thought he was, his lucky star was still in the ascendant. He had left one throne and another awaited him. The king of that place, when reports reached him of Bittany's arrival, instituted an enquiry as to that questionable visitor. Not satisfied with hazy accounts, he directly called him to his presence.

Bittany, being questioned as to his designation and descent, related his story in an agony of fear. Upon this his fortunes took a sudden turn. King Alla Dad of Kalrakalhar was no enemy of the mighty ruler of Dhod, but his kinsman and faithful ally. They were descended from a common stock of Mosakhels. So the host, out of the extreme hospitality which is characteristic of that hardy race, gladly left his throne for the honoured guest, and here Bittany became settled in peace.

One year passed, a second, and a third. The time for the fulfilment of the divine covenant drew near. Bittany began to feel quite at home on the throne of Kalrakalhar. His self-sacrifice at last bore fruit, a son was born, and the withered rose of his heart again blossomed into joy. He offered much praise and thanks to the Almighty, and gave alms to the poor.

The child was named Dhole. The birth of this little prince was necessarily an occasion of great public rejoicing for many a day.

Time rolled on its ceaseless course. Dhole was nearly nine. Bittany and Alla Dad were fast friends ; years had closely interwoven their relation of friendship. Dhole was passionately fond of hunting. He passed the most part of his time in the forest, chasing animals. Among his bosom friends was Shams Mohani, the Crown Prince, who eagerly

joined him in his wild pursuit. Even at four years of age Dhole was engaged to Shams Nance, the daughter of Alla Dad.

One day a very important event took place. Love of country has a charm of its own. The mother with Dhole, her son, was one day on the roof of the palace. The sight of the charming aspect around put her in mind of a similar scene at Dhod, and she stood musing with her heart beating loud. She wished for the wings of an angel, so that she might fly away to her native land. In this flight she could not control her mind. With all her efforts to conceal, a loud scream escaped her lips, and she lifted her voice to call her husband upstairs.

The love, which was so long had been latent, at length burst forth into full flame. Bittany's heart was also awakened to its touch; it became magnetised and pointed homewards. The term of banishment was just over. Alla Dad was sincerely greived at his guests' departure. He made full provisions for the journey, accompanied them to a long distance, and gave them a right royal send off.

Homewards bound the royal family marched on in easy stages. In those dark ages, be it remembered, even twelve days' absence would cost a sovereign his throne, and sometimes his life. But the unswerving loyalty of Bittany's Vazeers was remarkable. They, in a body, had ruled in the name of their master, and waited patiently till the twelve years were over. Now they formed a procession to receive their long departed master with the young prince. Their arrival was hailed with great rejoicings throughout the length and breadth of the huge empire.

The prince was a born hunter, an expert horseman, and a capital shot. He never killed a doe if he could avoid it;

and always carried with him an onitment to administer to the wound of any which he shot by accident. Cure was certain. Years of constant hunting drained the meadows of black bucks. A large number of them was killed by the prince, and the remainder flying for their lives left behind a flock a widowed hinds.

Leaving the prince for the moment wo shall now glance at the side of the princess. She was now capable of understanding fully the meaning of marriage. Her maids of honour had told her that her destinies had been moulded, and that she was married to the prince of Dhod. Shami (for such was the pet name of the princess), felt for the first time the symptoms of what the ancient poets call—

> " A fire celestial, chaste, refined
> Conceived and kindled in the mind "

and devised various plans for seeing her husband. Her hopes like the sea-waves, which come one after another, and are for ever dashed in pieces, were raised only to her disappointment. Modesty, and the frightful distance between the two countries were the two great obstacles she had to surmount. She could not openly send word unless her parents were consulted. After much deliberation it was agreed that a buck should be tamed to serve as a messenger. The servants receiving orders went in quest of the deer. They found two little fawns, which had been left in a safe place by their loving parents, and carried them to the princess. The poor parents not finding their dear ones on return were much distracted. The maternal love would not listen to the father's wise words, and was rather prepared to go any length in searching out the young ones. The doe following the foot prints of the robbers came to the garden, where her joy was stored. She fearlessly entered

the royal gardens, and the Sire too, who had so far kept aloof, now cast his lot with her.

The mother begged the mercy of the princess and said,

"O princess of the blessed land,
With open heart and bounteous hand,
O lady brighter than the day,
O hear me madam, hear me pray;
Two fawns, my young that yonder stand,
Carried and brought by your command—
O give them back to me I crave
Good-natured princess hear and save."

Her plaintive notes moved the princess who said:

"Of thy two young ones take with thee the one, which is male, and leave here the other which is female. I shall take every proper care of it, and assure you that it would be far better here in our gardens than in any of the richest meadows of the forest." The mother hesitated, and the princess reading her mind said. "We detain it merely for the purpose of sending it with a message to Prince Dhole of Dhod, and if the father undertake to do this for us, we shall let the fawn go." But the buck thought it a dangerous game. He knew it by too bitter an experience, that not a buck could safely set foot on the soil of Dhod, and therefore refused point blank. The mother could not but yield.

(To be continued.)

MOHD. AHMAD KHAN.

نہین دیکھا جبکہ بظاہر بڑے بڑے کمالات دکھلائی دیتے اور پڑہا تو معلوم ہوا کہ وہ اسکے
ہین لیکن مین نے اون کا نامون کو نہ پڑہا جو مخفی طور پر اور بلا ظاہری نمایش وخیپ شاپ کے دنیا
مین ہوتے آئے ہین اور ہو رہے ہین مین نے اس خیال کو قطعاً بھلا دیا کہ جو کچھ مردون نے
کیا ہے اور کرتے ہین وہ تعلیم اور تربیت کا نتیجہ ہے جو شیرخواری اور کمسنی کے زمانہ مین ماان کے
طفیل اونکے چھوٹے سے دل اور ننھے سے دماغ مین داخل ہو کر طبیعت ثانی بن چکی ہین میںنے
حقیقت مین سطحی چمک کو دیکھا اصلی مادہ پر غور نہ کیا مجھے افسوس نہین کہ مین نے کیون غلطی
کیساتھ ابتدا کی ایسا کرنے سے مجھ جیسے اور لوگ جو غلطی پر تھے میری طرح صحیح الخیال ہو گئے ہونگے
اور جو راستی پر تھے اونکو مزید اطمینان حاصل ہوا ہوگا اور مجھے یقین ہے کہ جب بالاتفاق سب
نے مان لیا کہ عورتون کے قواے دماغی اور ملکات ذہنی مثل مردون کے ہین تو ہم اس فریق
کیساتھ برتاؤ بھی ایسا ہی کرینگے جس سے ثابت ہوا کہ ہمارا علم اور قول وفعل سب یکسان ہین
اور یہ کہ ہم فرقہ اناث کو اپنا ہمسر اور سچا رفیق سمجھتے ہین (جیرز)

جلال

ایک طرف دنس قوتین مرد کی رکھی جاوین تو دوسری طرف دنس قابلتین عورت کی جب ترازو اوٹھائی جاوے تو ڈنڈی برابر۔ (چیرز) ایک اور دلیل کتاب مقدس سے لیکر پیش کیگئی ہے جو نہایت ہی کم وزن ہے میرے ایک دوست نے فرمایا کہ چونکہ مردون کی تابعداری کا عورتونکو جابجا حکم ہے اسلئے وہ افضلیت مین مردون سے کم ہین میری راے مین یہ احکام تمدن سے متعلق ہین نہ کہ دماغ سے ظاہر ہے کہ دو حاکم ایک گھر کا انتظام نہین کرسکتے کسی نہ کسی کو دوسرے کا مطیع ہوتا ہے لیکن اطاعت سے یہ لازم نہین آتا کہ مطیع خواہ مخواہ حاکم سے عقل و دانائی مین کم ہوتا ہے ملک مین ایک بادشاہ ہوتا ہے اور ہزار فلاسفر امرا، و وزرا تو کیا اوسکے یہ معنی ہین کہ حکمران بادشاہ محکوم فلاسفرون سے فہم و فراست مین بھی اشرف اور اعلے ہے (نو۔ نو۔ کی آواز) مزید برآن مین اپنی تقریر کو ختم کرتے ہوئے اسقدر اور کہنے سے باز نہین رہ سکتا کہ عورت مرد کی مدد اور استعانت کے لئے بنائی گئی ہے تاکہ مشکلات زندگی کو حل کرے تو یقین نہین ہوسکتا کہ کہا تو جاوے مددگار اور بنایا جاوے ضعیف العقل اور قلیل الدماغ عورت مرد کی دوست ہمراز اور رفیق بننے کے لئے پیدا ہوئی ہے نہ کہ غلامی اور محض حکم برداری کے لئے اور مجھے خوف ہے کہ عورت کا جسکے بغیر مرد کی زندگی وبال نہین بلکہ محال ہے اس پہلو پر نظر حقارت سے دیکھنا کہ اسمین مرد کے مقابلہ مین قواے ذہنی کم ہین اوس خالق کائنات کے حضور مین ایک طرح کی گستاخی کرنا ہے جس نے انسان کو جوہر عقل سے یکسان آراستہ اور پیراستہ کیا ہے اور اشرف المخلوقات کہا ہے پھر انسان کیا شے ہے یہ ہی مرد اور یہ ہی عورت ؛

پہلا اسپیکر بطور جوابدہی آپنے حکم دیا ہے کہ مین امور زیر بحث کا جواب دون تجھے یہ عرض کرنے مین ذرا بھی شش و پنج نہین کہ مثل اسپیکر ماسبق کے اپنے ذی علم دوستون کے پرمعنی دلائل سنکر میرے خیالات سابقہ مین بھی ایک بڑی تبدیلی واقع ہوئی ہے اور مین آمادہ ہون کہ اوس دعوے کے خلاف ووٹ دون جسکا مین ابھی حامی تھا۔ مین دراصل اسباب ظاہری کے باعث مغالطہ مین پڑا ہوا تھا مین نے تاریخ پر سرسری نظر ڈالی لیکن چشم غور سے اوسکو

ج گفتگو کرنے آیا تھا اب مین ہمہ تن تیار ہون کہ عورتون کی وکالت کرون اور اونہین کے حق
ے صرف دون اول تو ہم بروے انصاف اس فیصلہ دینے کے مجاز ہی نہین کیونکہ اس سے ہمارا
ی تعلق ہے لہذا ہماری ڈگری یکطرفہ ڈگری ہوگی ہم از راہ خودپسندی یہ ہی سننا پسند کرینگے کہ
م دوسرے جنس سے افضل ہین لیکن انسانیت ایسا خیال کرنے سے مانع ہوتی ہے۔ اور کوئی
بہ نہین کہ ایسے ایسے دلائل معقول کے ہوتے جو معزز اسپیکر نے پیش کئے ہم اتنا بھی نہ کرین
عورت کو مرد سے افضل نہ سہی تو برابر مانین نہ صرف اخلاقی قوت اسطرف مائل کرتی ہے بلکہ عقل بھی
ئید کرتی ہے کہ ہر دو جنس ذکور واناث مین جدا جدا طاقتین اور علٰحدہ علٰحدہ خواص ہین لیکن
ں سے زیادہ اختلاف خواص مین نہین جسقدر تمام بنی آدم مین اختلاف اشکال پایا جاتا ہے
۔ افریقہ کا مرد یوروپین فلاسفر سے درجہ مین کمتر ہے کیون ؟ کیونکہ وہ تعلیم سے محروم ہے اسیطرح
ورت بھی مرد سے کمتر کیون ؟ چونکہ وہ تعلیم کے اعلٰے حقوق سے محروم ہے جو ہر جگہ اور ہر وقت
د کو حاصل ہین اگر یہ ثابت ہو جاوے کہ عورت کو وہی حقوق اور موقع دئے گئے جو مرد کو اور پھر
ی وہ اس سے عقل اور تمیز مین کمتر رہے تو سب سے پہلے مین اس فرقہ کے خلاف ووٹ دینے
ستعد ہون لیکن اوسیوقت جبکہ ایسا ثابت ہو جاوے علاوہ برین دونون کی ذہنی قابلیتون
ن جو اختلاف ہے وہ مقداری نہین تفصیلی ہے یعنی ذہانت کی مقدار مین کمی اور بیشی نہین بلکہ اوسکے
سام مین تفاوت ہے میرے خیال مین ایک شخص جسکے پاس پانچ روپیہ ہین وہ ہرگز افضل نہین
ہا جا سکتا اوس شخص سے جسکے پاس پانچ روپیہ کے دس اٹھنیان ہون یا پانچ اٹھنیان
دس چونیان۔ اسیطرح عورت اور مرد کے حصہ مین عقل کی مقدار کم و بیش نہین بلکہ مختلف سکون
طرح اسکی تفصیل جدا جدا ہے مردمین ایک طرح کی قابلیتین زیادہ نمایان ہین تو عورت مین دوسری
ح کی قابلیتین بیش از بیش ہین مرد مین قوت فیصلہ زیادہ ہے تو عورت مین انتظام خانہ داری
یادہ مرد مین جرأت تو عورت مین دور اندیشی مرد مین شجاعت ہے تو عورت مین حزم و احتیاط
ے مین قوت ممیزہ وافر ہے تو دوسرے مین امید زیادہ علٰی ہذا القیاس لہذا میزان عدل مین

حضرت آدم کے بعد دنیا مین تشریف فرما ہوئین اسلئے حسب قاعدہ مذکور اونکو حضرت آدم پر شرف ہونا چاہئے (چیرز) اب رہی دوسری دلیل کہ عورت مرد کے فضول اور میل سے پیدا ہوئی ہے یعنی پسلی سے پیدا اور بھی ہنسی دلانے والی بات ہے کیا مرد کا فضلہ اور میل پسلی مین ہوا کرتا ہے اور حضرت آدم خود ہی کون سی بڑہیا شے سے بنائے گئے تھے اسی حقیر مٹی سے جسکو مدارج کے اسکیل مین کوئی عالی مرتبہ نہین ملا ہوا ہے بلکہ وہ سب سے نیچے کے خانہ مین اپنا نام و نشان دکھیتی ہے اب مقابلہ کرو کہ آیا انسان کی صاف اور تند دپسلی بہتر ہے یا ایک مردہ خاک اوسپر شرف رکھ سکتی ہے اور اگر یہی ہے تو افسوس کہ میرے معزز دوست کے دلائل خود اونھین کو حقیر اور لیڈیز کو رفیع کر رہی ہین - پھر مین نے اپنے دوست کی دلیل کو اور بھی زیادہ بے صبری کے ساتھ سنا ہے! اونکا قول ہے کہ چونکہ عورت کو اعلےٰ ذہانت کی ضرورت ہی نہین اسلئے فطرت نے اونکو اسدرجہ سے محروم کردیا ہے - مین نہین جانتا کہ یہ دلیل اونکو کہان سے ہاتھ آئی اور کس حوالے سے اونکو اسپر ایسا وثوق ہوا - وہ کون ہے جو بچہ کے دل و دماغ کی تربیت کردیتا ہے جو نوعمر لڑکے کی پرورش اور تہذیب اخلاق کرتا ہے جو اوسکی سچی راہ دکھلاتا اور نیکی کی تعلیم دیتا ہے - کیا وہ بے چین - بے صبر - غیر مستقل - تندخو - زود رنج - غصہ ناک مرد ہے یا حلیم الطبع - شریف المزاج - تحمل پسند عورت - ایک بے سمجھ اور کچی عقل والے نوخیز بچے کے دل و دماغ کو تربیت دینے سے زیادہ مشکل انسان کیلئے اور کونسا کام ہے - وہ عورت ہے جو اس مہم کو سر کرتی ہے اور اپنے اعلیٰ ذہن اور ذکاوت کی موجودگی کا ثبوت دیتی ہے اور گو مجھے اس امر کے قبول کرنے سے انکار نہین کہ ذکور و اناث کے بعضے قویٰ مین پیدایشی تفاوت اور اختلاف ہے لیکن مین یہ بھی نہین مانتا کہ بالعموم ایک فریق دوسرے سے خواہ مخواہ حقیر اور کمتر اور ضعیف العقل ہے -

پندرہوان اسپیکر | مسٹر چیرمین نے اول سے آخر تک توجہ ذوق و شوق بلکہ ایک گونہ بے صبری سے تمام قابل اسپیکرون کے خیالات سننے اور بحثون پر غور کیا جسکا نتیجہ یہ ہوا کہ میرے ذاتی خیالات مین ایک انقلاب عظیم پیدا ہوگیا اور بجاے اسکے کہ مین مقرر اول کی تائید اور مردونکی طرفداری

ی کسقدر تاکید برتاکید ہے - اور میرا دعویٰ ہے کہ اگر وہ مرد کے ہمسر ہوتی تو ہر ایک چیز کو دوسری
بش کا تابعدار نہ بنایا جاتا - علاوہ بریں جیسا کہ لایق اسپیکرون نے بخوبی ثابت کردیا ہے کہ اوسکا
نصب ایسا نہین ہے کہ اوسکو زبردست دماغ کی ضرورت ہوتی - فطرت اللہ یہ ہے کہ قوت کو
ضول نہ صرف کیا جاوے اور چونکہ اس قوت کے استعمال کی عورتون کے لئے کوئی ضرورت معلوم
نہین ہوتی اسلئے سمجھ مین نہین آتا کہ خالق اشیا جبکا کوئی کام عدل سے خالی نہین فضول قوت
عورتون کے دماغ مین محفوظ کرکے اپنی عادلانہ پالیسی کو کیون تبدیل کرتا لہذا ازروے فطرت
متقضاے انسانیت یہی ہے کہ اوسکا دماغ اوسکی عقل اوسکا فہم اور اوسکی ذہانت مرد سے کم ہوتا کہ
ہ اوسکی محکوم رہے اور اپنی چھوٹی سی خانگی دنیا کا بخوبی انتظام کرسکنے کے قابل ہو +

| جواب اسپیکر | جناب والا - یہ معلوم ہوتا ہے کہ پچھلے اسپیکر کے دلائل تار عنکبوت سے بھی
زور تر ہین - اور اونسے ایسا بڑا نتیجہ اسقدر جلدی نہین نکل سکتا جسقدر جلد کہ نکال کیا گیا ہے - مرد
کے برتر ہونے کی یہ دلیل کیسی مضحکہ انگیز ہے کہ چونکہ حضرت آدم حضرت حوا سے پہلے پیدا ہوئے
تھے اسلئے اونکی بزرگی اور شرف عیان ہے - جناب من یہ کیا خوب دلیل ہے کسی ذی علم کو اوسمین
شک نہین کہ چرند پرند جنگلے اور چیونٹیان کچھوے اور مچھلیان حضرت آدم سے پہلے موجود تھین
یا (نعوذ باللہ) یہ سب انسان سے بھی اشرف ہوئے کیونکہ زمانہ پیدایش کے لحاظ سے وہ اوسپر
سبقت رکھتے ہین (قہقہہ اور چیرز) میری راے مین انسان اشرف المخلوقات ہے اور اسلئے
اس عالم مین سب سے آخر اوسکی تخلیق ہوئی اور اوسنے فرش زمین کو اپنے قدم مبارک و مسعود
سے اوسوقت عزت بخشی جب کل دیگر انواع مخلوقات اوسکی خدمت کے لئے پہلے سے موجود
کردئے گئے تھے یعنی اشرف شے سب سے پیچھے عالم ظہور مین لائی گئی - اور اسلئے آدم کو کل
حیوانات پر شرف ہوا لیکن اس دلیل سے جسکے قوی ہونے مین ذرا بھی شک نہین صاف یہ
ثابت ہوتا ہے کہ عورت مرد پر بھی شرف رکھتی ہے کیونکہ وہ جب پیدا ہوئی جب مرد بھی اوسکی
خدمت کے لئے موجود کردیا گیا (فریق ثانی کی طرف سے متواتر نعرہاے خوشی) اور چونکہ حضرت

نکلتی ہی ہے اور کوئی رکاوٹ اوسکو پوشیدہ نہین رکھ سکتی - لہذا عورتون کا مردون سے عقلی دوڑ مین پیچھے رہجانا کمی تعلیم کے باعث سے نہین بلکہ ضعیف العقلی کے سبب سے ہے مجھے اپنے دوست کے زبانی یہ سنکر تعجب ہوا کہ عورتون سے بے خبری کا برتاؤ ہے اور حصول مدارج ترقی مین اونکی ہمت نہین بڑہائی جاتی افسوس ہے کہ ذی علم دوست نے بالکل بھلا دیا کہ فرقہ اناث کی خفیف سی کارگذاری کی مرد بیحد قدر کرتے ہین اونکی تصانیف کو ہاتھون ہاتھ لیتے ہین - حالانکہ یہ شکایت اگر مرد کرین تو بجا ہے کیونکہ گلیلیو کو قید کی گئی اور موت کے مُنہ مین ڈالدیا مگر اوس جوان مرد نے آن تو دریافت معلومات کا جو نظام عالم کے متعلق اوسنے کی تھین آخر دم تک انکار نہین کیا - ملٹن نے سب سے زیادہ عظیم الشان نظم لکھی لیکن دنیا نے اوس کے معاوضہ مین اوسکی کیا قدردانی کی صرف پانچ پونڈ کے عوض اوسکے گھر والون سے وہ نظم لے لیگئی آٹووے کا درجہ ڈرامانویسون مین شیکسپیر کے بعد ہے - لیکن اگر سچ پوچھو تو وہ فاقہ پر فاقہ کرکے ہلاک ہوگیا لہذا ان نظیرون سے یہ صاف ظاہر ہے کہ نہ بیقدری نہ کمی تعلیم دانائی اور زیرکی کو مغلوب کرسکتی ہے اور چونکہ عورت نے ابتک ایسی دانائی نہین دکھائی ہے اسلئے لامحالہ یہ ہی کہا جاوے گا کہ اوسکو قسّام ازل سے ہی مرد کی نسبت عقل و دانائی کم ملی ہے ؞

تیرہوان اسپیکر — مسٹر چیرمین باوجود کہ لیڈیز کی طرفداری مین عقب سے قابلانہ اسپیچین ہوچکی ہین تاہم مین اپنے خیالات کے مطابق اول اسپیکر کا ہی مؤید ہون میری درحقیقت کچھ اپنی ہی ذاتی رائے نہین ہے بلکہ کلام الہی اوسکی تصدیق کرتا ہے توریت مین ہے کہ اوّل مرد پیدا کیا اور اوسکے حصہ بدن سے عورت پیدا کی گئی ڈرائیڈن نے اوسکی تشریح یون کی ہے کہ مرد کے بیکار اور فضول اجزا سے عورت مخلوق ہوئی یعنی حضرت آدم کی بائین پسلی سے حضرت حوا نمودار ہوئین پس کیا اس سے یہ ثابت نہین ہوتا کہ مرد کی اوّل تخلیق اسی وجہ سے ہوئی کہ وہ مشیت ایزدی مین افضل قرار دیا جاچکا تھا اور جو مخلوق کہ اوسکے ایک حصہ جسم یعنی پسلی سے پیدا ہوئی وہ اوسکی ہمسر کیونکر ہوسکتی ہے - نیز کتب مقدس سے متواتر ظاہر ہوتا ہے کہ عورات کو مردونکی فرمانبرداری

(Barbauld) اور ہیمنس (Mrs. Hemans) جیسی شاعرہ پائی جاتی ہین
اگر اسطرح ایک ایک متنفس کا مقابلہ کیا جاوے گا تو فضول طول کلام کی نوبت پہونچیگی۔ اسلئے
مقابلہ کی پالیسی کو چھوڑتا ہون۔ اگر بقول اسپیکر صاحب کے عورتین مردون کے سے کارنامے
نہ دکھلا سکین تو کیا حرج ہوا؟ یہ تو آپ ہی کا قصور ہے کیونکہ نسبتاً آپنے انکی تعلیم مین پہلوتہی کی ہے
ایک طرف تو تمام علوم و فنون نوک زبان کرائے گئے۔ سارے حکمت۔ تمام فلسفہ۔ کل تاریخ ہیئت
ہندسہ۔ سائنس گھول گھول کر پلا دئے گئے اور دوسری طرف پیاری عورات کو محض سطحی تعلیم دینا
کافی سمجھا۔ ایک طرف ایک جنس کو آسمان پر چڑھایا۔ عزت و حرمت کا تاج زیب سر اور مدح و ثنا کا
خلعت زیب بر کیا تو دوسرے فرقہ کو یک قلم قطع نظر کرکے عالم بے خبری مین ڈالدیا پس اس صورت
مین جبکہ وہ ان فوائد سے محروم رہین جو مردون کو حاصل رہے تو کس دلیل سے کہا جاسکتا ہے کہ عورت
قدرتی طور پر مرد سے بلحاظ قواے عقلی و ذہنی کمتر بنائی گئی ہے۔ جبتک یہ ثابت نہ ہو کہ مرد اور عورت
کی تعلیم و تربیت مین سر مو فرق نہین اسوقت تک کوئی دعویٰ بھی صحیح نہین ہوسکتا۔

بارہوان اسپیکر | جناب عالی۔ میرے خیال مین اس سوال کا جواب بیحد آسان ہے۔ معزز اسپیکر
نے خود اقرار دیا ہے کہ تعلیم عورتون کو اسدرجہ تک نہین دیجاتی جسقدر مردون کو اور اسلئے
عورتون کو انتہائی لیاقت کے اظہار کا گویا موقع ہی نہین ملتا۔ خیر سب کچھ ہے مگر اس بیان سے
اس امر کا اقرار ضرور کرلیا گیا ہے کہ عورتین بمقابلہ مردونکی فہم و فراست اور ذکاوت طبع کی گھوڑدوڑ
مین بہت پیچھے رہتی آئی ہین اب رہی یہ بات کہ آیا عذر بھی کچھ معقول ہے یا نہین اسکو مین
باسانی طے کئے دیتا ہون میری راے مین وہ نقاہت بلکہ عذر ہے غور فرمائیے کیا شیکسپیر کو
تعلیم دی گئی تھی کیا برنس (Burns) نے کسی کالج مین تعلیم پائی تھی۔ کیا جیمس واٹ
کچھ لکھا پڑھا تھا حالانکہ انکی دماغی طاقتین دنیا پر روشن ہین۔ اور واٹ کے دماغ نے تو مادی
دنیا مین ایک انقلاب پیدا کردیا تھا اصل یہ ہے کہ تعلیم پر قواے عقلیہ کا انحصار نہین۔ البتہ
اسمین علم سے تیزی آجاتی ہے۔ از دیاد عقل اور تیزی ذکاو فہم ہزار ہا مردون مین سے باہر

ایک بھی شخص ایسا نہ ہوگا۔ جو عورت کی ان خوبیون اور اخلاقی طاقت سے نہ واقف ہو۔ لہذا مجھے اُمید ہے کہ سب صاحب ہم آہنگ ہوکر میری تائید کرینگے۔ کیونکہ دلائل مذکورہ سے اب کچھ بھی شبہ نہین رہا کہ عورت مرد پر اخلاقی پہلو سے ہرطرح فوقیت رکھتی ہے۔ اور انھین الفاظ پر مین اپنے بیان کو ختم کرتا ہون ؛

دسوان اسپیکر | مسٹر چیرمین! مین خیال کرتا ہون کہ چند پچھلے اسپیکر دائرہ مضمون سے باہر چلے گئے ہین اور اُنھون نے خارج از بحث گفتگو شروع کردی ہے۔ سوال یہ تھا کہ آیا ذکور و اناث مین قواے دماغی یکسان ہین؟ حالانکہ فی الحال اسپیکر نہایت گرمجوشی سے ہر دو جنس مذکورہ کی اخلاقی طاقتون کا مقابلہ کر رہے ہین جس سے ہمین اسوقت کچھ سروکار نہین ہے۔ اسلئے دوبارہ مضمون کے رخ کو سیدہی راہ پر لانے کے لئے مین اُنھین الفاظ کو دوہراتا ہون کہ جسکا جواب ابتک نہین ملا ہے یعنی یہ کہ چونکہ مرد نے اپنی عقل و ادراک کی طاقت سے نہایت اہم کامون کو سرانجام کیا ہے اس لئے فتح کا پھریرا اُنھین کے ہاتھ ہے اور رایت اقبال اُنھین کے ساتھ۔ بہت کچھ مباحثہ ہوچکا۔ لیکن کسی صاحب نے نہ اس دعوی کی تردید کی نہ اسکے نتیجہ سے انکار کیا لہذا جب تک اس فیصلہ کے نہ مانے جانے کا سبب نہ پیش کیا جاوے کہ مرد عورت سے حسب دلیل بالا فایق ہے میری راے مین ہمین استحقاق ہے کہ اپنے دعوی کو صحیح سمجھین ؛

گیارہوان اسپیکر | جنابمن۔ پچھلے مقرر نے کسی قدر طنز آمیز طریقہ معاوضہ کا اختیار کیا ہے کہ ہم اسکے دعوی سے انکار اور انکی حجت کو قطع کرین ورنہ سمجھا جاوے گا کہ ہمنے انکا بیان قبول کرلیا۔ مین دونو باتون کے لئے تیار ہون۔ کم از کم کوشش تو کرونگا کہ اپنے بامحبت دوست کو یقین دلا دون کہ جس زور کے ساتھ اُنھون نے ایک دلیل قائم کی ہے وہ کسقدر ہیچ اور کمزور ہے۔ میری راے نہین کہ عورتون پر بلحاظ جنسیت مردون کا غلبہ ہے اگر مردون نے شکسپیر ملٹن۔ بائرن جیسے شاعر پیدا کئے ہین تو عورتون نے بھی سیفو (Sappho) بار بالڈ

اور ہولناک آفات کو یاد کرو جنمین وہ مبتلا ہوتا ہے اور اُف تک نہین کرتا۔ استقامت کی آزمایش بھی چندان مشکل نہین وہ اس امر کا عادی ہے کہ ایک تدبیر اسکے ذہن مین پیدا ہو اور کسی کام کا وہ نقشہ جمائے پھر دیکھو کہ اس تکمیل مین دن۔ ہفتے۔ مہینے بلکہ سالہا سال صرف کر ڈالتا ہے اور کبھی بد دل نہین ہوتا جبتک نتیجہ نیک نہ حاصل ہو پس جناب والا مین اس دلیل کے ہوتے قائل نہین ہو سکتا کہ جس اناث مین اسیقدر اوصاف موجود ہین جسقدر ذکور مین اور نہین مان سکتا کہ میزان عدل کا پلہ مردون کے اسقدر گران قدر اوصاف کے ہوتے کبھی برابر ہو سکتا ہے۔

نواں اسپیکر | حضرت من۔ مین آخری ودتعلیم مقرر سے اس بارہ مین متفق الرائے ہون کہ شجاعت وغیرہ اعلےٰ اوصاف ہین لیکن اسکے اس رائے سے متفق نہین کہ عورت مین یہی اوصاف بمقابلہ مرد درجہ ادنےٰ مین پائے جاتے ہین۔ سچ ہے کہ مرد میدان جنگ مین خوب شجاعت دکھاتا اور قرار واقعی داد مردانگی کی دیتا ہے اور موت کا بالمشافہ مقابلہ کرتا ہے لیکن غور کرنے پر معلوم ہوگا کہ عورت اس سے بڑھکر دلیری۔ شجاعت تحمل اور استقلال دکھاتی ہے اُسکو اپنی زندگی مین ایک طرح کی نہین بلکہ ہزار طرح کی جنگو نمین شریک ہونا پڑتا ہے پھر دیکھئے کہ فقر و فاقہ و مصیبت اور تباہی مین جس مستقل مزاجی اور صبر و تحمل سے وہ کام لیتی ہے۔ مرد کو منھ چاہئے کہ اسکی تقلید کر سکے۔ مصیبت اور آفت ناگہانی کا ایک طمانچہ مرد کو اوندھے منھ گرا دیتا ہے لیکن بہادر اور قوی القلب عورت اُٹھتی ہے اور دلاسا دیکر اسکو صبر اور برداشت کی تلقین کرتی ہے۔ اپنے استقلال کی زندہ مثال پیش کرکے اسکا دل بڑھاتی ہے اور ہمت بندھاتی ہے۔ جب تک کہ سعی و کوشش کی طرف مائل ہوکر مرد اپنی گمگشتہ دولت کو واپس نہین لے لیتا۔ پھر یہ عورت ہی کا کلیجہ ہے جسطرح سے وہ بیمار کی تیمارداری اور مسافر عدم کی خبرگیری کرتی ہے اور خود مرد کی خاطر صدہا درد دکھ سہتی اور بخت بے تمیزی کی عوض مین بچہ کی دلی محبت سے پرورش کرتی ہے۔ میرے خیال مین حاضرین میں سے

کیا کام کئے ہین۔ میری مراد اُن کامون سے ہے جو نظر ظاہر بین کو محسوس ہوسکین۔ مجھے اسکے جواب مین انتظار کی ضرورت نہین کیونکہ ہر شخص کی زبان پر یہی جواب ملیگا کہ اسنے کچھ نہین کیا۔ لیکن ساتھ اسکے مین ہرگز یہ دعویٰ نہین کرسکتا کہ اس توجیہ سے عورت مرد سے رتبہ مین کم ثابت ہوتی ہے کیونکہ جو کچھ مرد نے کیا ہے وہ طاقت جسمانی اور محض زور بازو کا نتیجہ ہے اور اسلئے اسکے کام بظاہر نظر آتے ہین۔ عورت نے جو کچھ کیا ہے وہ تہذیب اور اخلاق سے متعلق ہے اسکے کام خاموشی سے انجام پاتے ہین اور اسلئے نہ آنکھ انکو دیکھ سکتی ہے نہ کان تک انکی آواز پہونچتی ہے۔ ہر زمانہ مین اسنے اخلاق و عادات پر عظیم الشان اثر ڈالا ہے۔ آداب معیشت و خانہ داری اسکے دم سے رو بہ ترقی ہوئی اور لوازم زندگی مین سہولیت پیدا کرنے والی اسی کی ذات ستودہ صفات ہے وہ ایک وحشی اور ایک مہذب گھر کے لئے یکسان زیب و زینت ہے۔ نہین بلکہ اُس گھر کا وجود ہی اُسکی ہستی پر منحصر ہے اور اسلئے لامحالہ مجھے اقرار کرنا پڑتا ہے کہ گو وہ مدارج عقل مین نہ مرد کے برابر ہے نہ ہوسکتی ہے لیکن اخلاقی قوت مین وہ اس سے کہین بڑھ چڑھ کر ہے اور اسلئے میزان عدل کے دونون پلّے برابر ہی رہتے ہین ✤

آٹھوان اسپیکر | جناب من۔ مین سب سے پچھلے اسپیکر کی اِس راے سے سرتاسر متفق ہون کہ پرائیوٹ زندگی اور امور خانہ داری کے انجام دہی کے واسطے جو اخلاق ضروری ہین اُنسے عورت بدرجہ اتم متصف ہے اور مرد کبھی اس صیغہ مین عورت کا ہمسر نہین ہوسکتا۔ لیکن اس سے آگے بڑھکر اسی خیال کو قبول نہین کرسکتا کہ مرد عورت سے اخلاق حسنہ مین کم حیثیت ہے۔ آخر اعلےٰ اخلاق اور اوصاف انسانی کیا ہین؟ شجاعت استقلال۔ تحمل اور استقامت۔ دلیری و مردانگی وغیرہ اور ان صفات مین مرد قطعی طور سے عورت پر ترجیح رکھتا ہے۔ شجاعت دیکھنا ہو تو میدان جنگ کی سیر کرو اور دیکھو کہ بیچ موت کا وہ کس جرأت سے مقابلہ کرتے ہین۔ استقلال اور تحمل کا امتحان کرنا ہو تو آپ

شعار وفا دیکھ اور جانثاری	عدو سب ہین حیران و ششدر ہمارے
رعایا ہے ہم مسلمان ہین ایک جان	ہین گو سات سو لاکھ پیکر ہمارے
کہو ہین امیرس شاہ اور شاہزادی	مہ و مہر ہین اور اختر ہمارے
جلال و وفا کیش کی پھر دعا ہے	سلامت رہین شاہ قیصر ہمارے

بڑے عمر والے ہون قیصر ہمارے

بقیہ "مباحثۂ علمی کا نمونہ"

کیا مرد اور عورتون مین قواے دماغی اور ملکات ذہنی یکسان ہوتے ہین

ساتوان اسپیکر جناب والا- جس معزز اسپیکر نے تبلایا ہے کہ فرقہ ذکور و انات مین دماغی قوتون کی مقدار مین فرق نہین بلکہ اختلاف اقسام کا فرق ہے- ان صاحب نے میری راے مین راہ سلامت روی اختیار کی ہے- مین اس بارہ مین اول اسپیکر سے بالکل متفق ہون کہ صرف مدرکات ذہنی- صفائی عقل- اور انتہاے فہم و فراست مین عموماً مرد عورت سے فائق ہے جب ہم ایک سلسلہ مین نامور مردون کی فہرست پر نظر ڈالتے ہین اور اُسکے مقابل نامی مگر ضعیف العقل عورتون کی تفصیل دیکھتے ہین تو ہمین اس سوال کے حل کرنے مین چندان دقت باقی نہین رہجاتی ہے- جناب من- قابل غور ہے کہ مرد نے کیسے کیسے کارنامے مرتب کئے ہین کیسے کیسے علوم و فنون ایجاد کرکے کس کس پایہ کی کلین ایجاد و اختراع کی ہین- اِسنے اپنے ہمت و مردانگی سے نامعلوم اقلیمون کو دریافت کیا- نئی نئی سلطنتین قائم کین- مصنوعات الٰہی کی کیسی کچھ تفتیش کی- اشیا کے حرکات اور قواے طبعی سے کیسے کیسے کام لئے- ہزارہا قسم کے علمی اور عملی مشکلات کو حل کیا- غرض جہان مرد کے قدم گئے وہان کوئی نہ کوئی عظیم الشان یادگار قایم ہوکر رہی- اسکے مقابل عورت نے

علیگڈھ منتھلی

جلد ۹	بابت ماہ دسمبر ۱۹۱۱ء	نمبر ۱

دعائیہ گیت از قاضی محمد جلال الدین ماسٹر کالیجیٹ اسکول علیگڈھ

سلامت رہین شاہ قیصر ہمارے — شہ دادگر عدل گستر ہمارے
شہنشاہ بیگم رہین شاد و خرم — بڑے عمر والے ہون قیصر ہمارے
رہے تاج ہندوستان تیرے سر پر — ترا سایۂ امن سر پر ہمارے
تمھین ہم سمجھتے ہین ملجاے وماویٰ — تمھین پاسبان اور ڈفنڈر ہمارے
سبق تیرے عدل و سخاوکرم کے — زبانون پہ ہین خوب ازبر ہمارے
دعاے ترقیٔ اقبال شہ مین — ہم آواز ہین بحر اور بر ہمارے
تری تاجپوشی سے اس سرزمین پر — ہے جشن اور خوشی آج گھر گھر ہمارے
وفادار ہین ہم ترے جان و دل سے — ترا اک اشارہ ہے اور سر ہمارے

شرح چھپائی اشتہارات حصہ اردو

ایک صفحہ	واسطے ایک سال کے	۴۴ روپیہ
"	واسطے نصف سال کے	۲۴ روپیہ
"	واسطے تین ماہ کے	۷ روپیہ
"	واسطے ایک ماہ کے	۳ روپیہ ۸ آنہ

نصف صفحہ کے لئے مذکورہ بالا شرح کا نصف لیا جاویگا اور نصف صفحہ سے کم ہونے کی صورت میں بھی نصف صفحہ کی اُجرت لی جائیگی۔ اُجرت ہمیشہ پیشگی وصول ہوگی۔

ڈی آکٹرلونی۔ ایم۔ اے۔ آنریری منیجر

علیگڈھ منتھلی مدرسۃ العلوم علیگڈھ

دربار نمبر

علی گڑھ منتھلی

نمبر ۱	بابت ماہ دسمبر سنہ ۱۹۱۱ء (اکتوبر نومبر)	جلد ۹

مقام اشاعت مدرسۃ العلوم علیگڈہ

فہرست مضامین حصہ اردو

پبلشر مسٹر ڈی - آکٹرلونی - ایم - اے - پروفیسر مدرسۃ العلوم علیگڈہ

باہتمام بابو رام ناتھ بھارگو بی - اے

در اسٹینڈرڈ پریس الہ آباد طبع شد

[REGISTERED No. A234.

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NOTES AND NEWS.

THE University Tournament Cricket Match between St. John's College, Agra, and the M. A.-O College took place on Wednesday and Thursday the 16th and 17th instant, and after a most exciting and dramatic struggle ended in a draw, thus enabling us to retain the Cup. We hope to publish a full account next month.

Our Competition.—We have had some difficulty in deciding this owing to the special conditions we imposed. Of the six papers sent in, only two could lay claim to much originality, either in matter or in treatment; these two, however, show considerable room for improvement in style. On the other hand, two of the remaining articles were quite well written, although dealing with somewhat hackneyed subjects. We have therefore divided the prize giving Rs. 5 each to the writers of the best article in each of the above sub-divisions, namely to Messrs. Amin-ul-Haq and Syed Munawar. A really high standard was not attained in any of the papers, but we advise our contributors to try again: we shall be happy to give them our advice and criticism if they apply.

* * * * *

We regret that we are obliged to defer the promised "Life of the late Nizam" until the February number.

* * * * *

A few copies of our special Durbar Number still remain, and may be obtained from the Honorary Manager, price 8 annas each, but new subscribers may begin with this number at the usual rate (Rs. 4 per annum). To all old boys and friends this should form a pleasing souvenir of a notable month in the history of the College, while there are many features of general interest. A full list of the contents appears in our advertisement pages.

With this number we are introducing the system of consecutive numbering of the pages, which will make the 1912 volume more handy for reference. The index to both sections for 1911 is given with this issue; additional copies may be had, price annas 2.

Another new feature is the inclusion of illustrations in the text of the Urdu section. This we hope to continue, as well as giving photogravures occasionally in the English section.

* * * * *

At the end of the present quarter, a prize will be awarded for the best article in Urdu contributed by a student of the College during that period.

* * * * *

Aligarh Old Boys.—The M. A.-O. College Old Boys' Directory is in the Press—Old boys are requested to communicate their addresses, or changes in their addresses if any with the following particulars to Tofail Ahmad Sahib at Manglaur, district Saharanpur :—

1. Name.
2. Residence.
3. Date of admission with class.
4. Present address.

* * * * *

In November Dr. Otto, Professor of the Philosophy of Religions at Gottingen, who is travelling in India at the expense of the German Government, paid a brief informal visit to the College.

At the Aligarh Farm the white flowered type of country cotton has proved a much more paying crop than the ordinary mixture sown in the surrounding villages. At the beginning of the season about 60 maunds of seed were distributed and the growers are very satisfied, as it fetches a good price owing to its high ginning percentage and satisfactory yield. Next year it is expected that about 2,000 acres of this cotton will be sown.

* * * * *

We are informed that Mir Mohmed Ali Khan is to be sent by the Government of H. H. the Maharaja of Mysore to America to study Electrical Engineering.

* * * * *

A garden party was given by the members of the M. A.-O. College, Aligarh, to the Day Scholars' Club, in honour of the visit of Mr. J. H. Towle, Principal, M. A.-O. College, Aligarh, to the Club on 26th December 1911 at 4 P.M. The guests also included several members of the Staff. An address was presented by the members of the Club to the Principal, in which mention was made of the financial condition of the Club and the progress it has made during the last six months of its foundation, and also of a good library, a reading room and an arrangement for games in the Dâk Bungalow ground so kindly given by Mr. W. S. Marris, Collector and Magistrate. The Principal gave an encouraging reply and expressed his satisfaction with the progress and the working of the Club. Thanks were offered to Nawab Viqar-ul-Mulk for his patronage and to

Muhammad Nazir-ud-din, Honorary Secretary of the Club, for his sparing a portion of his house for the Club free of rent.

* * * * *

In our last number we gave a description of the Imperial Crown ; the crown actually worn by His Majesty at the Durbar is thus described by Messrs. Garrad & Co., the designers and makers :—

" The crown is formed of a bandeau supporting eight Imperial arches, four crosses-patee with four fleurs-de-lys beween and the whole surmounted by an orb and cross-patee. The bandeau is composed of two bands of diamonds between them sixteen large gemclusters, four of emeralds and diamonds alternate with four of sapphires and diamonds, while between each are eight large brilliant clusters the whole of these being divided by trefoliated leafage ornaments. The centre cluster contains an Indian emerald weighing 34 carats of great fineness and beauty while the three remaining emeralds are remarkable stones. The four sapphire centres, with the eight brilliants, completing the centre scheme of the bandeau are equally worthy of their positions in the circlet of this Imperial symbol. The eight arches are formed by forty-eight large brilliants each divided by diamond wreathing leaves and enclosed by two outer diamond bands. At the base of these arches and from whence they rise, are four crosses-patee in diamonds, each with a large Indian ruby in the middle, while between are four diamond fleurs-de-lys, all having an Indian emerald of great fineness and colour for their centres. The crown is surmounted at its culminating point by the orb or monde usual in an English crown. This is formed by a globe of brilliance with a cross-patee above having in the centre another Indian emerald of rare brilliance and colour making a worthy final. Some idea of the magnificence of this crown may be

gained from the fact that there are over 6,170 diamonds employed in it."

* * * * *

Mr. Harold Cox, who was Professor at Aligarh from 1885 to 1887, was the guest of honour at a garden party given by the Honorary Secretary of the Trustees on the 18th December in the College grounds. There was a fairly representative gathering although of course many were spending the vacation out of Aligarh. In the evening a debate in the S. U. Club was announced to commence at 6-30, and since it was rumoured that Mr. Harold Cox would likely be present to address the Club, we—the Press—proceeded thither, arrived to the teeth with pencils and paper. Alas! the spirit of the College clock must have escaped from the Nizam museum and, by way of wreaking revenge for its long imprisonment have bewitched several others of its tribe, no doubt regarding them as usurpers. Any way, although several eminent authorities agree that we arrived at 6-25, we found Mr. Harold Cox's speech over, and the debate already well commenced; we regret therefore, that we can give no report of it to our readers.

* * * * *

In an interesting article in the *Statesman* Mr. Harold Cox gives a brief history of the foundation of the College, and continues :—

In view of the proposal now before the public to make Aligarh the nucleus of a great Mahomedan University, it is worth while to place on record the fact that, even before the College actually came into existence, the idea of a Univeristy was in the minds of those who were working for the cause of Mahomedan education. As early as 1873 the late Mr. Justice Mahmood, the son of Sir Syed Ahmad and

the first Indian Mahomedan to go to an English University, declared that the aim for Mahomedans to keep in view was the creation of a University rather than a College. Sir Syed Ahmad himself was content to go step by step, building up great things from small beginnings, but he fully accepted the conception of a University as the ultimate ideal.

A very few years after the foundation of the College, it had the extraordinary good luck to secure as its second Principal a young Cambridge man, about whom it is not easy for me to write. Theodore Beck was one of my greatest friends in our under-graduate days at Cambridge. He was without exception the most lovable man I have ever known, and his early death is the only grudge I bear against Aligarh. It was a daring experiment to bring out from England so young a man to such a responsible post, but Mr. Justice Mahmood, who made the selection, had the wisdom to see what a tremendous value lay in the enthusiastic and generous personality of Theodore Beck. His appointment was the making of the College. He worked hand in hand with Sir Syed Ahmad, the young man and the old conferring together almost daily on practical details and on ultimate ideals. To say in hackneyed phrase that Beck's heart was in his work, is to give a very feeble idea of the enthusiasm with which he threw himself into the task of making the College succeed. He lived for Aligarh, and died in her service. To his influence the College largely owes the general characteristics which it has since retained— the public school spirit, the fondness of the students for games, their zeal for the advance of Mahomedans, combined with loyalty to British rule. Without ever for a moment ceasing to be an Englishman, Beck won the affection of Mahomedans by studying their point of view and by adapting himself in minor details to their customs. Even more

important was his insistence that the boys and young men under his care should maintain the religious practices of Islam. He realised that if they broke away from the creed of their fathers they would have no anchorage to hold to, amid the mental storms which they must inevitably meet in the journey from East to West. That was equally Sir Syed Ahmad's view. It may indeed be described as the key-note of his conception of a Mahomedan Anglo-Oriental College; but without the sympathetic enthusiasm of Theodore Beck it would have been extremely difficult for Sir Syed Ahmad to give practical effect to his central ideal.

For a brief period I had the happiness of serving under Beck at Aligarh, and with me served—unfortunately for an equally brief period—the present Professor of English Literature in the University of Oxford, Sir Walter Raleigh. Shortly afterwards Sir Theodore Morison became a member of the Staff, and on Beck's death he succeeded to the Principalship, and splendidly carried on Beck's work. That work is now in the hands of a greatly enlarged European staff, with Mr. J. H. Towle, a sympathetic and energetic Englishman, as Principal; and the best proof of their success is to be found in the rapid increase in the number of students. Although the tuition fees have been raised from time to time, the number of students in School and College is now 1,100, as compared with 200 a quarter of a century ago. At the present moment it is impossible to find accommodation or tuition for half the boys who apply for admission to the College, and there is a long waiting list of applicants. The boys come not only from all parts of India, but even from places so far away as Pretoria and Cairo. In a word, Aligarh has become what its founder Sir Syed Ahmad hoped, an educational centre for Mahomedans in all parts of the world.

ALIGARH AND THE DURBAR HONOURS.

CONGRATULATORY MEETING: PRESENTATION OF THEIR MAJESTIES' PORTRAITS.

A supplementary list of Durbar Honours in connection with the Royal visit was issued just before Their Majesties left Calcutta, and both lists include many staunch friends and supporters of the Aligarh College.

We are happy to number amongst them Their Highnesses The Nizam, the Begum of Bhopal, the Maharajas of Gwalior and Patiala, the Agha Khan, The Hon'ble Sir Harcourt Butler, Sir Guy Fleetwood Wilson, Mr. Syed Ali Imam, Sir Faiyaz Ali Khan Bahadur, Colonel Obeidullah Khan of Bhopal, Mr. Habibur Rahman Khan (the inventor of water wireless telegraphy), H. H. the Maharaja of Khairpur, His Honour Sir John Hewett, Sir Leslie Porter, Sir J. C. Meston, Sir Reginald Craddock, K.C.S I., Zulfiqar Ali Khan Sahib, His Honour Sir Louis Dane, Abdul Majid Sahib, The Hon'ble Mr. Sharpe, Mr. Ebrahim Rahimtoola, The Nawab of Moorshedabad, Mirza Azim Beg Sahib, and as noted last month, two much respected members of our present Staff, Shams-ul ulema Maulvi Khalil Ahmad Sahib and Mir Wilayat Husain Sahib.

On the re-opening of the College after the Durbar holidays, a largely attended meeting of trustees, staff, students, old boys and friends was held in the Strachey Hall. Mr. Towle presided, and read a letter from His Imperial Majesty the King-Emperor, announcing the gift to the College of portraits of himself and Her Majesty the Queen-Empress. The portraits were then displayed amidst a great outburst of applause, and Nawab Viqar-ul-mulk, the Honorary Secretary, proposed the following resolution of thanks, which was seconded by Maulvi Haji Musa Khan Sahib and unanimously passed :—

The trustees, staff, students, old boys and friends of the Aligarh College assembled in a meeting to-day, humbly offer to Their Imperial Majesties their most sincere and hearty thanks for the gracious gift of their portraits to the College. They beg also to offer their most loyal wishes for the happy voyage and safe return of Their Imperial Majesties to England.

The Hon'ble Aftab Ahmad Khan then moved and Maulvi Habibur Rahman Khan Sahib seconded the following resolution of congratulation :—

The trustees, staff, students, old boys and friends of the Aligarh College assembled in a large meeting, convened to-day on re-opening of the College after one month's Durbar and other holidays, offer their most sincere and heartfelt congratulation to the benevolent Chiefs of India, Muhamedan leaders, distinguished supporters of the College, kind benefactors of the community and the honoured members of their own staff, upon all of whom His Imperial Majesty has been graciously pleased to confer well deserved distinctions and honours on the Durbar occasion and afterwards.

The meeting concluded with enthusiastic cheers for Their Majesties, and the College and School were closed for the rest of the day.

Amongst others the following acknowledgments of the telegrams of congratulation have been received :—

" Your telegram of tenth to the Private Secretary's address, His Highness desires his sincere thanks should be tendered to you, to the trustees, staff, students, old boys and friends of the Aligarh College for your kind congratulations, which His Highness appreciates."—From the NIZAM.

" Please convey to trustees, staff, students, old boys and friends of the Aligarh College, assembled on re-opening

of the College, my grateful thanks for their kind message of congratulation and my best wishes for the good of the Institution now and always—HARCOURT BUTLER."

" MY DEAR NAWAB SAHIB.

I was grateful for your kind telegram and warmly reciprocate the friendly wishes which you communicate from all my friends at Aligarh. I sincerely trust that you will have a prosperous session, and that the progress of the University movement will be continuous and undisturbed by any hostile causes—either external or internal. With all good wishes.

I remain,
Yours sincerely,
J. A MESTON."

" Am profoundly touched by the intensely friendly terms of your telegram. Nothing, since I have been in India, has given me so much satisfaction as the congratulations of my beloved Indian friends on the high honour bestowed on me by our Sovereign. Your telegram increases that satisfaction and enhances the pleasure which the possession of the distinction affords. Pray accept my warmest thanks—GUY FLEETWOOD WILSON."

THE ARAB CONQUEST OF PERSIA.—(*Continued.*)

The first act of the new king was to collect a vast army at Madain and appoint Rustam its Commander-in-Chief. The Caliph on hearing of this grand preparation despatched Sád B. Wappass at the head of six thousand men, giving him also the general command over the army in Persia. As he marched on, numbers flocked to his standard so that when he joined the troops under Mothama his army amounted

to thirty thousand men. Mothama had died before his arrival. Sád according to the wish of the king sent some of his deputies to hold a conference with him at Madain.

Yezdigird at first reprimanded them sternly in a haughty tone, but aftewards promised to pay a heavy indemnity if only the Muslim troops left the country without further pillage. The Arab chiefs heard unmoved his speech which was a mixture of extreme pride and weakness.' They then calmly desired the fulfilment of the same condition as had previously been demanded by Khaled. Yezdigird being highly enraged caused sacks of earth to be put on their shoulders and borne to their Commander as a mark of insult. This they interpreted to Sád in a favourable way saying that earth represented the empire and sooner or later it would pass into their hands.

Thus the conference failed to produce any benefit and as a result the two armies encamped in the plains of Qadisiah. The Persians had the advantage of vast superiority in numbers. Both the armies remained inactive in their posts for four months, during which only a few light skirmishes took place.

At last the Persian Commander issued forth from his camp. A hard contest lasted for four days on each of which the Persians suffered heavy losses in men and money. It is said that at the end of the third day both the armies fought in the darkness of night till it nearly dawned, and this was called the night of howling. On the fourth day the Persian Commander Rustam together with Jalynus and other notables were slain in the field. This won the day for the Muslims. The Persian army fled in dismay followed by the Arabs at their heels. A large booty fell into the hands of the Muslims. Darufsl-i-Kiyani or the Banner of Kai, which was displayed also in the battle of the bridge,

was captured on this occasion to the utter despair of the Persians as to the safety of their realm; for superstition would lead them to believe that the destiny of their kingdom hung in that natural banner. Thirty thousand Persians fell in the battle and almost an equal number was made prisoners; while about seven thousand were the Muslim casualities. This took place in 636 A.D. or 15 A H.

In the meantime Tukhar Khan had been sent by Yezdigird to reinforce Rustam. While he had encamped at Dyrekab. he heard the disastrous news of the battle. There he fortified himself taking charge of all the fugitives. Thither the Muslims went up, killed Tukhar Khan and routed his army. After this Sàd by order of Caliph collected taxes, built mosques in the subjugated provinces and this completed the conquest of Sewad or Enq-i-Arabi.

When this was done he received permission from the Caliph to set out for the conquest of Persia. Accordingly he proceeded in the direction of Madain, capturing cities and fortresses as he advanced. The panic-stricken Persians offered very little resistance. They were now thoroughly aware that their country and religion were doomed to succumb under the mighty influence that led the army of Islam. Thus bringing place after place under Muslim sway Sàd arrived at the bank of the Tigris where no boats could be had for crossing the river, they being removed by order of the king. The author of Rangat-us-Safia states that the whole army crossed the river on horse back with the loss of one man and notwithstanding the deep river bed the water did not reach the girth of the horses. A romantic account of this sort is the last to be trusted in these days of scepticism. It might be, however, that the army swam across with the horses. At any rate the Muslims got over to the opposite bank and shortly found Khorzad, brother of

Rustam, awaiting them. The Muslim valour again shone forth and the enemy was driven back like a herd of cattle.

Sàd now marched direct to Madain. Yezdigird was frightfully disturbed at this news and taking with him what valuables he could, fled to Jalala. The inhabitants of the town followed his example. The unfortunatė Khorzad had taken refuge in the fort and was left in charge of the capital, but apprehending imminent peril he too retired to Jalala, leaving the fair city at the mercy of the invaders. Sàd entered it unopposed. This was a remarkable success An immense booty was collected which was distributed among the soldiers after the "royal fifth" being sent to Madain. This unique capture took place in 637 A.D. or 16 A.H

Yezdigird now sought protection in Jalwan placing Mahran (Khorzad according to some in command of a large force at Jalala to check the progress of the Muslims. Sàd sent his brother Hashem at the head of a twelve thousand men against the garrison at Jalala. Hashem besieged the place but it offered eighty assaults of the Muslims a brave resistance for six months and repulsed. At length the garrison was thinned by famine and the commander killed. The city then surrendered. Yezdigird now fled to Rai. Sàd intended to pursue the fugitive monarch but was kept by peremptory orders from the Caliph to the contrary. The Caliph feared lest in the flash of victory, the Muslim army should go beyond the reach of assistance.

Sàd had to rest contented for the present with the possession of Eraq-i-Ajami; for Jalwan which also he had lately conquered lay at the eastern extremity of Eraq. He then took up his abode at Anbar. The climate of the place, however, did not suit his army. He was permitted by the Caliph to shift to some well watered plain where there would be free air and plenty of grass. Sàd selected

Kufa, then a village at the western side of the Euphrates, and thither with his army he repaired. The Caliph, apprehensive lest oriental grandeur would creep into the simple habits of the army of faith, forbade the building of brick houses. Sàd in deference to his command had to build thatched ones. Presently a fire levelled down eighty of them and he was then permitted to construct buildings. Thus was laid the modest foundation of Kufa.

About the same time Bassora was being founded by Ottak B. Gazwah at the bidding of the Caliph. This was to serve as a check upon Hurmudz the Persian Governor of Ahwaz, who had taken active measures against the Muslims in the late battle of Qadesaih. Knowing what this city was intended for, Hurmudz contemplated its destruction and began bringing troops for this purpose. It being known that the colonists of Bassora called for aid, their appeal was responded to by speedy march of two armies, one from Medina and the other from Kufa. The ill-starred prince after suffering many reverses, concluded peace with the loss of half of his dominions. The other half too he did not enjoy long. Being urged by Yezdigird he again made preparation for repelling the invaders. This time the governors of other provinces co-operated with him but in vain The Muslims in their way conquered place after place in the face of brave defence, till Hurmudz was driven to his last shelter in the fortress of Ahwaz It was besieged for six months. At last when it fell, Hurmudz was conducted respectfully to Medina where he adopted Islam. Ahwaz was subjugated in 19 A.H.

Meanwhile, Sàd owing to his unpopularity, was replaced by Amar B. Teser. The terror of his nightmare being removed, Yezdigird entertained fresh hopes of regaining his lost territories.

With straining effort he caused a mighty host of about one hundred and fifty thousand men to be assembled at Nehewend in 641 A.D. The army was placed under the command of Fyrazan. He dug ditches around the tents and having fortified his camp with entrenchments waited for the arrival of the enemies The Muslim army about fifty thousand strong, advancing under the leadership of Noman B. Maqarim encamped before the Persian camp. The two armies watched each other for two months, Fyrazan being quite unwilling to come to open conflict. At length Noman took recourse to an artifice. He ordered a feigned retreat which was continued for two days. The Persians coming in pursuit lost the advantage of their position and were compelled to fight. The battle continued for three days. On the third day Noman was slain as he predicted but his army defeated the Persians with great slaughter. Fyrazan fled to the hills with four thousand men but was thither pursued by Qa' Qa B. Amra with a thousand followers and slain to a man. Such was the firm belief in one and base apprehension in the other. The Persians took the last great stand at Hamada. But all attempts to withstand Muslim prowess were fruitless The city was taken after a hard fought battle that lasted for three days. After this the opposition was feeble.

Meanwhile, the life of Caliph Omar was cut short by assassination. The work of conquest went on under Othman, his successor to the Caliphate.. Town after town and province after province were brought under Muslim subjugation. All this time Yezdigird had been fleeing from one place to another, exhorting the chieftains of the yet unconquered provinces to take up arms on his behalf. At length his attendants, tired of following him, intended betraying him to the Muslims from his last refuge at Mero.

He, however, escaped from them at night and at day break arrived at a mill eight miles off from the city. The miller being tempted to take hold of his jewels, murdered him while he was asleep. Different versions are on record about his death. He reigned for nine years before the battle of Nehewend and since then he had been a fugitive for ten years till his death in 651 A.D. Thus the unhappy king tutored in misery from his very minority, bade farewell to his wretched life and with it ceased the Crescentage in Persia.

The Arabs now settled down peacefully in the country. Under them commerce and agriculture prospered, while they collected taxes and tributes and built mosques in every direction for the propagation of religion. New cities sprang up and side by side the work of conversion by persuasion went on gradually. Persia, once in heathendom, grew to be a populous Muslim kingdom, a high seat of oriental learning and the home of so many men of letters.

The accounts of the early Muslims by contemporary Christian authors are extinct, those being lost in the confusion of a long continued war. Christian writers now derive all information regarding the early Saracenic history from the writings of Mussalman historians. But these, the former, have often tainted and embellished them in their own way and presented thus before the world in a transformed appearance. It is therefore questionable how far their accounts are true.

The uncivilized early Muslims, for such is their epithet, were adorned with the qualities of generosity, piety and no less chivalry in war. Whenever they were victorious they offered the arm of protection to the aged, women and children. Neither did they consume the harvests, by fire nor fruitlessly lay waste, as is the custom with champions of to-day.

Though staunch believers in their own faith, yet they never lost sight of reverence due to spiritual heads and preachers of other religions and always spared the monasteries and temples. In all these they obeyed the strict injunctions of the Prophet and the Caliphs. Still whatever shortcomings were to be found, they were but the natural outcome of unexpected signal triumphs in which men are wont to commit excesses and as such might moderately be excused, more so on the plea of imperfect age.

A. M. NAZIR-UD-DEEN.

THE PHILOSOPHICAL SOCIETY.

Owing to the illness of the Honorary Secretary, the official reports have not yet been received. From information supplied by Mr. Nizam-ud-din, who is acting in his place I extract the following :—

A special meeting was held on Friday 5th January, when an interesting new departure was made. Messrs. Mohamed Ayoob Siddiqi and Mohamed Ikram took the parts of Philonous and Hylas respectively in Berkeleys dialogue of that name, and many of the other members took part in a lively discussion on some of the points raised.

The next meeting was held on Wednesday January 17th and there was a very large attendance. Mr. Syed Mohamed Umar discoursed on "Stoicism," and a discussion followed in which the President, Mr. Mohamed Ayoob Siddiqi, and others took part. Dr. Huntly of Agra who was accorded an enthusiastic reception, then gave a short address full of helpful counsel and encouragement. To many of us Dr. Huntly is an old friend, and his kindness in coming and speaking to us was warmly appreciated.

D. AUCHTERLONIE,
President.

PRINCE DHOLE: A LEGEND.

(Continued.)

When Hira (for so the fawn was named) had grown to be of full age and strength, the princess thought of calling for his services. One day she sent for him and said—"fawnee, I want you to carry my message to Dhole, the Crown Prince of Dhod, because I know no one else whom I may safely trust with it." Hira who had always held himself too high for such a menial task, playfully refused. He was a pet, and would not condescend to be a common news-bearer. The maids of honour fell to blaming him severely for his ungrateful behaviour. "After being so much loved and fondled by Her Grace," they said, "it is cruel on your part to play her false like this." "But," he contended "my objection is two-fold. Firstly it is not without a serious danger of life to make this venture, and again a royal pet must needs be distinguished from the common deer of the forest. If the princess do the second thing, I shall see to the first myself." Then, upon being asked to suggest the best mark of distinction, he, said—"Gold cases for my two horns, silver protectors for my hoofs, and an embroidered velvet jacket for my body, will be just the thing." Everything was supplied in no time. A love-letter for the prince was tied to his neck with a silken thread. Hira was shrewd and humourous. Still he would not go. He wanted collyrium to be applied to his notoriously big eyes, which was immediately done by the princess's own tender hands. Hira sprang briskly to his feet, and stood before his royal mistress, a quick smile playing on his face. "What else do you want," inquired she impatiently, "don't you be wasting time so idly; go soon and fetch me news." The wily animal quaintly remarked, "Is there still any difference between me and the prince? Why, I have such a splendid appearance,

as to look every inch a prince myself!" With these words in his mouth he frolicked away on his courier's errand.

Five hundred miles was but a few day's journey. Hira had a pure blood of a buck in his veins, and did not care much for rest and sleep. He was carrying his life in his hand. At length one saw him under the walls of the prince's gardens, which he entered by leaping clean over the surrounding parapet. The garden was laid out with perfect taste. Here a thought of mischief crossed the animal's mind. and he resolved to avenge himself upon his sworn enemy. In the garden he saw a beautiful tank filled up to the brim, with the moon-beams dancing upon its rippling surface. The silence of the night added to the charm.

The night was silent, hushed, and calm,
And silence ruled supreme :
Heaven above and earth below
In council both did seem.

It was here that Dhole performed his rite of ablutions to say his matin. Hira roughly plunged in, poluting the water. Not satisfied with this, he wildly rushed through the flower-beds, over-turning the pots, trampling upon the redolent undergrowth, and in short making a heath of the royal gardens. On one side of the tank was a marble platform for saying prayers. Its shiny floor offered a good place of rest for the buck after the toilsome evening.

The dawn could not but smile at the havoc of the night before. Dhole came to the tank as usual, and he held some in his palm to perform ablution. On close examination, Dhole concluded that some doe must have been the author of the mischief, for the buck, he was sure, was extinct in that neighbourhood. The thought that the hinds abused his kindness, kindled the fire of his indignation the hotter. Now the parrot Mohna, his life-campanion, find him in

rage ventured an inquiry, and exclaimed : " My lord, it is surely a buck, and that too of a very distant country, which is to blame for the act." " How can you say this," asked the prince curiously ? " I can confidently assure your lordship", replied the parrot " that my fine sense of smelling enables me to differentiate the grass of these meadows from that of any others." Leaving the parrot to philosophise as he liked, Dhole went into the garden to beguile his infuriated mind. But alas ! he was only going to exasperate it. The scene of desolation all round set him in flames. He ground his teeth for revenge. He found his beautiful culprit asleep in a corner of the platform, but did not mean to take him at a disadvantage. He began his prayers first, intending to deal with the animal at his leisure. In the meantime Hira got up ; shook off his laziness ; and prepared for work. Just as Dhole made his first prostration, Hira (who had until now sat watching the proceedings with a curious intentness) suddenly rushed forward, and thrusting his horns within the prince's legs, lifted him several feet above the ground. Now he was the master of the moment ; Dhole was completely in his power ; a fall was sure to break the prince's neck. In this agonising posture Dhole ejaculated ; "mighty animal have you any private grudge to treat me like this ?" In a fit of rage the buck replied--

"O prince, unworthy of thy name,
O bloody hound of a man,
Now tell me if there ever is
More grievous trespass than
To kill the buck and butcher the fawn
And leave the dam to life-long moan ?
My tribal wrong I must revenge ;
Prepare to die, my friend !
Shall dash thee 'gainst the rocky floor
And put to thy life an end,

Let all the world a lesson learn
That rogues are punished in their turn."

Dhole listened to these angry words in great awe. The full measure of his guilt broke upon his mind and silenced his tongue. He in his distress begged leave to see his parents, and get the thirty-two streams of milk forgiven by his mother. The release was obtained on a solemn promise, which the prince never meant to keep. On reaching home, he despatched an armed force to besiege the gardens.

The rat was in the trap. Dhole came to Hira and asked him to prepare for the end. The animal perceived his folly. He realized that at last his sands were run, and that from that flight there was likely to be no extrication Relying on his own nerve and muscle, he resolved to make an other attempt. " O prince " he said, " you have broken your word and are not ashamed of it. Still there is another chance. Do not kill me until you have first run me down uninjured." The prince, who had great confidence in the speed of Araqee, his famous racer, thought it a fair game. Araqee could go at least for one hundred and fifty miles in breath. Orders went round forbidding every one to shoot at the animal on pain of death. Dhole himself mounted the horse saying, " My faithful Araqee, now is the time to show your rare merit in hunting; there stands the golden horned animal, which must be run down."

Hira taking a few yard's start bounded away with Dhole following him. Really the buck was too swift for the horse. The prince was, however, full of belief that victory in the end would attend his arms. At one hundred mile's hot pursuit there were no signs of fatigue on the buck's part. Araqee's speed fell very gradually, until at one hundred and fifty miles it was practically nothing. The horse pulled up and stood like a rock ; his strength had failed him ; he was

drowned in perspiration and could not move a step further. Dhole encouraged him to go on, promising an increase in his rations, but all to no purpose. The wise Mohna now proposed to dupe Hira by sitting on his horns and engaging him in talking. Dhole was to shoot when he got within range of the animal.

Hira seemed to have known that the horseman was no longer able to give chase, and therefore slackened pace to induce him to follow. Dhole asked him how he fared, wherefore he proudly replied, "The heat is yet in my nails ; at another hundred miles it will warm my legs, until at five hundred miles I shall be only warmed" This terrified the prince in real earnest. The fire of vengeance raged furiously in his mind, and he would break a hundred promises to bring the airy buck to his knees.

Mohna, as was previously arranged, perched upon the buck's horns and engaged him in talking. Hira was persuaded to go at ease because the horse was quite out of breath. Meanwhile Araqee had gained a considerable distance on him. Dhole moving in a semi-circle, came abrest the chase, and shot him through the forelegs.

The difficulty was now got over. Hira had been coaxed blindly into the trap by the sweet voice of the parrot. Dhole dashed straight upon his prey as the falcon stoops upon its quarry. He drew out his daggers to kill the animal as ordained by Islam. Lo ! he saw the love-letter, snatched it from the wounded messenger, and impatiently read it through. The stream of action at once changed its course. The prince flung the dagger aside, and took out the healing balm instead. Cure being obtained, the buck also delivered the verbal message. What comes from the heart goes to the heart. The words of the letter struck a corresponding cord of love in Dhole's mind.. The secret

fire has already done its work, and it required a flame to kindle it into full action. This letter served as a tinder to supply the desired spark. Dhole became uneasy and resolved to accompany Hira there and then.

Now Hira took the lead and Dhole followed him. The army behind waited for in vain for the triumphant hero to return with his trophy the wonderful animal. The prince reached Kalrakalhar, and led by the buck entered the royal gardens at the time when the twilight had passed into dark.

Dhole thought of the spoliation of his gardens, and intended to make a stronger response. The mistress was to pay the penalty for her messenger's misconduct. Mohna offered to cut down indescriminataly every fruit that was on the trees ; the horse undertook to spoil the flower beds ; and Dhole was expected to do something befitting his valour. "For my own part" he said, " I shall use all those three fragrant beds by sleeping in them in succession." The parrot gave a wise nod of approval, and all the three set to their respective task.

Hours went by, and the dark night was fast changing into day. The wise Mohna and faithful Araqee had both finished their work. Dhole was fast asleep. The morn opened a new chapter. The princess, attended by her maids of honour, came up for a walk as usual, and mere sight of the garden filled her with great fright. She cast wild looks on every thing around, as if trying to ask the cause of that wholesale ruin. Suddenly her eyes fell on the sleeping prince, whose presence accompanied by the surrounding waste, aroused grave suspicions. At her command her maids brought her their sticks, with which to punish the offender. She was resolved to read him such a lesson, as he should have forget. Mohna tried to remove their wrong impressions but in vain. How could they put faith in the

words of a parrot? They pooh poshed the idea of the man's being Dhole, and said, "Look here, the fellow has tamed a parrot to give colour to his story of being a prince. Had Dhole actually come, he would surely have gone straight to the palace without the least hesitation." Moreover the ruinous waste of the gardens could scarcely be reconciled with story. However, the princess left the place in all haste to carry the news to her royal father's ears. Alladad at once ordered his troops to lay siege to the gardens.

This was done, and the worse was yet to follow. The Vazeer came with two executioners to behead him. He had not long to wait before the prince opened his eyes. The Vazeer asked him to explain why he had entered a private garden without the permission of its owner? Dhole was confounded, and exclaimed in an unconscious soliloquy—

" What means, my lord, this awe and fright?
What time, the day or dead of night?
The bloody men, the nightly vision?
The talk of "Owners" and permission?

(*To be continued.*)

MAHOMED AHMAD KHAN.

A PLEA FOR THE GAME OF FOOTBALL.

One noon I went to bed in the hope of drowning the extraordinary tedium of my morning study. I slept for four complete hours; then as the clock struck six I was suddenly roused by something which was *vox et practerea nihil* and on opening my eyes I found to my greatest joy that it was raining. I pressed the button of the bell and the boy in response to my call presented himself before me in the twinkling of an eye. I bade him open the western door facing the garden, which he did with great alacrity. I found the evening serene and the air refreshing. The

green plants, washed after a gentle shower and retaining fine drops over its leaves against the yellow rays of the setting sun, presented a scene worth seeing. I was thus enjoying the beauty of the evening when the idea of having a talk with a friend of mine struck me. I stretched my hand towards the telephone instrument, and rang for the exchange, and giving it the number of my friend's room found myself connected with him. After a pleasant chat with him, which lasted for some minutes, I rang off the connection and resumed my former position.

There was a small wooden box fixed on the floor in the same room and which had a small round hole in it. This box had a machine inside it and was electrically connected with a Press. I pressed the button, over the box, with my finger and suddenly the *Evening Daily* came out of the hole and fell on the table that lay before me. Taking it up, I began to read and had hardly finished it when my eyes fell on a note which ran thus:—

"A football tournament will take place in the near future and the teams of all Boarding Houses can compete. The matches will be played after 'knock out' system."

Being myself on the active stage of the game and also one of the members of the party winning last year, I was specially impressed with the news. At once I kicked off the paper in great ecstasy and began to weigh the *pros* and *cons* of the proposition "such tournaments present the possibilities of the still greater development of the game in this *Alma Mater*."

I had been in this mood not for a long time when the beauty of that refreshing evening enhanced by the sweet fragrance coming out of the flowers played magic upon me and I involuntarily plunged into a reverie. In this

delirium I saw a beautiful fairy in her charming costume standing before me. Having never seen such a beauty before I got a bit frightened and for a moment remained confused and speechless not knowing what to do and how to proceed. The charming fairy noticing the perturbed state of my mind assured me with her fascinating coquettes, which she performed at that moment, that I was in friendly hands, then feeling my heart in heaven I began to overwhelm her with questions as to how she happened to be there and I also uttered --

" Never saw such a beauty since my birth
Sweetest, prettiest over the surface of earth."

She broke her silence by saying that I should resume my seat and give her an indulgent hearing. She began, in these words, to narrate her object of coming over to me.

" I am the goddess of football and I know that you take keen interest in the game and the knowledge and information which you possess about the constitution of this pastime is up-to-date and complete: but I have come to plead the cause of the game. I will describe very briefly the merits of it and will also throw some light on the demerits of its rival cricket. I sincerely hope that from the generosity and goodness of heart which characterises you throughout, you will oblige not only me, but all those who 'chose the glowing ball', if you send whatever I hereafter describe for publication in a widely circulated magazine, I mean the *Aligarh Monthly*.

" My views and opinion in favour of the game are such that it will surely command the approval of every impartial reader : but previous to my giving them, I will narrate a few historical facts in connection with the game.

"Football, every sensible man knows, is an out-door game and one which, as is obvious from its name, consists in

giving motion to the ball with the feet alone and is much practised by young men and lads and is also enthusiastically watched over by those of maturer age. If you turn the pages of histories of antiquity you will find that the game though existed in a rude and crude state was played by a majority divided into two parties Take back yourself in imagination to the fields of Rome and you will surely find scattered bodies playing the game of ***Herpestum*** which bore same resemblance to it. The Romans brought the game, along with their conquest in England and thence it was introduced into India and other countries. About 1175 William Fitzstephen has described in " History of London" that this game was played by a great majority of the inhabitants and there is no mention of cricket. which is an obvious proof of the fact that cricket was at that time in comparative oblivion.

" I can quote you scores of instances in support of the established truth that at that time when no one had ever heard the name of cricket this dear football was most popular. To mention one of several, Edward III prohibited the game of football ; why ? Because he had a selfish motive in this proscription. Because this game had become most popular among plebeians and petricians both and was likely to interfere with archery—a game loved by the king himself. I frankly confess that in the primitive ages people being illiterate and semibarbarious, who were no better than haughty brutes. played naturally in an uncivilized and rough manner. But now, since time has changed, circumstances have changed, the game must have changed. People have become men of culture and nurture, so that rude and brute fashion of playing has long fallen into disuse.

" Modern football is regulated and defined by laws administered by civilized and recognized bodies ; though yet

there are some places like Quetta which retain the same contagion and where the same brutish way of playing can still be witnessed : but I hope that when they will come out of oblivion and when Western education will sufficiently advance in them this system will soon die out.

I have heard cricketers complaining that fortune and luck always smiles at the player and they envy you who 'chase the glowing ball' I heard, also, several times, cricket players abusing their own game while they get *clean bowled* in spite of their hard practice under the blazing heat of the Indian sun.

"Coming to the physical demerits of cricketers, I will only say what experience has shown us. The bowler often suffers with chest diseases and if he happens to be a left-hand bowler, he often dies an untimely death. The wicket-keeper, if he hovers over the wickets like an eagle, is always exposed to one or another sort of danger. The fielders, because they remain at rest, to say mechanically, often become dull and dormant in body. Quite the reverse side of it is found in my game. My players are robust, heathly, well built and what not ?

"Every impartial judge will acknowledge the fact that no game adds so much to the pleasures of both the spectator and the player as this game.

"Football is the most kindly and manly of all games. It took a considerably long time in changing and improving the constitution of this game before it could rightly be named a fashionable and popular recreation. The game of football is an education and requires temper and perseverance. It is here in the football field that its players can learn the noble lesson of mutual help which no other institution can so easily teach.

" The recent transfer of the seat of the Government of India from Calcutta to Delhi will go, I am sure, a great way in the still greater development of your game.

I wish long and happy life to all those who play it and all those who are well-wishers of it and I...... ...."

Hardly had the fairy finished the last sentence, when suddenly, I woke up from my sleep and everything that I was beholding a minute ago—the garden, the electric box, the telephone instrument and that charming beauty, alas ! they all disappeared.

Then I realized that it was *deceptia visus* and my mind simply wandering over the borderlands of dreams and fancies.

You will oblige that fairy and she will appear before you also if you do one thing. When you finish reading it. charge your glasses with brimming bumpers and drink health to all those "*who chase the glowing ball,*" the 'humble writer of this plea' and success to *Football.*

A. GHAFFOOR KHAN,

(*of Quetta*).

A SHORT NOTE ON DRINKING WELLS.

In India, as elsewhere, there are many sources of water-supply but the chief one by far is that large reservoir known as the "Sub-soil water." This is the water which, falling as rain, has percolated through the porous layers of soil until held up by an impervious stratum and has then accumulated and formed what may be considered as a large underground lake. It is a lake, however, which is not stationary but is flowing more or less slowly towards an outfall usually in some stream. This sub-soil water can be

found nearly everywhere, though its surface lies at varying depths below the surface of the ground and what is most important, it is, as a rule, very pure.

The upper layers of the soil, especially if covered by vegetation, have a remarkable purifying effect on the water filtering and percolating through them and, speaking broadly, it may be said that sub-soil water is free from organic matter and the germs of disease.

To this general statement however there are two very important exceptions :—

(*a*) In areas where the sub-soil water comes close up to the surface of the ground and so the filtering medium is scanty in depth, and

(*b*) In villages and towns where much of the ground is covered by buildings or denuded of vegetation and where also the liability to organic pollution is otherwise much increased,

and it is in localities such as these, more specially, that the people require to be told about the danger of their ordinary wells and how best they can render them safe for use as drinking wells.

It is this reservoir of sub-soil water which is tapped by so called shallow wells and, if the above broad facts, and also the necessity of preventing the access of polluting material to the well itself, are borne in mind, the main principles of safe well construction are easily understood.

From time immemorial shallow wells have been dug and at the present day they supply drinking water to more than half of the population of the world. Their construction and site however are too often determined more by considerations of cheapness and of their efficiency and convenience as *reservoirs* of water, than by the probability of their

tapping a *good* and *clean* source of water and their suitability for preserving that water in a state of purity, though these latter considerations are really the more important.

It will often be found that the existing wells in the village are badly situated, and that the inhabitants are unable to construct new wells in suitable places, but the general principles of construction should be explained to them for future guidance, and in many cases a good deal of improvement is possible even in existing wells, if the following simple rules be inculcated :—

A. As regards site—

(1) No shallow well can be considered really safe where the sub-soil water-level is less than 10 feet below the ground level and in such places wells should properly be sunk deeper if possible (*i.e.*, through the impervious layer of soil) so as to tap a lower lying stratum of water. Special precautions must however be taken with the cylinders of such wells to make them absolutely watertight, or impure sub-soil water from above will percolate through and pollute the purer water below.

(2) Villagers should be encouraged to use as drinking wells only those which have been constructed outside the inhabited area and at least 50 feet from the nearest house.

(3) Wells sunk at a less distance than 50 yards from any burial ground, dirty tank, slaughter house, manure heap, or site reserved for offensive trades are almost certain to be polluted, and those sunk on that side of the village, or of graveyards, dirty tanks, etc., which is towards the outfall of the

sub-soil water (*i.e.*, between the village and the nearest river or stream) are also liable to pollution, as here contamination from sub-soil drainage is most prone to occur. Villagers should be warned of the danger they incur by using water from such wells for drinking purposes.

(4) A well should, if possible, be situated on slightly raised ground so that the surface drainage will be away from the well rather than towards it.

(5) The surface of the ground within an area of 100 feet from a drinking well on all sides should be kept as free from pollution as possible. Cultivation within this area is no disadvantage provided no manuring of the ground takes place.

(6) A common site for wells is the margin of a tank, and in brackish water areas this is often the only place where sweet water is available. To this there is no possible objection if the tank is clean and wells so situated usually give good pure water which frequently has the further advantage of being soft. To be really safe, however, it is better that there should be an interval of at least 20 feet between the edge of the tank and the well, as horizontal filtration is less efficient than vertical.

B. As regards construction—

(1) If possible, the well cylinder should be made wholly of indestructible materials and should be impervious to water to a depth of at least 12 feet below the surface of the ground so that water may enter the well only from, or near, the bottom. If this be done the water in the well must have

passed through 12 feet of surface and sub-soil and have thus been filtered and purified.

If the cylinder is of brick the steining should be regularly repaired and no vegetation should be permitted to grow in the brick work.

The cylinder can be made even more water-tight if it is puddled outside with clay where this is obtainable.

(2) It is important that no foul or infected water should fall back into the well and so pollute the water in it. The well mouth should therefore be protected by a parapet or wall so constructed that no surface water or splashings from the washing of dirty or infected clothing can gain entrance to the well. This parapet should be 2 to 2½ feet high and so sloped on the top that it cannot be used as a stand for water pots.

(3) The surface of the ground immediately around the well mouth should be protected by a platform of masonry at least 8 feet broad and so sloped that all washings and spilled water will flow away to its circumference. This platform should be provided with a drain round its edge so that the spilled water may be collected and drained off to a distance from the well mouth at least equal to 1½ times the depth of the well. In the absence of such a platform and drain the ground near the well becomes sodden and foul, and in this condition loses its purifying action and the dirty water may find its way back into the well unfiltered.

(4) Two or more pulleys should be fixed for convenience in drawing water. These should be at such

a distance and height that the water vessels will swing free of the well cylinder but will also be within easy reach of the person drawing water. Two old rails fixed at either end in the platform and bent over the mouth of the well make excellent supports for the pulleys.

(5) No grating. or planks of wood or slabs of stone over the well mouth, on which people can stand while drawing water, should be permitted. These are a fruitful source of well pollution, as the washings and dust from dirty feet fall directly into the well.

(6) Where a well is under a tree it is desirable that its mouth should be protected by a light roof to keep out leaves and the droppings of birds and animals. Care should also be taken that no roots penetrate the well cylinder and so cause cracks in it.

(7) No bathing or washing of clothes should be allowed at the platform of a drinking well. Separate wells might, where possible, be set apart for this or, if this be not feasible, a separate special platform should be provided, which, to be safe, should be at least 50 feet distant from the well.

(8) All wells should, if possible, be cleaned out at least once in two years.

(9) Where a pump is used this should be fixed at a little distance from the well and the well mouth can then be covered up completely with a properly secured iron cover. This method reduces the risk of pollution almost to nothing, especially

if the space around the pump pipe is filled with clean gravel up to the water level and above this to the surface of the ground with sand. Such a well will run for years without cleaning and has everything to recommend it.

(10) In many places tube wells will be found suitable and, where this is so. they have the very great advantage that they render pollution of the water almost impossible so long as the tube remains intact.

J. C. ROBERTSON, M.A., M.B., B.Sc.,
D.P.H. (Camb.) Major, I.M.S.,
Offg. Sanitary Commissioner,
United Provinces.

AGRA, THE HISTORIC CITY.

Agra is one of the most beautiful, magnificent and populous cities of the British Indian Empire. It owes its present greatness to its brilliant past and as being a place of historic interest. It is situated on the right or western bank of the famous Jumna river. It was founded by Akbar the Great in 1566, A.D. under the name of Akbarabad and remained the seat of the gorgeous Moghul Court during the time of the Emperor Akbar and of his successors down to Shah Jahan. During the first seven years of Aurangzeb's reign also Agra was the metropolis of the Moghuls. It is said that the ancient city of Agra was located on the left bank of the Jumna on very nearly the same site as is now occupied by the Jumna Bridge Station of the E. I. R. To this fact the ruins of the old Moghul palace and the relics of those early times bear ample testimony. So much for its site.

What more remains to be said concerns its glorious past and the remains of its ancient grandeur.

History records the several changes and vicissitudes which this interesting city has undergone ever since the beginning of the 16th century A.D. To begin with, it was the metropolis of the Afghan or Lodi Dynasty the last of which was Sultan Ibrahim Lodi. This ruler had to face a formidable enemy in Babar the brave Moghul king. To be brief, the contending parties of the Moghuls and Afghans met at Panipat in 1526 and. in the decisive battle that was fought, the Lodi Dynasty was completely overthrown. Consequently, in this epoch-making year the ruling authority in Hindustan was transferred to the hands of the Moghuls. Henceforward the Moghul influence began to grow by leaps and bounds till the end of the 17th century when the Moghuls were at the zenith of their power and glory shortly after this the Moghul power began to decline. To quote the words of the renowned poet Shakespeare the Moghul "prosperity began to mellow and drop into the rotten mouth of hell." The decline and downfall of the Moghul Empire was a sound illustration of the universal rule dictated by Shakespeare :—

"They that stand high have many blasts to shake them
And when they fall they dash themselves to pieces."

Even at the present day the thing that is of extraordinary interest to every visitor of the town is the splendid Moghul architecture which is evidenced by the old Moghul buildings still in existence. The structures worth mention are the celebrated mausoleum of the Taj Mahal, the buildings in Agra Fort, the Jama Musjid, the tomb of Ettamad-ud-daulah and the buildings in or at Sikandra and Fatehpur Sikri, the last but one being six miles distant and the last one about 24 miles distant from Agra.

The charming view and the architectural skill of the Taj have given an enormous scope to the pen of great poets and writers. None the less do its three beautiful domes, four marble minarets and its refreshing gardens exercise the profound imagination of deep-thinking poets. The delicate and fine carving and marble fretwork are the prominent features throughout the Mahal. It is with these qualifications that the Taj lays claim to being one of the seven wonders of the world. Now it is well worth while to speculate on the origin of the name given to this world-renowned masterpiece of art. Mumtaz Mahal otherwise known as Taj Bibi was the beloved wife of Emperor Shah Jahan. In commemoration of the death of his wife he constructed this mansion or Mahal which henceforth began to be known as Taj Mahal. Every traveller that pays a visit to the Taj is advised to have a guide with him who will show him every place there worthy of note and explain to him its history. After entering into the grand-gate domed above the visitor is led through the beautiful garden to the courtyard of the Taj and has to pass by the side of the attractive marble cistern, pleasant springs and fountains. He is then escorted to the tombs of Shah Jahan and his wife which are constructed in the centre of the Mahal. Over and above them is an arched dome of enormous size placed midway between four others of smaller size on the four corners. Surrounding the two marble tombs of Shah Jahan and Mumtaz Mahal is a fence of marble engraved like leaves and flowers of divers sorts. On all sides of the tombs except the front there are altogether eight apartments intended for 'Mullahs' to chant the Quraan and for minstrels and musicians to sing and play sweet Persian melodies. There are two elegant mosques of red sandstone their interior being decorated with fine plaster work and ground floored with

marble and mosaic. That which is situated on the west was set apart exclusively for prayers while the other one was used as a place of meeting just before offering prayers. On the four corners of the raised platform of the courtyard stand four tall and graceful minarets built of white marble. This ornamented mansion with the mosques, gardens and other chambers is walled all around by means of redstone walls neatly built. Behind the Mahal proper is an underground way leading to Fatehpur Sikri but now closed up. This handsome Taj Mahal is said to have cost Shah Jahan about 30 lakhs of rupees and to have taken 18 years to build (1630-1648).

The inquisitive visitor is then attracted by the grand and imposing fort built by Akbar. The walls surrounding the fort are 700 feet high and the fort itself is about two miles in circuit. The walls are built of red sandstone which imparts a red appearance to the fort. Anyone wishing to see the fort will find it very convenient to alight at Agra Fort Station of the R.M.R. in very close proximity to the fort, the distance between the two being expressed in yards. The buildings located inside the fort are the Moti Musjid, Diwan-i-Khas (Privy Council), Diwan-i-Aam (Public Audience Hall), Sheesh Mahal (Glass Palace) and several others which appear in the following description. The ornamentations of these buildings with splendid marble carvings, network and fretwork fill the mind of the gazing visitor with a rare admiration for the Moghul skill in architecture or rather for the appreciation of the fine arts. The ornamentations of gold in the Diwan-i-Khas and Diwan-i-Aam render them very showy and precious.

After passing the Elephant Gate the road leads up to the entrance of the Moti Musjid or Pearl Mosque. The courtyard in front of the mosque with its arcades and gateways

is an invaluable setting to the Pearl Mosque which name exactly befits it. The interior of the 'Musjid' is characterized by beauty, purity and the unaffected expression of supreme religious feeling. Over the seven arches of the mosque are placed three domes. The four pavilions at the four corners of the mosque seem to be in exact harmony with the construction—nay—perfect the composition. The aisles, three in number, inside the mosque are formed by massive piers single blocks of plain marble. The consummate art and fine workmanship of the time of Shah Jahan are thus brought to light in the building of this mosque. There is a small chamber on either side of the mosque from which ladies of the harem could attend to the mosque services without themselves being seen. The part just below the cornice of the mosque bears a Persian inscription in black marble stating that the mosque was constructed by Shah Jahan.

On the left side of the mosque is a building called the Dausa Jat's House which is said to have been occupied by the Rajah of Bhartpur when the Jats held the fort. By means of modern additions the old structure has been completely changed into officer's quarters.

Nearly opposite to the Moti Musjid the spectator has to pass through a gateway which leads him to the front of the Darsan Darwaza, another splendid specimen of fine art.

Turning towards the right, through the Meena Bazar, the old jewel market, there is a gate leading to the courtyard of Diwan-i-Aam or the Public Hall. The hall is said to have been used by the British as an armoury for a long time. The hall being worn out in 1876 Sir John Strachey the then Lieutenant-Governor of U. P. and the beneficent patron of our College found it expedient to repair it and restore it to its past eminence.

It is said to have been begun by Shah Jahan but completed by Aurangzeb in 1685. It is constructed of red sandstone. The Emperor's throne was in an alcove of marble at the back of the hall and from here he used to give audience to his court. to receive ambassadors and to administer justice to his subjects. Underneath the Emperor's seat is a squared platform of marble where his minister seated himself. On either side of the Emperor's seat are beautiful apartments intended for the females of the harem to sit and witness the proceedings of the court. Directly opposite to the Diwan-i-Aam is a big cistern made of a single block of stone containing steps inside and outside. This is known as Jahangir's " Hauz " or bathing tub. There is a long inscription in Persian on its outer edge which shows that it was intended for Jahangir. It is as high as about five feet and its diameter is nearly double its height. The tomb of Mr. Colvin, the Lieutenant-Governor of U. P., is in the immediate neighbourhood of this bath tub. Mr. Colvin is one of those who perished within the precincts of the fort during the Mutiny of 1857.

On the back side of this Hall of Public Audience is the Machhi Bhavan or Fish Catching Square which is now in a state of ruin. It is said to have been built of marble with waterways and fountains.

Just to the left of the throne room is a doorway leading to a mosque of white marble which was built by Aurangzeb for the ladies of the zanana. It may be said that this mosque is a miniature of the Moti Musjid already described. The guide in this part of the fort leads the visitor to a small chamber built of fine marble wherein Shah Jahan is said to have been kept in honourable captivity by Aurangzeb. From this the visitor is escorted into the elegant Diwan-i-Khas the Hall of Private Audience. The structures

adjoining this hall are the zanana or harem, the Mahal-i-Khas and several others constructed by Shah Jahan. This Diwan-i-Khas is said to be of the same model and design as that at Delhi. It is built of white marble gilt at the edges and rims, a part of which golden ornamentation is preserved to this day.

In front of the Diwan-i-Khas is a terrace on which two thrones are placed. The one of black slate is placed on that side of the terrace adjoining the river, while the white marble throne is on the same side as Machchi Bhavan. From this terrace the Moghul Emperors were wont to watch the elephant fights on the ground beneath the walls. This terrace also commands the pleasant scenery of the Jumna. Opposite to the Diwan-i-Khas are the gaudy baths to which water was brought from a well sunk on a place about 70 feet below. These baths are now deprived of their old splendour but yet are grand to look at.

At the back of the Hall of Private Audience is the beautiful Jasmine Tower called the Samman Burj. This seems to be of longer standing than Diwan-i-Khas. In front of this tower is a courtyard in which there is a fine little fountain not in working order at present. In its close proximity is a raised platform containing squares of black marble intended for the game of *pachisi*, a sort of oriental backgammon. From the Samman Burj the visitor is led into a set of rooms called the Khas Mahal or harem, built of black and white marble, which is graceful and charming with the once Grape Garden adjoining it. The poetic inscription written on the walls of the Mahal referred to, gives the date of its construction as 1636. Just below this Mahal is a set of chambers which were resorted to by the ladies of the harem during the unbearable heat of the Agra summer.

The Anguri Bagh or Grape Garden is the name of the quadrangle in front of the Khas Mahal. Here the British officers are said to have been shut up during the disastrous and stormy days of the great Indian Mutiny. Just to the north of this garden there is a passage leading to the brilliant palace of glass called the Sheesh Mahal.

In the vicinity of this palace of glass is a palace, the Jahangiri Mahal called after Jahangir and built by Akbar. The architecture of this palace is of a pattern quite different from that of Shah Jahan.

Outside the premises of the fort and opposite to the Delhi Gate is the Jama Musjid built by the accomplished Jahan-Ara, Shah Jahan's beloved and eldest daughter.

The tomb of Ettamad-ud-daulah is situated on the left or eastern bank of the Jumna and is reached by the railway bridge known as the Richard Strachey Bridge. This mausoleum was built by Nur Jahan, the highly gifted queen of Jahangir, in commemoration of her father's death. According to history after the marriage of Nur Jahan with Jahangir Ettamad-ud-daulah first became the Lord Chancellor of the Exchequer and some time hence the Prime Minister of Jahangir. It was owing to his handsome daughter Nur Jahan that he attained such a high status. Although he possessed some abilities as a scholar, poet and statesman, nothing would be more captivating to Jahangir than the beauty of the fair sex ; and it was only after Jahangir's matrimony with Nur Jahan that Ettamad-ud-daulah came into prominence.

Both he and his wife are interred in the central chamber, their graves being built of grey marble. The four corners are occupied by the graves of his brother, sister and other members of his family. The structure is of fine and elegant marble with splendid network and fretwork.

There are four minarets on four sides of the tomb but they are beyond compare shorter than the Taj minarets. The tomb is said to have been six years in building (1622-1628). The tomb is surrounded on all sides by refreshing gardens and plots of green grass which produce a cooling sensation to the weary eye of the visitor.

On the same side as Ettamad-ud-daulah are some other ruins of ancient renown. These are the Cheenika Rouza, Zuhra Bagh, and Ram Bagh. Afzal Khan, the Prime Minister of Shah Jahan, is interred in the first, and Zohra, a daughter of Babar, in the second ; while the Ram Bagh was used by Babar as pleasure garden and was the scene of the Moghul picnic parties.

The next thing which a visitor to Agra is inclined to pay a visit to is Akbar's tomb, situated at Sikandra, about six miles from Agra. Sikandra owes its name to Sikander Lodi of the Lodi Dynasty.

The main gateway leading to Akbar's tomb is a remarkable illustration of the grand Moghul architecture. Apart from this, an ascent to the foot of one of the four minarets, *viz.*, to the terrace from which the minaret is accessible is very perplexing. 'Confusion worse confounds' the visitor while climbing up the zig-zag staircase with stairs in several cellars built one above the other. The minarets are by far shorter than those of the Taj but by far higher than those of Ettamad-ud-daulah. Above the gateway is a chamber called Naquarkhana where drums were sounded in honour of the dead.

After passing the gateway referred to above, the visitor goes to the place where Akbar the Great is buried. The grave is built of plain white marble but the surrounding place is floored with black, white and grey marble in perfect

harmony. Right above this tomb but in the third and uppermost storey there is an imitation tomb the object of which appears to be to prevent people from trampling the ground directly above the tomb. Such imitation tombs are also noticeable in the case of the Taj and Ettamad-ud-daulah. The walls surrounding the tomb on the outside are built of red sandstone as is the case with the walls of the Jama Musjid. On the right side of Akbar's tomb are the tombs of two of his daughters and other members of his family. The back side of the tomb consists of several rooms and verandahs.

The Kanch Mahal, an elegant two-storied building is situated outside the enclosure of and to the south of Akbar's tomb. They say that Jahangir used this building as his country house. This building now exists in an almost ruined condition.

About a musket-shot distance from Akbar's tomb and on the road to Muttra is the tomb of Mariam the wife of Akbar. This has been serving for many years as the printing house of a Christian Mission.

The last and the most remote place that the yearning visitor is prone to visit is Fatehpur Sikri which Akbar intended to make his capital. It is about 24 miles from Agra and 6 miles from the Achnira Station of the R. M. R. The big city is fortified on three sides by strong walls while on the fourth it was protected by a big artificial lake now dried up.

At the outset, the visitor is astounded to the Buland Darwaza or High Gate about 180 feet in height. Its right doorway bears an Arabic inscription which shows that the gate was built by Akbar in 1602, in commemoration of his triumph in the Deccan.

The buildings inside this walled enclosure are nearly the same as those in Agra Fort and in addition there are Jodbai's

Palace, Raja Birbal's House, the Moghul Mint, Abul Fazal and Faezi's Houses, and several mosques, a Hindu temple for Akbar's Hindu wives, and several other buildings in a ruined state As space forbids exhaustive mention and description of these buildings, I have simply mentioned them making at the same time a general statement that they possess the same pomp and pageantry as was usual with Moghul architecture—nay—that of the 'gorgeous East.'

It is a truth universally acknowledged that the Moghul architecture is unparalleled in its design, beauty and consummation. Side by side with their object of indulgence in luxury, it must be admitted that the end and aim of the Moghuls was to leave a fitting monument to their name and fame. But then the question arises how far are these noble specimens of art useful to the public ? As a matter of fact these buildings ought to have fed innumerable labourers and poor people so long as they were under construction. This was after all a temporary benefit to the indigent and needy. But had they utilized the energies and resources of their State in the construction and advancement of permanent public works of perennial benefit, *e.g.*, construction of great roads, canals, tanks and establishment of universities, schools and colleges of arts, literature and science, they would surely have won the epithet expressed in Tennyson's lines—

" Death closes all, but something are the end,
Some work of noble note may yet be done,
Not unbecoming men that strove with gods."

The consummation of their architecture and their mission to attach equal importance to other works, lucrative to humanity at large, betray their shortsightedness, dissipation and extravagance. But they have their own justification in the fact that it is natural for man to be perfect and

expert in one thing only; this universal truth is aptly expressed by Pope's lines:—

" Nature to all things fixed the limits fit,
And wisely curbed proud man's pretending wit.

....

One science only will one genius fit;
So vast is art, so narrow human wit.
Not only bounded to peculiar arts,
But oft in those confined to single parts."

SYED MUNAWAR.

AT ALIGARH—AN EARLY REMINISCENCE.

Rending, as it were, the skirt of mid-night darkness, the train whistled and came up to the platform. Before I reached my destination after a journey of thirty-two hours, my heart was full with thoughts how my first day at the intellectual soil of Aligarh, for which I craved so long, would turn out. Every traveller, perhaps, during the course of his journey towards a new place creates in his mind many pictures of it in anticipation, and it is not unusual that they are quite unlike what he actually meets with.

Such was the case with myself. I thought and thought, pale with the tediousness of the journey. The ever present question with me was, "well what should I do after alighting from the train; the College was quite a long way off; and the students all unknown to me, some of whose hospitality I might beg, were surely sleeping in their rooms at such a late hour of the night; indeed, what should I do?" Who could anticipate that there was waiting an easy and unexpected solution of the burning question within myself?

No sooner had I left the railway compartment and come down on the platform than I saw at a few steps' distance,

through the dusky light of the oil lit lamps, a smart figure clad in a 'long-tail (our Turkish coat) and a tarboosh.' I could, somehow or other, know previously that the 'long-tail and the tarboosh' are what an 'Alig' wears. Here was an 'Alig' then, to be sure; why should I not seek advice from him, if he only would condescend! I ran after him.

" Well Sir, please Sir! please"—he was hurrying up!

He stopped and turned towards me, at first with vexed looks, but in a moment, toned down and said,—

"What do you want please, I am very busy." " Sir I am just coming from Bengal, Eastern Bengal I mean, and wish to join the College here; please, should I drive there just now?"

"I am very busy, please wait" he said drily, and vanished away.

I thought within myself, 'Aligs' are, perhaps, characteristically busy like this on account of their good training.

The above sort of questions and answers being done with, I saw my way in nothing but to wait, with apprehensions the greater part of which vanished away just because I met and addressed, after all, an 'Alig,' whom, before this, I always imagined with a sense of awe!!

Dragging my bundles and boxes from the railway compartment, my first duty was to deposit them in a safe part of the platform. This being done, I began in right earnest to act up to the gentleman's " Please, wait," with eager looks and a sort of to-and-fro motion with drowsy steps over the station platform.

After nearly an hour's monotonous action like this, I had a diversion in seeing a down-train come up. I was all along on the look-out for my just known 'Alig' and tediously thinking when my probation inculcated in the sanguine " Wait, please," would come to an end. Quite

unexpectedly I saw a party of four,—three of them together with my 'Alig' having the familiar 'long-tail' on, and the third, an old gentleman with a white beard and a venerable look,—on the platform. I watched them with an interest as if my fate was bound up with theirs.

My last mentioned old gentleman was helped up in a first class cabin; the train steamed off, and I was just going to take advantage of the opportunity of addressing my familiar "Alig", but (alas!) he, together with his other two companions, went straight into the refreshment room, where I did not venture in. I was compelled to submit to the inevitable "Wait, please" for an unknown period.

The clock struck one. I shuddered,—shuddered for having no sleep in the previous two nights and for that night's prospect of being a sleepless one! I despaired of the 'Alig's' help any further, and depending upon my own self, I went straight in the waiting room, where I lay down on an emergency bed, and tried to sleep. The mental diagnosis that began now is rather curious.

First I tried to reconcile myself with the 'Alig's' nonchalance. And, indeed, who was he or, rather, who were those gentlemen? This was the question that arose revoltingly in my mind. I said to myself that the old man lifted up in the train was perhaps a 'Moulvi Sahib' of the College, and the other gentlemen, with their 'long-tail and tarboosh' were undoubtedly some higher-class students coming evidently to the station to give the 'Moulvi Sahib' a send off. They went in the refreshment room, perhaps to have their coffee as a preservative from the wintry night. My mental process did not stop here, but went further. The 'Moulvi Sahib' went up in a first class, wasn't it? As Moulvi Sahibs are always very plain sort of gentlemen, I never knew any of them travelling in a first

class ; but how was it that I see a different case here ? Very soon, however, I satisfied myself,—" Oh, it's Aligarh after all, and here even the Moulvi Sahibs must be quite unlike those of other places."

Anyhow, thank God, this train of my silent thoughts was followed by a smooth sleep. But before I enjoyed that blessing of blessings for long, I was awaked up, strangely enough, by the very 'Alig' whom I ventured to address some time ago. He was in a hurry, and before I could say or do anything, I found my luggage packed up and in an instant, I was led outside where a landau was standing with the two other gentlemen, mysteriously missing so long, inside. I took the seat assigned to me so kindly, and could not but observe the necessary formality :—

" Well, gentlemen, excuse me please ; I give you a lot of trouble ; this is because I am entirely a new comer !"

" Oh, no, no, no, not a bit of it; you are quite welcome, you are our friend," they said in a body with such a striking warmth that I would never forget. My admiration for them,—for their so very kind treatment, knew no bounds, and I was so buried under it that I could not utter a word. I began to thank my stars and to feel an inward pride that these gentlemen would be my fellow collegianers; and also began to damn my previous student life when a polite word or a kind look from superior-looking personalities was a blessing few and far between.

Our carriage went on till we reached a 'bungalow', where some servants were waiting for us. We alighted ; my gentleman took me in a room, where I got everything I could desire for, the servants having strict orders to look to my comfort. It was almost three o'clock, and I passed the night rather composedly, rather anxiously.

The next morning, the gentleman, my benevolent host, after having his morning walk, called and ushered me in a room to take the indispensable early tea. Language fails me to express in adequate words the many civilities and kindnesses I received at his hands. I completely believed that he was a student of the College, and further, on accouut of a petty good library and a nicely carpeted drawing room under his possession, I concluded that he must be a higher student of quite the fashionable sort !! I did not know that I was in an utter illusion all the while. The truth began to reveal itself very soon.

It so happened, however, that I had to go to the railway station to bring some necessary luggage left-behind ; but the route being forgotten, I got a servant to guide me. On our way, some one of the servant class asked my guide :—

" Kaha jate ho, bhi " (where are you going, brother ?)

"Doctor saheb ney hamey inkey sath tishan jane kaha hey" (Doctor Sahib has asked me to go to the station).

As soon as I heard the term ' Doctor, I felt a pressing curiosity. I asked my guide,—

" Kiyajee, tomherey Doctor Sahib ney kia elaj karte hey"? (Well, is your doctor a medical practitioner)

" Nehi Sahib, unko dactar hi kahlata hey"

(No Sir, he is called a Doctor)

" Unka nam kia hay" (what is his name ?)

"Doctor Zia-ud-din Sahib."

At this I was taken aback, and beat my lips and was stand-still for a while. To think that my host whom I all along took to be a College student and as such talked with him quite freely was Dr. Zia-ud-din himself—was that very eminent man, about whom I read in the papers some time ago, as the first Newton Scholar of India. Such a great man and such civilities towards an insignificant

fellow like my humble self. I was completely overpowered by all that I felt in the matter. I had a certain sense of relief that, very fortunately, I did not address my host like this :—

"Well, my friend, what class do you belong to?" In that case, the drama of illusion would have been, perhaps, a complete comedy!

My illusion were more than this, and, really, from this very moment, they dissipated very soon. I have just related how the 'Alig' whom I first addressed in the railway platform turned out to be Dr. Zia-ud-din; the other gentlemen, whom I saw first in the railway station, were also identified. The 'Moulvi Sahib' who was booked in the first class is our present Secretary, the venerable Nawab Viqar-ul-Mulk Bahadur; and the other two gentlemen, awaiting identification, are the Hon'ble Aftab Ahmad Khan and Mr. Abul Hasan respectively!

One word more, and I have done. I consider the whole as a priceless experience of my life,—it is unique. Aligarh, at the outest, impressed itself in my heart of hearts not through its course of study, not through its residential system, but by the spontaneous civility of some of its truly worthy votaries. Nay, further, the first lesson that was impressed in my mind indelibly here is that, "Civility costs nothing but buys everything."

Alas! how many of my stiff-necked and vain friends forget that precious lesson!

AMIN-UL HAQUE,
(of Bengal).

RECENT PUBLICATIONS.

We have received from "*The Order of the Golden Age,*" 153-5 Brompton Rd., London Sw., a number of pamphlets advocating Food Reform. Reviews will appear later.

Malarial Fever.—by Dr. Muhammad Sharif Khan, Assistant Surgeon, Shahpur. Lahore, 1911, The Newal Kishore Press ; paper covs., pp. 120, illust. As. 8. A review of this book appears in our Urdu section. The ***Observer***, Lahore, says—

" The book deals with a dry subject in a highly interesting manner, and the shafts of humour which enliven its pages cannot fail to captivate the attention of the reader. Malarial fever rages in this country from August to October with great virulence. It is the one disease in India which has been claiming the largest number of victims for years, if not centuries, throwing into the shade even cholera and the bubonic plague. A large number of books have appeared on the subject in English and other languages. But Dr. Sharif Khan's is the only book in Urdu which deals with the subject—the diagnosis and forms of malarial fever, its cause, prevention and cure,—in an adequate manner. One would have liked the author to have gone into greater details with regard to the treatment. But as he threatens the reader with dire penalties in the case of self-doctoring or treatment by laymen, one must rest content. The book is cheap for the price of 8 annas, consisting as it does of more than 120 well-printed pages with illustrations. We recommend it unhesitatingly to our readers."

Our Contemporaries.—We beg to acknowledge with thanks the receipt of the following :—November, ***Adibulatfl.*** December, ***The Islamyiah College Magazine, The Madras Christian College Magazine, The Ravi, The Students' Own Magazine.*** December and January, ***The Collegian, the Comrade, The Muhammedan, The Observer.*** January, ***The Aligarh Institute Gazette, The Central Hindu College Magazine, Young Men of India.***

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TO THE ENGLISH SECTION OF THE ALIGARH MONTHLY FOR 1911.

ILLUSTRATIONS (FULL PAGE PHOTOGRAVURES.)

Issue—

شفا ہپور نے مندرجہ بالا نسخہ کے ذریعہ سے اس ملکی خدمت کو باحسن وجوہ انجام دینے مین جدوجہدی کی ہے۔ خدا آپکی سعی کو مشکور کرے۔

اس رسالہ مین مچھڑونکے حالات نہایت تحقیق کے ساتھ لکھے ہین اور انکے حملون سے نجات پانے کے گر بتلائے ہین۔ ساتھ ہی اسکے موسمی بخار کی قسمین، انکے علاج اور انکے روک تھام کے قواعد سہل الحصول طریقون سے درج کئے ہین۔ اور چونکہ علم کتابی سے علم شہودی کا رتبہ بڑا ہے یعنی کسی چیز کی پوری شناخت کیواسطے اس سے روشناسی ہی بہتر و انسب ہے۔ اسلئے جا بجا تصاویر کے ذریعہ سے مچھڑون و دیگر جراثیم کی ہئیت کذائی ناظرین کے ذہن نشین کرایا ہے۔ تاکہ اپنے دشمنونکو پہچان کر اُنسے بچین اور آنکے حملونکی مدافعت کے لئے حتی الامکان کوشش کر سکین۔ قیمت ۸ر

محمد متین عفی عنہ

خواجہ رشید الدین فضل اللہ صاحب جامع التواریخ یہ کتاب بہترین کتب اہل تاریخ ہے چنگیز خان اور اوسکی اولاد اور طوائف مغول کے حالات مین ۷۱۸ھ مین قتل ہوا۔

جلال

غزل از جناب خادم علیخانصاحب اخضر خوش باش اکبر آباد

سلامت عشق مرنے کا دعویٰ ہم بھی رکھتے ہین — خدا نے سر دیا ہے ہمکو سودا ہم بھی رکھتے ہین

ادھر بھی اے نگاہِ یار کوئی وار ہو جائے — ہمارے پاس بھی دل ہے کلیجا ہم بھی رکھتے ہین

سبھی ثابت قدم سنتے ہین اے سنگ درجانان — سر شوریدہ پر اپنے بھروسا ہم بھی رکھتے ہین

سر شوریدہ، قلب حشر ساماں، دیدۂ حیران — کبھی آکر تو دیکھین وہ تماشا ہم بھی رکھتے ہین

کسی دن غیر پر بھی کیجئے مشق ستم آکر — کلیجا وہ بھی رکھتا ہے کلیجا ہم بھی رکھتے ہین

سنبھالو نیمچہ، باندھو کمر، مقتل مین آجاؤ — تمہارے حوصلے دیکھین تمنا ہم بھی رکھتے ہین

کبھی برسات مین دربار ساقی دیکھ لیتے ہین — بس اخضر سال کا یہ ایک پھیرا ہم بھی رکھتے ہین

ریویو

میلیریل فیور یعنی موسمی تپ

یہ ایک قدرتی مسئلہ ہے کہ زمانہ اپنی ضروریات خود مہیا کرتا ہے۔ ہندوستان مین موسمی بخار کا جب زور شور حد سے بڑھ گیا تو قدرت نے ایسے اشخاص بھی پیدا کر دئے جو اس موذی مرض کے دفعیہ کی تدابیر عمل مین لائین اور مخلوق خدا کو اس بے رحم کے دست تعدی سے بچائین۔

ہمین خوشی ہے کہ ہمارے معزز دوست جناب ڈاکٹر محمد شریف خانصاحب اسسٹنٹ سرجن

مسالک و ممالک جغرافیہ کے طریق پر زمانہ اسلام مین پہلے دسینے ہی لکھی - علاوہ ازین اور بھی وسکے مولفات ہین -

زمخشری آخر پانچوین صدی اور اوایل چھٹی صدی کے علماے نامی سے صاحب تصانیف کثیرہ ہے جنمین سے ربیع الابرار و نصوص الاخبار بہت مشہور ہین ۵۳۸ھ مین وفات پائی -

حمزہ بن حسن اصفہانی اوایل سنہ ۳۵۰ھ مین تھا اسکی تاریخ جسمین احوال سلاطین فارس ابتدا سے آغاز بویہیان تک لکھا ہے کلکتہ مین چھپ گئی ہے -

حمد اللہ مستوفی قزوینی اواخر سنہ ۷۵۰ھ مین تھا تاریخ گزیدہ اور نزہۃ القلوب اوسکی یادگار ہین

اسکندر بیگ منشی زمانہ شاہ سلیمان صفوی مین تھا تاریخ عالم آرا تالیف کی ہے -

مرزا صادق منشی اصفہانی منجملہ اون فضلا کے ہے جنہون نے سلاطین زندیہ کی تاریخ مرتب کی ہے

خواجہ علی رویانی مؤلف تاریخ طبرستان ہے -

سید ظہیر الدین ابن سید نصیر الدین مرعشی ایضاً مؤلف تاریخ طبرستان ہے کہ ۸۸۱ھ مین تالیف کی -

ابو جعفر محمد بن جریر طبری مؤلف تاریخ الامم والملوک کہ تاریخ طبری مشہور ہے سنہ ۳۰۲ھ مین تالیف کی سنہ ۳۱۰ھ مین وفات پائی یہ کتاب جرمن مین طبع ہو گئی ہے -

عبد الرحمن محمد حضرمی المالکی مشہور بابن خلدون صاحب تاریخ کبیر جو کہ سنہ ۸۰۰ھ مین تالیف کی (ہو العبر و دیوان المبتدا و الخبر فی ایام العرب والروم والبربر) -

ابو الفرج عبد الرحمن بن علی الجوزی بغدادی مشہور بابن جوزی صاحب منتظم فی تاریخ الامم کہ چھٹی صدی مین تالیف کی ۵۹۷ھ مین بغداد مین وفات پائی -

امین احمد رازی مولف تذکرہ ہفت اقلیم جو کہ سنہ ۱۰۰۲ھ مین بعہد شاہ عباس اول تالیف کیا -

علی بن الحسین ابن علی مسعودی تاریخ مروج الذہب وسکے مولفات سے سنہ ۳۴۶ھ مین وفات پائی -

مصنفات اسکے بکثرت ہین منجملہ اُنکے آثار الباقیہ ہے کہ مولفات مفیدہ ادوار اسلامیہ سے ہے ابوریحان نے زمانہ سلطنت مسعود غزنوی مین وفات پائی۔

ابوحامد محمد بن محمد بن محمد الغزالی سنہ ۴۵۰ ہجری مین تھے مشاہیر علماے بزرگ سے اور کتب کثیرہ اوسکی تصنیف ہین جنمین سے ایک احیاء العلوم نہایت مشہور ہے وفات اُنکی قصبہ طاہرمین کہ مضافات طوس سے ہے، روز دوشنبہ ۱۴۔ جمادی الثانی کو سنہ ۵۰۵ھ مین واقع ہوئی۔

احمد بن شمس الدین بن محمد بن ابراہیم بن ابی بکر بن خلکان ساتوین صدی کے فضلاے مورخین سے اوسکی مصنفات مفیدہ سے کتاب وفیات الاعیان نہایت مشہور ومعروف ہے سنہ ۶۰۸ھ مین پیدا ہوا سنہ ۶۸۱ھ مین وفات پائی۔

زجاج نحوی نام ابراہیم کنیت ابواسحاق اواخر سنہ ۲۳۰ھ اور اوایل سنہ ۲۴۰ھ مین تھا مولفات اوسکے مشہور ہین سنہ ۳۱۱ھ مین بمقام بغداد فوت ہوا۔

خواندمیر بن ہمام ملقب بہ غیاث الدین اسکی مان صاحب روضۃ الصفا کی بیٹی تھی یہ مورخ مرزا حبیب اللہ ساوجی وزیر خراسان کے رفقا سے تھا۔ کتاب حبیب السیر فی اخبار افراد البشر کہ اعلے درجہ کی تاریخ ہے مرزا حبیب اللہ کے نام سے لکھی ہے اس کتاب کے خاتمہ مین شاہ اسمٰعیل کا حال ہے۔

وصاف نام عبداللہ بن فضل اللہ وصاف صاحب تاریخ معجم اور تاریخ وصاف جوکہ اوسکی لیاقت اور جودت طبع کی شاہد ہے۔ یہ کتاب اواخر سنہ ۶۹۹ھ مین بنام غازان خان کے تالیف ہوئی حقیقت مین یہ کتاب متمم تاریخ جوینی ہے کہ خود اوسکے دیباچہ مین ذکر کیا ہے سنہ ۷۰۰ھ کے آغاز مین یہ کتاب تمام ہوئی۔

ابوالعباس احمد بن محمد بن طیب السرخسی عہد اسلام کے حکماے بزرگ سے ہے نہایت علم وکمال سے آراستہ تھا اور شاگرد یعقوب بن اسحٰق کندی کا ہے خلیفہ معتضد عباسی کے نزدیک بہت معزز وموقر تھا آخر قاسم بن عبیداللہ کی شکایت سے سنہ ۲۸۶ھ مین قتل ہوا۔

...ل نے کہا درویشی تونگری سے بہتر ہے اور روح مثل ایک پرند کے قفس جسم مین محبوس ہے نفس کے منقطع ہوتے ہی وہ مرغ قفس تن سے خلاص ہوکر حیات جاودانی پاتا ہے۔ بہرام نے کہا پس تیری مرگ زندگی سے بہتر ہے اور مین تیرے قول پر عمل کر کے تیری روح کو زندان تن سے خلاص کرتا ہون۔ کیا تو نے میرے دادا سے عہد نہین کیا تھا کہ ہرگز اس ملک مین نہ آئیگا پھر کیون آیا یہ کہکر حکم دیا کہ اسکو سولی دیجاوے اور پوست مین بھس بھروا کر دار پر آویزان کیا گیا تاکہ دوسرونکو عبرت ہو۔

مرزا علی رضا محزون مرادآبادی

مشاہیر مصنفین اسلامی

معشر بلخی جعفر نام مشہور اسلامی منجم زمانہ معتضد عباسی مین تھا ۲۷۲ھ مین وفات پائی۔

ابومنذر ہشام بن ابو نصر محمد بن صائب معروف بابن کلبی نسابہ مولفات کثیرہ اوس سے منسوب ہین ۲۰۶ھ مین تھا ۲۰۶ھ مین بعہد مامون عباسی فوت ہوا۔

ابن اثیر یہ تین بھائی تھے اور ہر ایک صاحب تصنیفات معروفہ۔ سب مین بڑا مجدالدین مبارک کتاب نہایہ اوسکی تصنیفات سے ہے۔ اوس سے چھوٹا ابوالحسن عزیزالدین علی کامل التواریخ اوسکے مؤلفات سے ہے سب مین چھوٹا ضیاءالدین نصراللہ ہے جسنے مثل السایر تالیف کی یہ تینون فاضل کامل وزرا وامرای زمان آل ایوب اور اتابکان موصل سے تھے۔

مجدالدین بن اثیر نے ۶۰۶ھ مین عزیزالدین نے ۶۳۰ھ ضیاءالدین نے ۶۵۰ھ مین وفات پائی

عطاملک علاءالدین بن محمد برادر شمس الدین محمد صاحب دیوان تاریخ جہانگشای اوسکے مولفات سے ہے کہ عبداللہ وصاف نے صدر کتاب مین اوسکا ذکر اور تعریف کی ہے ۶۸۱ھ مین وفات پائی

ابوریحان بیرونی مشاہیر حکماے عہد اسلام سے ہے پیدایش اوسکی بلدہ بیرون مین کہ شہرہای سندھ سے ہے ہوئی یہ اون حکما سے ہے جو کہ مامون خوارزمشاہ کے پاس تھے اور یہ سب بہم متقدم تھا یعنی شیخ الرئیس ابو علی بن سینا۔ ابوسہل مسیحی۔ ابن خمار۔ ابونصر عراقی۔ ابوعلی مسکویہ

مانی مصوّر

جس نے پیغمبری کا دعویٰ کیا تھا عہد شاپور مین تھا بادشاہ نے حکم دیا کہ میرے ملک سے نکلجا اور اگر نہ جائیگا تو سزا پائیگا۔ مانی ایران سے چین مین چلا آیا۔ وہان بہت لوگ اوسکے معتقد ہوگئے اور بڑا مرتبہ پایا اسکے بعد اوسنے ایک دور منصوبہ باندھا کہ ایک ایسا پہاڑ تلاش کیا جسپر کسی طرف سے راستہ نہ تھا اور ایک چشمۂ آب وہان موجود تھا مانی نے ایکسال کا آذوقہ وہان فراہم کیا اور اپنے مریدون سے پوشیدہ وہان پہونچا لیکن غائب ہونے کے قبل اونسے کہدیا تھا کہ مین خدائے عزوجل کے پاس جاتا ہون ایکسال کے بعد مجھکو فلان مقام پر تلاش کرنا الغرض وہان پہونچکر ایکسال تک نقاشی مین معروف رہا اور ایک ایسا مرقع مرتب کیا جس سے دیکھنے والے کو حیرت ہوتی تھی۔ جبکہ وقت موعود پہونچا تو اصحاب مانی جمع ہوکر اور ایک گھوڑا ساز و یراق سے آراستہ کرکے وعدہ گاہ پر لائے مانی ظاہر ہوا اور اپنا کارنامہ آدمیون کو دکھا کر اوسکو اپنا معجزہ قرار دیا اور بعض احکام جو اوسمین درج کئے تھے اونکو حکم خدا بتایا بیشتر اہل چین اوسکے معتقد ہوگئے اور مردم ترکستان نے بھی اوسکی تصدیق کی بہت سے اہل ہند بھی پیرو ہوے۔

جب مانی نے اپنا مقصد حسب دلخواہ یہان حاصل کرلیا تو پھر ایران کی طرف متوجہ ہوا جب خراسان پہونچا تو شاپور اور اوسکا بیٹا ہرمز بھی کسیقدر حکمرانی کے بعد مرچکا تھا اور بہرام کی بادشاہی کا زمانہ تھا۔ القصہ مانی نے خلایق کو اپنے دین کی دعوت شروع کی اور یہ عقاید تعلیم کئے کہ نور و ظلمت قدیم ہے۔ اور حیوانات کا قتل حرام۔ درویشون کو ستانا اور جانورونکو ایذا دینا روا نہین۔ درویشی تونگری سے بہتر ہے۔ ذخیرہ کرنا برا ہے۔ صدقہ دینا واجب۔ دوستونکے ساتھ مہربانی کرنا اور ہر ایک سے دوستی پیدا کرنا بہت خوب ہے۔ بارے ایک مدت تک مانی نے بادشاہ کی مدح کی اور شاپور نامہ۔ کنز الاخبار۔ اور سر الاسرار اوسکے مولفات سے ہین اور کہتا تھا کہ مین حضرت عیسیٰ کے اقوال کا شارح ہون آخر الامر جب اوسکی خبر بہرام کو پہونچی تو مانی کو بلا کر اوسکے دین و مذہب سے سوال کیا

ترے قسمت خوشا اقبال اوسکا جسکو ملجائے
ترے در کی گدائی ہے یہ از فر سلیمانی

نہیں ہفت اقلیم کی شاہی سے بھی اسکو سوا سمجھو
میسر آپ کے در کی اگر ہو مجھکو دربانی

نہیں پھر جا کوئی محروم ہرگز آپ کے در سے
بنی ہے ذات اقدس مصدرِ الطاف ربانی

سواے ذات اقدس کے کوئی حامی نہیں شاہا
سناؤن کسکو جا کر داستانِ دردِ پنہانی

نکالے آپنے ڈوبے ہوے بیڑے ہزارونکے
مرے ارمان کی کشتی بھی عرصہ سے ہے طوفانی

مدد کا وقت ہے یا غوث اعظم۔ ہم غریبون پہ
بلاؤ آفت و اندوہ غم کی ہے فراوانی

خدا کیواسطے جلدی مدد کیجئے مری خواجہ
مجھے اپنے معاصی سے رہا کرتی ہے حیرانی

بھلا کیا منھہ دکھاؤن حاضرِ دربار کیونکر ہون
رسائی کیسے ہو ممکن۔ بایں آلودہ دامانی

یہ شمشاد اک غلامِ خاص ہے اسکو بچا لیجئے
کہ ہے گھیرے ہوے اسکو ہوا و حرص نفسانی

غزل از جناب محمد عبد الرحیم صاحب۔ شمشاد پشاوری از علیگڑھ

کر گیا تن بدن وہ خنجر چاک
دل ہے اندر تو سینہ باہر چاک

نالۂ عندلیب ہے کہ چھری
ہو گیا دامنِ گل تر چاک

دیکھ کر ربط شانۂ و گیسو
رشک سے دل ہوا سراسر چاک

تیغ ابرو میں آب ہے یا آگ
ہے ہر اک داغِ دل کے اندر چاک

لکھ لو خیر اے فرشتو جو چاہو
نامے ہونگے یہ پیش داور چاک

نامۂ آخری کیا واپس
اور پھلے خطون کا دفتر چاک

خلش جلبن ہے سینۂ شمشاد
یعنی ہر چاک کے برابر چاک

اے عرفان خوشنوا! تم مجھے سچ بتاؤ کہ تم کیا نغمہ سرائی کر رہے ہو اسے غنچہ تم کیسے مزار پر کیوں اسقدر کھل رہے ہو جاتے ہیں نہیں پھولے سماتے۔

یا اللہ یہ دل میں چٹکیاں لینے والے پر الم راگ کیا ہیں جو مضراب اثر سے میرے تار نفس کو بجا رہے ہیں اے دل دیز نگر۔ ہر تودہ کتاب عبرت کا ایک ورق ہے ان سب اوراق پر سرسری نظر ڈال اور جو کچھ انپر تحریر ہے اوسکو پڑھ۔

یہ غرناطہ کی کہنہ یادگار ہے، یہ قرطبہ کے کھنڈر ہیں، یہ سسلی کا مدفن ہے یہ الجیریا کا ماتم ہے یہ شاہان مغلیہ کے عظمت کے آثار، یہ مراکش کی تازہ قبر ہے، یہ ایران کی آئندہ خوابگاہ، یہ مصر کا مزار ہے جو زیر تعمیر ہے۔ یہاں اسلام کی عظمت۔ یہاں ہندی مسلمانوں کا اقبال یہاں اونکی اخوت اور یہیں اونکا کمال یہاں اونکی جرات اور یہاں اونکا استقلال دفن ہے، غرضکہ یہ اندوہناک نظارہ دیکھکر بے اختیار میری آنکھوں سے آنسو رواں ہو گئے۔ اور میں اک شکستہ مزار پر بیٹھکر رو دیا کیا جب مسلسل اشکوں کے تار بند ہوئے تو میں اوس عبرت کدہ سے اپنے فانی مکان کو چلا۔ اب میرے مضطرب دل کو سکون ہوا کچھ ہی عرصہ گذرا ہوگا کہ راستہ میں حضرت انقلاب و جناب گردش گاڑی پر سوار گڑگڑ کرتے نکلے چلے گئے۔

دریافت کرنے پر معلوم ہوا کہ اب تک ایران کے مہمان تھے مگر اب ینگ ٹرکش پارٹی نے سلطنت عثمانیہ میں اونکو مدعو کیا ہے اور چنانچہ وہیں جا رہے ہیں۔

سید نثار حیدر

منقبت حضرت شیخ محی الدین جیلانی قدس سرہ

مدد کیجئے غفار امیری محی الدین جیلانی	نہ چھوٹنے پائے فکر دین و دنیا سے پریشانی
بہائے اوج عزت سے نگیں ہو سر ...	عطا ہو گر مزار پاک کی مجھکو نگہبانی

ہوجاتے ہین سطح پر کے ریشے اندرونی جانب کو رخ رکھنے مین اسلئے اسی طرف کو آسانی گذر ہوتی ہے اور واپسی مشکل۔ اندر پہنچکر پانی مین ڈوب جاتے ہین اور وہان گل سڑکر پودہ کی خوراک بنجاتے ہین۔ پرانے قصون مین مردم خوار درختون کا ذکر محض تفریحی سمجھا جاتا تھا لیکن بالآخر ثابت ہوا کہ گوشت خوار پودے دنیا مین بکثرت موجود ہین جو خدا کی قدرت کا بخوبی اظہار کرتے ہین۔

—جلال—

گورغریبان

دلِ وحشی سے آخر نہ رہا گیا اور مجھے اک ایسے وقت جبکہ تمام مخلوق شجر حجر چرند پرند خوشی اور بشاشت کی سانس لے رہے تھے سوے صحرا کھینچکر لے چلا۔ صبح صادق کا سہانا وقت قدرت کے دلفریب نظارے سبزہ زار کا لہلہانا مرغ خوش الحان کا چہچہانا دلِ وحشت زدہ کی بیتابی کو دوبالا کر رہے ہین۔ یہ لیجئے! آبادی سے کچھ فاصلہ ہی پر گورغریبان نظر پڑا اُف یہ روح افزا جان پرور وقت اور اسپر یہ خموشی کا عالم طاری، آخر کچھ کچھ سبزہ زار شاداب اشجار یہان بھی تو ہین مگر وہ نزہت وہ لطافت یہان نہین کیا ان مٹی کے چھوٹے چھوٹے ٹیلون کے رہنے والونکے ماتم مین قدرت نے سبز لباس انکو پہنایا ہے اور یہ چھوٹے چھوٹے طایران مختلف الالوان اونکے مایوس حسرتناک مزار پر فاتحہ خوانی کر رہے ہین۔

اے دل ٹھہر ٹھہر!! اسقدر اضطراب بیجا اور توحش بے پایان سے باز آ۔ دم لے یہین لیے چلتا ہے تو چل مگر ذرا ٹھہر۔ ہان خدا کے لئے اسقدر بیتاب نہو۔

دلِ وحشی تو مجھے یہان کیون لایا؟ یہ سنسان وحشت خیز بھیانک مقام آخر تیرے لئے کیون اسقدر عزیز ہے، اگر مین غلطی نہین کرتا تو شاید مجھے کتاب عبرت کے مطالعہ کے لئے لایا یہ صدہا مٹی کے تودے جو نظر آ رہے ہین جہان فانی کی تصویر ہین۔ قضا و قدر کے ماہر ہاتھ نے انکو بنایا ہے تاکہ انسان انکو غور سے دیکھے اور سبق حاصل کرے۔

کھلا ہوا سا رہتا ہے مضبوطی کے لئے اس دہانے کے گرداگرد ایک موٹا حلقہ ہوتا ہے تاکہ دہانہ سکڑنے نہ پاوے اور اندرونی جانب گہراؤ کی طرف یہ حلقہ پھیلاؤ مین رفتہ رفتہ تنگ ہوتا ہوا قیف کی شکل اختیار کرلیتا ہے اور بعض اقسام مین خمیدہ کھون اور آنکڑون کی صورت پیدا کرتا ہے غرض اس قیف اور کھون دار بناوٹ سے یہ ہے کہ جاندار اسنے گذر کر پھر واپس نہین ہوسکتا اور پھر یعنی سبوچہ کی نلی تک پہونچنے کے لئے مجبور ہوتے ہین جہان انکے لئے موت منتظر بیٹھی ہوئی ہوتی ہے۔ سوال یہ ہے کہ جاندار کیڑے اور پتنگے اس موت کے گڑھے مین کیون داخل ہوتے ہین اسکی وجہ یہ ہے کہ دہانہ سبوچہ نباتی کا نہایت شوخ رنگ کا ہوتا ہے اور شوخ رنگ اڑنیوالے حشرات الارض کو خواہ مخواہ پسندیدہ ہے چنانچہ روشنی اور شمع جو شوخ زرد رنگ رکھتی ہے پروانوں کو خود بخود اپنی جانب کشان کشان کھینچ لاتی ہے۔ علیٰ ہذا ان سبوچون کی سرون کی شوخی انکی کشش کے لئے کافی ہوا فی ہوتی لیکن اسپر طرہ یہ کہ شہد نما رطوبت انکی سطح بالائی پر موجود رہتی ہے جو دوہرے پھندے کا کام دیتی ہے۔ کیڑے اسکو چاٹتے ہوے دہانہ کے اندرونی جانب آگے بڑھتے ہین کیونکہ مکھیون اور پروانون کا خاصہ ہے کہ بھول مین بڑھتے بڑھتے اسکے زیرہ تک پہونچ جاتے ہین۔ علیٰ ہذا اس قیف نما انار پر بڑھے ہوے یا خمیدہ کھون مین پھنسنے کے لئے ایسے مقام پر پہونچ جاتے ہین کہ واپسی ناممکن اور پھر کی نلی مین داخلہ لازمی ہوجاتا ہے۔ مزید بران مصیبت ناک یہ امر ہے کہ قیف کا نچلا حصہ اسقدر چکنا اور پھسلنا ہوتا ہے کہ وہان قدم جمنا دشوار اور نلی مین پھسل کر جا پڑنا لابدی ہوجاتا ہے۔ گرتے ہی ایک تیزابی ہاضم رطوبت خارج ہوتی ہے اور شکار اوسمین ڈوبتے ہی فنا ہوجاتا ہے اور اسطرح اس پودے کے لئے خوراک بہم پہونچتا ہے ڈارلنگٹونیا۔ یہ دوسری قسم کا پچر پلینٹ ہے (پچر یعنی سبوچہ یا ظرف اور پلینٹ یعنی پودہ) ان اقسام مین پچر بجاے پتون مین لٹکنے کے زمین ہی سے پیدا ہوتا ہے کسی مین ڈھکنا ہوتا ہے جو شکار کو بند کرلیتا ہے اور کسی مین نہین ہوتا اسلئے بارش کا پانی اندر جمع ہوجاتا ہے باہر سے لیکر اندر تک شعلہ کیطرح میٹھا رس جا بجا لگا رہتا ہے اور کیڑے اسکو چاٹتے ہوے اندر تک داخل

پہنچ جاتا ہے یہی کیفیت تیزابی عرق کی ہے کہ اگر خوراک کی مادہ یا ٹکڑا انکو ملا ہے تو بکثرت نکلنے لگتا ہے۔ عرق نکلنا شروع ہوگا یہانتک کہ اپنے شکار کو گھیر کر چپکا لیگا۔ ایسے درخت کا ڈھکن جب گوشت کے ٹکڑے یا بڑے کیڑے کو گھیر کر بند ہو جاتا ہے تو بیس بائیس روز تک نہیں کھلتا اور کھلنے کے بعد اسکی قوت حس بہت کم ہو جاتی ہے چھوٹے کیڑے شمار مین نہین آتے وہ بیچکر ریشوں کی قطار کے خلا مین سے نکلجاتے ہین۔ تجربہ سے معلوم ہوا ہے کہ ہر پتہ زندگی مین ایک مرتبہ پیٹ بھر کر کھانا کھالیتا ہے اور یہی اسکی زندگی کی معراج ہے۔ یہ بھی دریافت ہوا ہے کہ جسوقت پتے شکار پر بند ہوتے ہین ایک برقی جھٹکا بھی واقع ہوتا ہے جو کیڑے کو بیحس کر دیتا ہے۔

یہانتک اُن پودون کا حال لکھا گیا جو اپنے شکار کو زیادہ تر اپنے چپکدار رطوبت کے ذریعہ سے پکڑتے ہین ذیل مین ہم ایسے عجیب وغریب ترکیب والے درختون کا ذکر کرتے ہین جنہین خالق کائنات نے کیڑون کے پھانسنے اور غذا پہونچانے کا نرالا ذریعہ بنایا ہے۔ ہماری غرض کیلیفورنیا کے پچر پلینیٹ (Petcher Plant) سے ہے جس کے اکثر پتون کی ساخت پچر یعنی سبوچہ یا ظرف آب کی سی ہوتی ہے۔



کرم* خوار پچر پلینیٹ۔ اس درخت پر جو جھاڑی کی طرح بڑھتا ہے اور بعض اقسام اسکی بیلدار بھی ہوتی ہین ایک خاص طرح کے ظروف نما پتے پیدا ہوتے ہین شکل اُنکی الگ الگ کیطرح مختلف قد وقامت کی ہوتی ہے یعنی ایک انچ طویل سے لیکر فیٹ بھر سے زیادہ لانبے پچر پڑ ہجاتے ہین اُنکے منھ پر ڈھکنا سا ہوتا ہے لیکن عموماً منحصر

ایک تیسری قسم گوشت خوار پودے کی شمال کیرولینا مین پیدا ہوتی ہے
وینس کا فلائی ٹریپ" ہے (Venus fly Trap) اسکے پتے پر دوآو
ہوتے ہین جنکے مرکز کے قریب تین ریشے دانتون کیطرح نمایان ہوتے ہین۔کن
کے خاردار قطار کی مانند دکھلائی دیتے ہین۔رنگ پتون کا سبز ہوتا ہے لیکن سُرخ
رطوبت بھری ہوتی ہے پتے کے بالائی رُخ پر خوردبین کے ذریعہ سے بکثرت نظر آتے



اگر ہم ان ریشے دار مین
کو سوئی سے چھودین تو یکایک
دونون پٹ پتے کے اس زور
سے آکر ملجاتے ہین کہ دونون کو
جدا کرنا مشکل ہے یعنی بلا توڑے
یا پھاڑے دونون جدا نہین
ہو سکتے لیکن دو تین روز کے
بعد خود بخود کھل جاتے ہین یہی
کیفیت اُسوقت ہوتی ہے کہ
جب کہ کوئی کیڑا اُن پر آکر بیٹھتا ہے
کہ وہ فوراً بند ہو کر اسکو ایسا فشار
دیتے ہین کہ دو روز مین تمام د
کمال نرم حصہ اسکا ھضم ہوجاتا ہے اور خدا کی قدرت یہ ہے کہ ان مین ایسی خاصیہ
کہ بارش کے پانی یا ہوا کے دباؤ سے ہرگز کوئی حرکت محسوس نہین ہوتی صرف ٹھوس
کرنے سے شکنجہ کی طرح سے پتے کام کرنے لگتے ہین۔ ٹھوس چیز بھی وہی جسمین خوراک
مثلاً گوشت کے ٹکڑے وغیرہ۔ اگر کانچ یا پتھر کے ریزے ڈالو گے تو چندان اثر نہوگا

ہماری غذا کیونکر ہضم ہوتی ہے ؟ اسکا جواب یہ ہے کہ ہمارے معدون مین ایک رطوبت ہے جسکو انگریزی مین گیسٹرک جوس (Gastric Juice) کہتے ہین وہ دو اجزا سے مرکب ہے ایک تو تیزاب ہے اور دوسرا ایک طرح کا خمیر جسکا نام پیپسن ہے ان دونون مین ہضم کرنے کی قابلیت نہین ہے بلکہ ملکر یہ خاصیت پیدا ہوتی ہے چنانچہ ہمارے معدون مین جب کبھی ایک یا دوسرے جزو کی کمی ہوتی ہے اوسیوقت ضعف ہضم یا بدہضمی کی شکایت پیدا ہوتی ہے اور علاج مین بھی نقص ہوتا ہے کہ طبیب کو یہ تشخیص نہین ہوتی کہ آیا تیزاب بہت کم ہے یا خمیر۔ حالانکہ عموماً پیٹ کی شکایتون مین گندہک کا ہلکا تیزاب ہمیشہ دیدیا جاتا ہے اور اکثر وہ فائدہ نہین بخشتا کیونکہ گیسٹرک جوس مین تیزاب خود زیادہ ہوجاتا ہے اور پیپسن کم جسکے بغیر قوت ہاضمہ ناممکن ہے۔

سن ڈیو کی رطوبت مین پیپسن کی بو آتی ہے جس سے یہی ثابت ہے کہ نیچر نے اِسکو گوشت خوار ہی بنایا ہے اور جڑین چھوٹی چھوٹی صرف اسکو زمین پر قائم رکھنے کے لئے پیدا ہوتی ہین نہ کہ پرورش کے لئے۔

خونخوار پودون کے اور اقسام۔ انگلینڈ مین مذکورہ بالا سن ڈیو کے علاوہ دو ایک اقسام گوشت خور پودون کے اور بھی ہین منجملہ انکے ایک بٹر ورٹ ہے۔ اسکے پتے پر بھی بال اور اُنپر گھنڈی ہوتی ہے لیکن بمقابلہ سن ڈیو کے کم۔ یہ بھی مرطوب اور پٹری دار زمین مین ملتا ہے دھانی رنگ کے پتے زمین سے لگے رہتے ہین اور اودے رنگ کے پھول جنکی لانبی ڈنڈی ہوتی ہے گرمیون مین نکلتے ہین۔ پتا چھونے مین دبیز چکنا اور لسدار معلوم ہوتا ہے جسپر غدود دنما دانے جڑے ہوتے ہین۔ انمین سے ایک چپکدار رطوبت ایسی نکلتی ہے کہ اگر سوئی لگاکر اوٹھائی جاوے تو لانبا تار سا کھنچ آوے گا۔ اسکے پتون پر بھی کیڑے مکوڑے مکھیان جمع دیکھی جاتی ہین جنکے پھانسنے کے لئے بھی چپ چپ ہے لیکن سن ڈیو کی طرح اسکے ریشے نہین جھکتے بلکہ جھالر کی طرح ہین کہ چارو نطرف سے جھک جاتا ہے اور ایک کٹوری سی بنالیتا ہے جسمین رطوبت جمع ہوکر بہنے نہین پاتی اور کیڑون کو پھانسنے دیتی ہے۔ اس رطوبت مین تیزابی کیفیت ہے کیونکہ دودھ مین ڈالنے سے دہی جمادیتی ہے



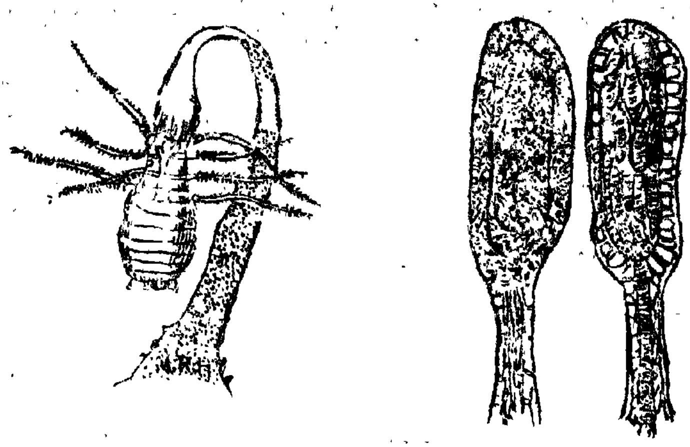
مختلف قسم کے گوشت خوار پودے

ظہور ہوتا ہے کہ ہر وقت کی رگڑ اور اشیاے خارجی کے اتفاقیہ گرنے کے اثر سے محفوظ رکھنے کی غرض سے اسمین یہ خاصیت رکھی ہے کہ یکایک ریشے نہین مڑتے نہ بارش سے متاثر ہوتے ہین۔

چوتھا تجربہ۔ اب یہ دیکھنا باقی رہا کہ جو رطوبت پتیون سے خارج ہوتی ہے وہ کیا چیز ہے؟ کوئی کھار ہے یا تیزاب؟ اسکے لئے (Litmus Paper) نیلجی لٹمس پیپر استعمال کیا جاتا ہے جو تیزاب کے اثر سے سرخ ہو جاتا ہے۔ چنانچہ اس کاغذ کو اس رطوبت سے مس کرو جو خود بخود پتے پر اور ریشون کے سرون پر جمع رہتی ہے کچھ تبدیلی نہ معلوم ہوگی لیکن ذرا سا گوشت کا ٹکڑا ڈالو ڈالتے ہی رطوبت خارج ہونا شروع ہوگی اسمین لٹمس پیپر تر کرو فوراً رنگ سرخ ہو جاویگا جس سے ثابت ہوگا کہ رطوبت ایک تیزاب ہے جسمین خوردنی مادہ کے حل کرنے یا ہضم کرنے کی طاقت ہے۔

اس امر کا ثبوت کہ سن ڈیو پودا واقعی گوشت خوار ہے } اس طرح ہوسکتا ہے کہ تین گملون مین تین پودے جو یکسان سرسبز و شاداب ہون برابر برابر رکھو لیکن ایک پر باریک کاج کپڑا لگا دو تاکہ مکھیاں وغیرہ پتون پر نہ بیٹھ سکین دوسرے کو کھلا رہنے دو لیکن کوئی خاص قسم کی خوراک نہ دو۔ تیسرے کو کھلا بھی رکھو اور چھوٹے چھوٹے گوشت کے ٹکڑے بھی پتون پر ڈالتے رہو۔ چنانچہ چند ہی روز مین ثابت ہوگا کہ کاج والا پیڑ کمزور پڑ گیا ہے۔ کھلا ہوا سرسبز ہے۔ لیکن سب سے اچھا پودا وہ ہے جو گوشت پا رہا ہے

تصویر ذیل پتے پر کا ریشہ اور اوسکے سرے پر کیڑے کا چپکنا ظاہر کرتی ہے



اب ہم دوسری طرح تجربہ کرتے ہین - اور بجاے مکھی کے چند دیگر اقسام کی خوراکی اشیاء
لیتے ہین مثلاً گوشت کا ریشہ - انڈے کی سفیدی - پنیر کا ریزہ غرض وہ چیزین جو خوردنی ہون
ن ڈیو کے پتے پر چھوڑتے ہین - ہم کو ظاہر ہوتا ہے کہ انپر بھی پتے کی وہی حرکات صادر وارد
تی ہین جو مکھی پر ہوئی تھین یعنی ریشون کا سکڑنا اور اپنے مرکز کی طرف رفتہ رفتہ خوراک کا پہنچ
ا سا اور پتے کے سرون کا سکڑ کر دونا سا بنجانا -

ب اور تجربہ - اس سے فارغ ہوکر ہم کو خواہ مخواہ خواہش ہوتی ہے کہ دیکھین آیا غیر خوردنی
شیا پر اس خونخوار پودے کا کیا عمل ہوتا ہے - چنانچہ بال اور چمڑے کے باریک ٹکڑے ہڈی
ر شیشہ کا ریزا کوئلہ وغیرہ ڈالنے سے معلوم ہوگا کہ مڑنے اور جھکنے کا عمل نہایت سست
ا ہے نہ عرق افراط سے برآمد ہوتا ہے اور بجاے خوردنی چیز کے ہفتون پھنسے رہنے کے ایک
. و زہی مین اسکی گرفت کھل جاتی ہے اور شے خارجی گر پڑتی ہے -

بسرا تجربہ - اگر ہم سوئی سے ریشے کے سرے کو ایک دو مرتبہ چھیڑین تو کوئی اثر محسوس نہوگا
تہ جب متواتر نوک چھوئی جائیگی تو ریشہ جھکنا شروع ہوگا - اس سے قدرت خداوندی کا یہ

تو بہتر ہے اور اس کو پتّے کے بال دار درخت پر بٹھادو اور دیکھو کہ کیا حرکت شروع ہوتی ہے۔

اول۔ (tentacles) یعنی کھڑے ریشے فوراً مرکز کی طرف کو جھک جاتے ہین اور برابر جھکتے رہتے ہین جب تک کہ مرکز تک نہ پھونچ جاوین۔

دوم۔ جب کہ وہ ریشے جنپر مکھی رکھی ہوئی ہے۔ جھکنا شروع ہوتے ہین انکے پڑوسی اردگرد کے ریشے بھی اسی طرف کو جھک پڑتے ہین گویا کہ وہ بھی شکار مین حصہ لینے کو بڑھتے ہین۔

سوم۔ چیپ جو ریشون کے سرون پر جمع ہوتا ہے بہتایت سے نکلنا شروع ہوتا ہے حتی کہ مکھی کو گھیر لیتا ہے جو اگر زندہ بھی ہوتی تو بوجہ سانس لینے کے سوراخ بند ہوجانے کے ہلاک ہوجاتی۔

چہارم۔ مکھی ان ریشون کی حرکت سے رفتہ رفتہ مرکز کی طرف چلی جاتی ہے اور چھوٹے ریشون مین قیام کرتی ہے۔ جسکے چہار طرف بڑے ریشے اسطرح صف آرا ہوتے ہین جیسے سواران کی فوج نیزے لئے ہوے دشمن کو نرغہ مین لے لیتی ہے۔

پنجم۔ پتّے کے کنارے بھی خمیدہ ہوکر کٹوری نما ہوجاتے ہین تاکہ رقیق مادہ جو خارج ہو رہا ہے مرکز کی طرف جہان شکار ہے جمع ہوجاوے اور اسکو غرقاب کردے۔

ششم۔ دس پندرہ روز کے بعد ریشے سیدھا ہونا شروع ہوتے ہین اور پتا بھی کھل کر اپنی اصلی حالت پر عود کر آتا ہے۔ مکھی کا یہ حال ہوتا ہے کہ بجز پرون اور سخت حصۂ جسم کے اور کچھ باقی نہین رہتا یعنی نرم حصہ جسم کا بذریعہ ریشون کے پتون کی غذا بنکر ہضم ہوجاتا ہے گویا یہ ریشے جڑون کا کام دیتے ہین۔

کیمیاوی کے ذریعہ سے یا طبعی طاقت سے ٹھوس اور خشک مادہ کو سیال کرے اور خود بخود مٹی مین سے غذا نکال لے۔ علیٰ ہٰذا بعض درخت اور پودے خدا نے اپنی قدرت کاملہ کے اظہار کے لئے ایسے بھی پیدا کر دئے ہین کہ وہ اپنی غذا کیڑے مکوڑے اور چھوٹے جانداروں سے حاصل کرتے ہین اور اسی لئے انکو گوشت خوار یا خونخوار درخت کہتے ہین۔

گول پتے کا سن ڈیو (Sun dew) یہ درخت ولایت انگلستان مین اکثر نشیبی نمدار مقامات مین پیدا ہوتا ہے۔ دیکھنے مین اسکے پتے خوشنما ہوتے ہین جنکا رنگ سرخی مائل ہوتا ہے اور طول ایک انچ سے دو انچ تک۔ پتے زمین سے ملے ہوے گلاب کے پھول کیطرح گچھا بناتے ہوے پیدا ہوتے ہین اور جولائی یا اگست مین ایک لانبی ڈنڈی کا شگوفہ اسکے مرکز سے نکلتا ہے جسمین کئی سفید پھول کھلتے ہین۔ اسکے پتے کو توڑ کر غور کرو تو ایک قسم کا لانبی ڈنڈی والا چپٹا چمچہ سا نظر آوے گا۔ پتے کے بالائی رخ پر سخت قسم کے بال ہوتے ہین جنکے سرون پر گول دانہ سا ہوتا ہے اور اس دانہ پر چینپ کی طرح ایک لسدار شئے جمی رہتی ہے جسمین بیحد چپک ہوتی ہے۔ یہ بال پتے کے کنارے کی طرف زیادہ لانبے اور گھنے ہوتے ہین اور مرکز کے قریب کم اور چھوٹے۔ انگریزی مین ان بالون کو جو درحقیقت بال نہین ہین بلکہ پتے کے ابھار ہین (ten tacles) کہتے ہین۔ ہم ابھی یہ لکھ چکے ہین کہ بالون کے سرون پر چینپ لگا ہوتا ہے جو ایسا لسدار ہے کہ اگر چھوٹا کیڑا یا تنکا اسپر آ کر بیٹھے تو فوراً چپک جاتا ہے لہذا جو کیڑا مکوڑا مکھی بھنگا اس پتے پر آ کر بیٹھے گا وہ ان ریشون مین چپک کر پھنس جاویگا۔ نیز خشک بیج اور پتون کے باریک ریزے ہوا سے اوڑ کر اس پتے پر چپک رہنگے۔

خونخوار درخت کیونکر غذا حاصل کرتا ہے۔ اس پودے کو کھود کر دیکھا تو معلوم ہوا کہ اسکی جڑ بالکل زمین پر رکھی ہوتی ہے جس سے ثابت ہوتا ہے کہ سن ڈیو پودا اپنی خوراک زمین سے حاصل نہین کرتا بلکہ ہوا سے زیادہ غذا پاتا ہے۔ آئیے اب ہم تجربہ کرین کہ ان عجیب درختون کے خواص کیا ہین اور کیونکر وہ جانورون کا خون پیتے ہین۔ پس اوّل ایک مکھی کو پکڑ کر مار ڈالے

علی گڑھ منتھلی

جلد ۱۰	بابت ماہ جنوری سنہ ۱۹۱۲ع	نمبر ۱

خونخوار پودے

عموماً یہ بات علم مین آچکی ہے کہ تمام خشکی کے درخت اور پودے اپنی خوراک ان اجزا سے حاصل کرتے ہین جو زمین مین شامل ہین اور وہ آبی پودے جنکی جڑین پانی مین تیرتی رہتی ہین اور اسقدر نیچے نہین پہونچتین کہ زمین مین جاگزین ہون تو ایسے پودے پانی مین سے اپنی غذا جذب کرلیتے ہین- یہ بھی ہر شخص جانتا ہے کہ پانی خشک ہوجانے پر پودہ مرجھا جاتا ہے جس سے ظاہر ہے کہ ٹھوس مٹی مین سے غذا میسر نہین ہوسکتی جب تک کہ پانی اسکو نرم نہ کردے- مٹی کہ اجزاے پرورش سیال ہوکر جڑون کے باریک سوراخون کی راہ سے درخت کے رگ و ریشہ مین پھیل جاوین لیکن یہ بات کمتر اشخاص کو معلوم ہے کہ درخت کے لئے غذا یا تو سیال حالت مین ملنا چاہئے یا گیس کی صورت مین- اور یہ کہ جڑون مین یہ قدرت نہین کہ کسی تغیر

شرح چھپائی اشتہارات حصہ اردو

ایک صفحہ	واسطے ایک سال کے	۲۴ روپیہ
"	واسطے نصف سال کے	۱۳ روپیہ
"	واسطے تین ماہ کے	۷ روپیہ
"	واسطے ایک ماہ کے	۲ روپیہ ۸ آنہ

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علیگڈھ منتھلی مدرسۃ العلوم علیگڈھ

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جلد ۱ | بابت ماہ جنوری سنہ ۱۹۱۲ء | نمبر ۱

مقام اشاعت مدرسۃ العلوم علیگڈھ

فہرست مضامین حصہ اردو

(نوٹ) رسالہ ہذا کے ساتھ فہرست مضامین بابت سنہ ۱۹۱۱ء شائع کیجاتی ہے

پبلشر مسٹر ڈی۔ آکرلونی۔ ایم۔ اے پروفیسر مدرسۃ العلوم علیگڈھ۔

باہتمام بابو رام ناتھ بھارگو بی۔ اے

در اسٹینڈرڈ پریس الہ آباد طبع شد

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The Aligarh Monthly.

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NOTES AND NEWS.

A LARGE gathering, representing the Trustees, Staff, Students and Old Boys of the M. A.-O. College, assembled on the forenoon of Tuesday, April 23rd, in the Strachey Hall, to pass a resolution of condolence with the family of the late Hon. Shaikh Sadiq Ali, Wazir, Khairpur, Sindh, whose sudden death has deprived the Muslim community of yet another of its most energetic and devoted leaders.

Mr. Towle took the chair at the request of Nawab Viqar-ul-mulk, and the vote of condolence was proposed by Nawab Mohamed Mozamilullah Khan, Joint Honorary Secretary, and seconded by Mr. Sheikh Abdullah, both of whom dwelt upon the deceased's services to the community. The vote was carried in silence, all standing, and prayers were offered by the Dean, after which the College was closed for the day. We quote from the *Observer*, (Lahore), the following appreciation :—

"The son of an employé of the Sindh Revenue Department, the deceased Shaikh's life was a splendid example of self-help. He started as an ordinary clerk, but by sheer dint of labour and ability rose to the post of a Deputy Collector. After serving in that capacity for some years, he was appointed Prime Minister of Khairpur in succession to the late Sirdar Muhammad Yakub Khan, C. I. E. How

well he discharged the duties of his new office may be gauged from the fact that he enjoyed the implicit confidence of His Highness the Mir, and at the same time stood high in the regard of the people. A native of the United Provinces, he identified himself with the interests of his adopted home, and was elected by the people of Sindh as their representative in the Bombay Legislative Council. He helped the Hon. Mr. Bhurgri in the preparation of his Education Cess Bill and did yeoman service to the cause of Muslim education by persuading the *Zemindars* to accord their support to the main provisions of the Bill. Ever a friend of education, he secured big donations for the Muslim University and the Nadwat-ul-Ulema from the Khairpur State, attended several meetings of the All-India Muhammadan Educational Conference and was also a Trustee of the M. A. O. College, Aligarh."

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The Old Boys' Week is yearly becoming a more valuable institution, and although this year the numbers were not so large as those of 1911, everything passed off most successfully. The Conference at Lucknow accounted for a number of absences, and we must remember that last year, several other important meetings were held here at the same time, which drew many who could not otherwise have been present. Reports appear on another page.

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The institution of a Staff Common Room has proved a generally acceptable idea, and the inaugural dinner, held at the College Club on the 3rd April, was an unqualified success. The dinners will take place monthly.

* * * * *

On the 13th April, Moulvi Syed Rashid Reza Sahib, Editor of the *Al Manar* of Egypt, visited the College, and

he evening delivered a lecture, which we hope to print
ur June number. On the 14th, a large number of
sts attended a garden party given in his honour by
ılvi Mohamed Habibur Rahman Khan Sahib, on behalf
he M. A.-O. College Club, while the students enter-
ed him at dinner the same evening.

* * * * *

Mr. Wali Muhammad, M. A., who has recently taken
Doctor's Degree at Göttingen, arrived at Aligarh on
14th, and was welcomed at the station by a large
ıber of his Aligarh friends. A dinner was given in his
our at the M. A.-O. College Club, on the 16th.

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On the afternoon of the 18th the boys of the English
ıse gave a garden party to meet Mr. Syed Ross Masood,
guests including many residents of the Civil Station.

* * * * *

A movement is on foot among influential Muhammadans
Iadras to establish a girls' school for children of well-
o and high class Muhammadans. A preliminary meet-
was held on Friday the 19th, attended by a large
ber of leading Muhammadans, including the Hon.
ab Syed Muhammad and the Hon. Mr. Justice Abdur
im. Miss Lynch, Inspectress of Girls' Schools, presided
promised her support to the movement if the com-
ity was agreed about opening the school. Mr. Justice
ır Rahim also addressed the meeting, emphasising the
and urging the desirability of adopting English as
medium of instruction. He also said the proposed
ol would be strictly *purdah*. Lady Benson addressed
meeting encouraging the movement and exhorting
ammadans to support it that they may derive the utmost

benefit from it. A week later a meeting of parents was held to receive suggestions in furtherance of the movement.

* * * * *

We regret that as intimated in the Urdu section, the Urdu articles submitted in connection with our competition were not of sufficient merit to warrant an award. We do not wish to discourage contributors, but of course we must insist upon a certain standard, in regard both to matter and to manner of treatment. The award has therefore been postponed, and the prize will be given (on the same conditions as already announced) for the best article in the second quarter, if any reach the desired standard.

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Our Contemporaries.—We beg to acknowledge with thanks the receipt of the following publications:—For March (in addition to those acknowledged last month), ***The Collegian***, ***The Deccan College Quarterly*** (an elaborate Durbar Number full of illustrations), ***The Madras Christian College Magazine***, ***The Old Boy***, ***The Meerut College Magazine*** for April, ***The Aligarh Institute Gazette***, ***The Barielly College Magazine*** (the first number of a new venture, to which we offer our best wishes for success), ***The Comrade***, ***The Muhammadan***, ***The Observer***, ***The Ravi*** (which contains a really amusing and cleverly written "Song of Examination time".)

* * * * *

THE ARAB CONQUEST OF SICILY.

Sicily, the largest and most fertile of the islands of the Mediterranean lies at the extreme south-western point of Italy. The island is triangular in shape, mountainous in character, and contains the well-known volcano, Etna. Tracing its history back to ancient times, we find that it

was under the sway of Carthage, one of the most celebrated of ancient cities and a keen rival of Rome. The Carthaginians who were chiefly engaged in commerce at one time, occupied nearly all those parts which are washed by the Mediterranean Sea, including Malta, Corsica, Sardinia and parts of Spain. These Carthaginians waged three wars with Rome, known as the Punic Wars; the first commenced about B. C. 265; and third concluded with the complete destruction of their empire in B. C. 146.

Thus, on the downfall of Carthage, Sicily became a Roman province, forming the first instalment of Rome's provincial empire. From hence, it remained under the long rule of the Roman Republic and afterwards under the Cæsars, till the decline of the Holy Roman Empire, when it was conquered by the Muslims of Africa.

The island of Sicily was conquered in the memorable reign of the Caliph Manum. The cause of its conquest is as follows:—In A. D. 809, the Emperor Michael of Rome appointed Constantine the Governor of Sicily, and who on his part entrusted the office of admiral to a person called Fimi or Euphemius. This man was a well known hero of his time. He achieved many victories on the coasts of Africa, but on the accusation that he had kidnapped a certain nun from her monastery, he was declared under ban, and afterwards the Emperor became so furious at his conduct that he ordered his tongue to be cut out. Euphemius could never endure such a barbarous punishment and hence broke into rebellion and made himself master of Syracuse, an important town in Sicily. Constantine attacked Syracuse, but was defeated and took refuge in Catania. Euphemius in his turn, laid seige to Catania, and captured Constantine and killed him. So in this way,

he established his permanent power in Sicily, and made Syracuse his capital

Now, there was no one who dared to rival him throughout the island, except a relative of his, whose name was Balata. This man, with the help of his brother, attacked Syracuse and Euphemius was utterly defeated. At this juncture, he was compelled to ask help from Ziadatullah, third king of Africa from the Aghlabide dynasty. He also wrote a letter to the Governor declaring to offer him as a present, the island of Sicily, if he could safeguard his honour. In A. D. 809, Ziadatullah despatched a fleet of a hundred warships, containing seven hundred horsemen and ten thousand footmen, to the help of Fimi. The admiral of the fleet was Asad Ben Furat, a disciple of Imam Malik. When the Islamic forces reached Sicily, they proceeded in pursuit of Balata. But at one point the enemy suddenly appeared. Both parties attacked each other furiously. Euphemius was present in this enterprise, but the Moslems asked him to leave them, thinking that that victory is of no fame in which men of other nations may have a share. Balata suffered a sanguinary defeat. Now, there was no hindrance in the way of Asad. Wherever he went, he met with nothing but victory. In Sicily, there was an impregnable fort named "the Cross," and when Asad besieged it, the occupants declared that they were ready to submit *jazia* Asad agreed upon it ; but they soon turned out treacherous, because in the meanwhile they supplied themselves with war materials, and so refused to submit *jazia*. (It must be noticed here, that *jazia*, in its real sense, is a kind of tax levied on zimmis or non-Moslems, by payment of which the safety of their lives and properties was guaranteed.) Asad heard this news with great fury and spread his forces thoughout the island. Syracuse was besieged from all sides,

and reinforcements were received from Africa, when suddenly Michael, the brother of Balata, appeared on the scene of battle with a great army. Asad ordered a trench to be dug, and when it was complete, it was levelled with grass and reeds. Michael's forces attacked the Moslems furiously, but the result was utter ruin for many of his combatants stumbled in the pit and thus perished. In A. D. 810 a great pestilence broke out and a great part of the Moslem army died of it. The Chief Commander fell ill and died. Then Mohammad Ben Jawari assumed the command of the rest of the army. In the meanwhile, a warship reached there from the Emperor of Constantinople. The Moslems resolved to leave Sicily, but the Romans blockaded the sea from all sides. When they saw there was no chance of escape, they gained courage and resolved to die honourably. They themselves burnt their ships and spread themselves in the island. First of all, they beseiged Mineo and conquered it in the space of three days. They also conquered the important forts of Jurjunt (Girgenteo) and Qasriyana (Castrogivoni). In this enterprise Euphemius was with the Moslems. The occupants of the fort Qasriyana offered the throne to Euphemius, and as soon as he accepted it, he was treacherously murdered. In the meantime another army was received from Rome, but after all the Moslems defeated there combined forces. These continued victories elated their ambition and now instead of strengthening their position, they began to plunder. So when the Romans saw that their forces were not combined, they began to attack wherever their points were weak. In a battle about one thousand Moslems were killed, and they in their turn were besieged. Most of them were killed and the remaining who fled from the place took refuge in Mineo. In such a pitiable plight, they were miraculously saved from destruction. The

ships of the Moslems of Spain were roaming in search of new islands and colonies. Fortunately, a fleet of their ships chanced to come here, and along with this, many men-of-war came from Africa. Now, the Romans gave up the idea of conquest. When the Moslems found themselves thus released, they invaded Palermo, the capital, and conquered it in A. D. 813.

Now, although a great part of the island had submitted to the Muslem rule, systematic administration was not introduced until the arrival of Abool-Aghlab Ibrahim Bin Abdullah, a kinsman of Ziadatullah, as the Civil and Military Governor of Sicily. Under him, the districts in the vicinity of Mount Etna were brought into subjection.

Next, under the Viceroyalty of Bin Abdullah, the Lieutenant Fazl Bin Jaafar Hamadani conquered Messina. He also made a descent into Southern Italy and captured several strong places on the Calabrian coast. Later on, an Arab fleet sailed up the Tiber and plundered the suburbs of Rome and laid siege to Gaeta, but the capital was saved by the internal divisions of the Arabs. So far they had proceeded in Italy, when the whole fleet was destroyed by a fearful tempest. The Viceroy Bin Abdullah died about A.D. 853 or 855 at Palermo. Next, the Arabs elected Abbas, the son of Fazl, as their commander, and this election was confirmed by the supreme Government.

The next Governor after Abbas was his son Abdullah. Sometimes after he was replaced by Khafaja Bin Sufian. In A.D. 869 the Muslems took possession of Notos and next reduced Abba, Satas, Catelnuvo (Kasruljadid). During the tenure of his governorship, Malta was captured by a fleet under Ahmad Bin Omar.

In A. D. 875 the accession of Ibraheem Ibn Ahmed in Africa changed the face of things. The Emir in Sicily,

Jaafar Ibn Ahmed received strict orders to act vigorously against the eastern towns. In 877 began the only successful Semitic siege of Syracuse. The next year the city, which for 1,600 years had been the seat of Greek, Roman and Christian life, passed for the first time under the yoke of Muslems.

Thus in 68 years the Christian territory in Sicily came directly under the subjection of the Arabs. But the Muslems after its conquest became busy in civil war, Arabs fought against the Berbers, both against the African lordship. In A. D. 900 Panormus had to be won by a son of Ibrahim from Muslem rebels provoked by his father's cruelty. But when Ibrahim came into Sicily, he renewed efforts against the Christians and conquered the fort of Rometta, the chief centre of the Christian resistance. In A. D. 963 Tauramenium was taken, though a fleet and army from Constantinople came in vain to its help.

Now, the Arabs were the complete masters of Sicily. The whole island was Semitic and "the Greek-speaking Roman of Sicily was a bondman in his own land." In A. D. 982 the Western Emperor Otho threatened Sicily, but was beaten back. Likewise Basil II, the Eastern Emperor, planned the recovery of Sicily. In A. D. 1027, he sent a great army but his sudden death stopped its progress.

In A. D. 1042, the Normans had already began to show themselves in South Italy under Harald Hardrada. Town after town was delivered, first Messina, then Syracuse, then a crowd of others, but once more the Moslems recovered nearly the whole island except Messina. But under Roger I, nearly all the towns were conquered, the last one Rometta, being taken in A. D. 1090.

Thus, for about three centuries, people of some part or other of Sicily were in subjection to Moslem masters. The

land was won bit by bit. One town was taken by storm; another submitted on terms harsher or more favourable. The condition of the Christians varied from that of personal slaves to that of communities left free on the payment of tribute. The Zimmi of Sicily were given full liberty and protection. After the complete conquest of Sicily, there is nothing heard of tributary districts. This shows that nearly the whole of the island had confessed Islam, and the rulers had completely assimilated the ruled in themselves. Arabic was the *lingua franca* of the island, though Greek had never died out. The Arabs of Sicily were greatly hindered by their internal feuds from ever becoming a great power. There advance in civilization is shown by their position under the Normans, and above all by their admirable style of architecture. The Arabs are always called in for any special work of building or engineering. They had literature which the Norman kings studied and promoted.

M. FAZLUR RAHMAN KHAN.

THE FIRST YEAR DEBATING SOCIETY.

'SMALL BEGINNINGS LEAD TO A GREAT END.'

The inaugural meeting of the above Society was held in the Siddons Union Club on the morning of the 10th March 1912, when Prof. Wilayat Ahmad Sahib, M. A., the President, was in the chair.

As usual the minutes of the previous meeting were read and confirmed, after which the President called upon the retiring Vice-President to read his annual report. The reading of the report occupied about half an hour, during which the retiring Vice-President stated that the record of work done by the Society during the tenure of his office was one of uniform success. Further, he dwelt at great length

upon divers topics concerning the Society in general, and in particular he emphasised the influence of picnic parties as conducive to the well-being of the Society and to the furtherance of union among all the members

The President then performed the installation ceremony. The following gentlemen were selected to compose the ministry for 1912-1913.

(*i*) *Office-bearers* :—

(*a*) Mr. Khalifa Abdul Hakim, Vice-President.
(*b*) „ Syed Munawar, Honorary Secretary.
(*c*) „ Abdur Razaq, Joint Secretary.

(*ii*) *Cabinet* :—

(*a*) Mr. Syed Hasan Burney
(*b*) „ Mohammad Sham-sud-din.
(*c*) „ Abid Hussain Khan.
(*d*) „ Abdul Ghani.
(*e*) „ Ayyub Ahmad.
(*f*) „ Mahmood.
(*g*) „ Mohammad Siddique Hasan.
(*h*) „ Mohammad Yaqub Khan.
(*i*) „ Farid-ud-din Ahmed.
(*j*) „ Nur Mohammad Khan.

The new Vice-President was then called upon to deliver his inaugural address in the course of which he laid stress upon the proposal of his predecessor, of holding picnic parties, and expressed his hope of the Society's success in case of co-operation of all the members concerned.

Then the President made his concluding remarks by advising the members to evince a genuine interest in the debates, and to organise social gatherings which will contribute much to the success of the Society.

There being no other business, the meeting was adjourned.

A debate was held in the Union on the 17th March 1912. Prof. Wilayat Ahmad Sahib, the President, occupied the chair. Mr. Abdul Ghani proposed that in the opinion of the House: 'Adversity has no fewer benefits than prosperity.'

A vigorous and lively debate followed. Messrs Abdul Hakeem and Syed Munawar spoke in favour of the proposition. Messrs Nazir Ahmad Macci, Mohammad Sham-sud-din and Syed Hasan Burney supported the opposition which was led by Mr. Syed Abul Zafar.

The proposition then being put to vote was lost, 5 voting for and 17 against it.

The President then threw light on the subject criticising both sides and expressing his views in pithy, but instructive words.

This over, Mr. Ayyub Ahmad read an interesting Urdu 'Qasida' composed by himself in honour of the occasion. This eulogistic verse will appear on another page in the Urdu Section.

The meeting then terminated.

SYED MUNAWAR,

Honorary Secretary.

"HOME IS THE BEST TEACHER."

This surely is a truism in so far as the home has the foremost influence in the moulding and formation of man's character, and the adaptation of his pliant faculties to his worldly life. Not only so, but the advanced scientists of America have succeeded very recently in proving with

ıty that through her strong mental power, the mother, the birth of her child, has the power of adapting its l faculties to any profession she pleases, and the fact ıpoleon being the greatest general is ascribed to his r's love for war-songs and stories of battles before eatest warrior had yet seen the light of the day.

ıe blank tablet of the mind of the innocent and helpıild is naturally receptive, and the early impressions it are of a very permanent character. The child s and makes his own everything that he sees or hears; ıis tastes, appetites, passions, and everything else are nined by his first observations. In the whole of his here may always be noticed a reflection of his and early impressions. "Give your son to be ted by a slave," said an ancient Greek, "and d of one slave you will have two." "Send your son to mong the robbers and he is sure to become a robber." e does not make any difference in the endowment of en with faculties. It is the early associations of a which go to make him a saint or an atheist or a sopher.

he mother's influence in particular, is the greatest in aining of children. The mother's lap is the whole to a baby, and throughout his youth the child looks great admiration and respect upon its mother and its doings imitates her rather than any other member e family. This is one of the reasons why European ers can, by virtue of their education, produce better d children than Indian mothers. This difference of ng must continue, unless female education is more rsal in India. The greatest boon that may result from e education is the initiatory training which the offg of such women will receive at their mother's hands.

As a rule children imitate in their tender years all the traits of their mother's character, and if this character be well formed and sound, the benefit will be incalculable. For the same reason it is more necessary to train a girl than a boy. "Give education to a boy and you get an educated individual, but give education to a girl and you get an educated family." An educated and accomplished mother must surely have educated and properly trained children.

Truth and love must be the guiding principles of home life, and natural confidence must exist between the members of the house Superiors should not treat their inferiors harshly because even if they are respected outwardly it will be of little avail, after all. Moral courage and individuality of character should be allowed to grow in each member of the family, and an unnecessary awe should not be exercised upon them. The father's treatment of his son must be friendly and by no means like the conduct of a master towards his slave.

Last, but not least, of all noble examples that of the master of the house stand out as the greatest power for infusing a sprit of goodness and morality into each individual member of the family and is inevitably the best and the most powerful means of securing good and moral beings. "Example is better than precept."

MOHAMMED RAMZAN KHATANA.

THE OLD BOYS' ASSOCIATION ANNUAL DINNER.

The Annual Dinner of the Old Boys' Association took place in the Strachey Hall at 9 P.M. on the 6th of April. There was a large and distinguished gathering of the Trustees, Staff, present Students and Old Boys of whom a fairly large number was present. Covers were

spread for over five hundred guests which included amongst many other distinguished visitors Mr. Allen, Executive Engineer, and Mr. Horwood, I. C. S., Assistant Collector, Aligarh.

Dinner over, Nawab Viqar-ul-Mulk Bahadur, gave the toast of the King-Emperor and the Royal Family which were honoured with united and respectful enthusiasm.

The toast of the College was proposed in a neat little speech by Mr. Ihsan-ul-Haq, Bar.-at-law, who traced the growth of the College from a modest little thatched bungalow to its present huge dimensions, and referred with almost visible feelings of pride and joy to the prospect of its growth to full stature as the Muslim University. Himself a cricketer who had done his best to promote interests of cricket in the College, the speaker could not but view with alarm and concern the deterioration in the College cricket, which had in past years won laurels on more than one field, and to which more than anything else the College owed its athletic reputation. Mr. Haq strongly appealed to the present students to keep up the reputation of the College by giving more attention to the manly games

Maulvi Abdulla Jan, Vakeel, a Trustee of the College, responded on behalf of the College and remarked that the growth and progrees of the College was due to a very large extent, to the honesty of purpose, passionate earnestness, and indefatigable efforts of its great and illustrous founder and his distinguished co-adjutors. But the College was also indebted for its success to the Old Boys whose brilliant achievements in the world, no less their moral and material support of the College, had made Aligarh what it was. The next toast

was that of the Old Boys' Association which was proposed by Dr. Horovits in a brilliant short speech. After welcoming the Old Boys, the Doctor referred to the strong tie of love and attachment which united the Old Boys of every institution to their *alma mater*. But the love of the Aligarh College Old Boys for their *alma mater* was something of a passion which found an organized expression in their Association. The College had every reason to be satisfied with its results which were indeed the greatest justification of its existence. Mr. Abdur Raheem, Vice-President, Siddons Union Club. supported the toast on behalf of the present students and remarked that Aligarh was judged by the outside world not by its magnificient halls and noble buildings, but by the brillant results it had achieved, by the contribution it had made to the moral and intellectual growth of modern India, in which the Old Boys constituted a factor of no mean importance. Aligarh, he went on to say, was the greatest asset in their hands, but that fact was only brought home to their minds on an occasion such as the Annual Reunion of the Old Boys when they had the privilege to see for themselves the great result already achieved by the College. He appealed for a closer intercourse between the Old Boys and the present students which certainly could not be possible by a couple of hours' company at a dinner table. He emphasised the necessity of the Old Boys more frequently visiting the college and arranging a series of lectures on subjects of general interest under the auspices of the Old Boys' Association. Thus the link between the past and the present would be more real, more vivid and more abiding.

The toast was responded to, on behalf of the Old Boys' Association, by Mr. Misbah-ul-osman who, in a short Urdu

speech, exhorted the present students to outshine their predecessors and thus add another feather to the College cap. Mr. Shuokat Ali Khan, B. A. who, on rising was received with loud and continued applause, next proposed the toast of the "England returned" Old Boys. He wished to avail himself of that opportuniry to relate something about the progress of the Muslim University Scheme which he had been doing his best to push forward in various parts of India. His experiences of southern India and particularly of the premier Muslim State of Hyedarabad were most pleasant and the prospects of the Muslim University, in his opinion, most gladdening. It was not the givers so much as the askers for the University who were wanting. He would reassure the Nawab Viqar-ul-mulk that after all, the time had come when their dream of the University was in a fair way to be realized. He then referred to the high hopes that the community entertained of the "England returned" Old Boys and particularly of Mr. Syed Ross Masood whose career in England had been watched by all of them with such eager interest and whose arrival in India was hailed by the Moslem community with unbounded gratification.

After the toast had been supported by Mr. Raza Ali, B. A., L. L. B., Mr. Syed Ross Masood rose amidst deafening cheers to respond on behalf of the "England returned" Old Boys. A good deal of interest was centred in his speech, which was probably his first speech in India on a public occasion. And Mr. Masood fully rose to the occasion. He began by thanking all those present for the warmth and cordiality with which they had drunk his health as well as that of his brethren who had returned from England recently. He expressed his warmest sympathy and interest in the vast scheme of the Moslem University whose progress he had been watching ever since it was promulgated. But

he hoped he would not be misunderstood if he availed himself of that opportunity to offer a few observations, which were the result of long and mature thinking, as to what the proposed University should be. He wanted to be absolutely frank in his criticisms that night. He was struck, in the first place, with the enormous expansion of the College during the time of his absence from India. But though he rejoiced at the rapid growth of the College, he could not but regret that the sanitary condition of the College was positively bad. No European mother would ever dream of sending her child to be educated at Aligarh if she knew what the sanitary arrangements there were. Again, too much emphasis could not be laid on the future University of Aligarh being Islamic in spirit and efficient in the teaching of all branches of knowledge. The degree and gown of Aligarh should be respected not only in India but also in all the educational centres of the world. It would be no use having a feeble imitation of the great English Universities without fully providing for the efficient training of character of the Muslim youth. And last of all a truly intellectual atmosphere could not be created at Aligarh if ample facilities were not provided for research work. He appealed to the College authorities to purchase for their library two very valuable but extremely rare manuscripts of Arabic and Persian which he saw with an Englishman and which he could not himself afford to purchase. There was vast room for improvement and expansion of the College library.

The last toast was that of the College and School Staff proposed by Nawab Viqar-ul-mulk Bahadur in a short speech in the course of which he paid a well deserved tribute to the very good work done by the Staff during the year and expressed a hope that with the proportionate

increase in the Staff, their work would not be so heavy in future as to prevent them from exercising that healthy influence on the life of the students of which they were eminently capable.

This toast was supported by Doctor Nazir-ud-din Hasan. Mr. J. H. Towle, Principal of the College, responding on behalf of the Staff, acknowledged the ungrudging assistance given to him by his colleagues and expressed in a few bright sentences how glad all the members of the Staff were to help in the regeneration of a great community. Master Jalal-ud-din then entertained us all with a highly interesting and brilliant poem composed specially for the occasion.* After three hearty cheers for the Old Boys, Staff and Nawab Sahib, a very pleasant function came to a close at midnight.

M. A. R.,

Special Reporter to the Aligarh Monthly.

A MYSTIC AFGHAN.

(*Continued from page 158.*)

I was so eager to have my doubts removed, that no sooner had our train left the Ajmer Station, when I put to him my first and the most important question: Is it possible to hypnotise a person against his or her will? I prefaced it in this way. "Last evening you spoke of 'misusing' the mental power which is known as will-force, thought-power, Hypnotism, and by various other names. Is it possible to abuse it? From what I have learnt up to this time, I have come to the conclusion that: in the first place a person can

* See the Urdu section of this number.

not be hypnotised against his will, and secondly, even if hypnotised he can never be made to do anything which is really hurtful to himself. If my conclusion is right, then misuse or abuse of hypnotism can only mean either bluff and imposing on the credulity of the people or using it as a means of livelihood and turning a professional hypnotist."

"Yes, I said I was foolish enough to misuse it," replied the Sayyad quite composedly, and "God knows how much I have repented for the purpose of gaining a momentary applause of the people, or of gratifying some caprice of the vindictive or acquisitive passion. It was like using a mighty dynamo, to take a common example, which could supply the power of hundreds of horses to a machine, light, heat, and fan a whole town and perform many other useful works. It was like using such a machine, I say, for the purpose of moving toy-carts, electrifying frogs and mice, and such like idle and childish sports. But thank God I did not 'abuse' it. Yes, it is possible to influence another—of course a weaker person, either physically, intellectually, morally, and most of all spiritually—against his or her will, and even to hurt him. A person cannot be always on his guard, always resisting. If the hypnotist happens to be his superior in any way, and knowing his business, he can easily throw him off his guard, and when once hypnotised, he can be made to do anything. It is true that nature has placed a power of self-protection, an instinct of self-preservation in every living being, which is ever watchful, in sleep as well as in wakefulness. But it is after all an instinct, and when divorced from reason, as it becomes in sleep (natural or artificial *i e.* hypnotic) it could be as easily lulled, diverted, and deceived in a human being as it is in birds and brutes."

"Excuse me" I said, "if I refuse to believe that there is a third power also beside that of the body and the intellect created to enslave one man to another. There is a great deal of difficulty in accounting for the disproportionate division of these two only; your theory, if proved true, would make the question still more difficult." "To which he replied: "Physical and mental powers are but the two phases of the spiritual power. It is the spirit, I believe, which fashions the body and the brain to conform with itself though it is rarely satisfied with its own work as regards the so-called inequality of lots. I believe it exists only in the imagination of the conceited humbugs who want to apply their rule of three in unitary methods, and to use the common log wood scales to measure the electric power. All things taken together, I believe, a lame and blind beggar would be found to be possessed of exactly the same amount of happiness or misery as the Czar of all the Russias. There is no real discrepancy in the division of nature. It is we who have made long and short, great and small by comparison."

Here he paused for a moment and looking quite courteously, at Mrs. O'Brien for a few seconds, he continued: "Yes, alas! this highest and greatest gift of God can be, and is, often abused. Virtuous and faithful wives are estranged from their loving husbands——" But no sooner had he uttered these words, slightly pointing toward the lady, when she suddenly seemed to contract a violent hatred of, and a deep abhorence for, her poor husband. She cast a look of petrifying disdain at him, and, as if no longer able to hear his company, she went and sat down near the Sayyad in a corner furthest from her husband. The poor husband was affected to tears, and getting up from his seat was coming to remonstrate with her for her

unaccountable behaviour when she flew at him like an enraged tigress, and if the Sayyad had not put himself between them she might have proved as deadly. But being prevented she began to use her tongue freely, when the Sayyad saw that the husband had enough of it, he clapped his hands, saying 'all-right,' and the young lady, suddenly regaining her consciousness, and being surprised to see herself sitting near an almost strange gentleman away from her husband, blushed, was confused, and at last getting up resumed her former seat near her husband.

The Sayyad looked at me as much as to say: "You had one demonstration, now for another." Then looking as if casually, at our Irish companion, he took out a cigarette case from his pocket and, going near him, offered him a cigarette, but, as the gentleman had already a cigar which had slipped down from his fingers during the above narrated incident, he declined the offer with thanks, and picking up his own cigar and having relighted it, began to smoke. The Sayyad, having resumed his seat, continued in the same strain: "Husbands, loving and faithful husbands, are made to fall off from their wives. Torturing ideas of their wives' unfaithfulness, and disgusting thoughts of their unworthiness, are produced in their minds, and their former love, honour and admiration of their wives are turned into hatred, contempt, and abhorence!" as soon as the Sayyed had stopped in his speech, the Irish gentleman who had already began to look with disgust and loathing at his poor wife, got up from his place and, coming near us, exclaimed excitedly, "Gentlemen, you will bear witness to the most inhuman and utterly unlady-like behaviour of this woman. Henceforth we are utter strangers to one another, and if she even tries to cross my path again I will not answer for her safety." The man was ap-

parently quite wide awake and, in all other respects, behaving like a sensible person. It was hard to believe that his reasoning faculties were suspended for the time being, and that he was a mere automator or tool in the hands of his operator, as was really the case. The poor lady who was now fully in her senses, was quite bewildered at this sudden attack of madness on her husband, as she supposed it to be, and, with a handkerchief to her eyes, entreated us to call for a doctor, or to do something to allay his frenzy. The Sayyad, who was calmly looking on all this while, with a smile on his face, now got up, and, striking his hands together and, calling out "all-right, wake up," released his subject from the spell. In a few seconds the husband and wife were chatting together amicably as ever, and had completely forgotten all about it.

The foregoing performances of the Sayyad had convinced me of his powers, but my doubts were still unsolved. I had perfect confidence in my own will-power, and, as I believed that only a person of weaker will could be overpowered, I had not the slightest fear of being hypnotised by any one. The Sayyad seemed to understand me, and knew that would not be convinced without a personal experience. He engaged me in a common place talk on hypnotism. I was on my guard, and now and then pinching myself secretly to see that I was wide awake. But his manner, voice, and look, were all calculated to disarm suspicion. Gradually I assumed a more easy attitude, and, being interested in his talk, slowly relaxed my muscles, and forgot all about resisting. I had fallen back in a recumbent position, and felt a comfortable and sleepy sensation coming over me. I was falling in a deep sleep; I tried to rally my straying ideas, and to shake off the torpor that was stealing on me, but it was too late. The Sayyad assured me that I was in pro-

found sleep, and could not move or think of any thing. I remember no more until I was called back to my a sense by hearing the melodious voice of the Sayyad whom I found, on opening my eyes, standing in front of me and offering me a cigarette. I took it mechanically from him and, having lighted a match, was about to apply it to my cigarette when a sleepy sensation again came over me. I was once more aroused by the Sayyad. But, good God ! what was I doing ! I was in the very act of applying the ignited match to the skirt of the lady's silk dress ! I of all who prided myself on gallantry and politeness towards the fair sex was going to insult a lady in such a shameful manner ! Butf or the Sayyad who was holding me, I might have done it Oh the shame and confusion of those few seconds of the tableau.

I could only pardon myself on being assured by the lady herself that not the slightest blame rested on me. That she herself was responsible, in as much as it was she who had proposed the performance of this act during my temporary sleep, as a proof of the fact that a suggestion can be carried out even after awaking, and that when once hypnotised, a subject can be made to do even a thing that he would never consent to do in his conscious state.

The Sayyad explained to me that it was not by possessing a superior will force or any physical power that one man overcomes another and directs his thoughts and actions. It is a most subtle spiritual power which all men and women possess, though some are especially gifted with it in a larger degree, and in others it is developed by exercise. The nature of this power is no more discovered than that of electricity. " But I believe," continued the Sayyad, "it has much to do with one's spiritual constitution. This power is either identical with, or akin to, the power of persuasion and sympathy. And it is for this reason that

a person devoid of sympathy can hardly achieve success in this field, neither can one with a selfish end. For true concentration, which is one of the necessary preliminaries of the operation, is incompatible with 'self': *self* being synonimous with *passion*. No sooner does the thought of 'self' present itself than the operator's power is either entirely lost or greatly diminished. Hence I can reply to one of your questions that, according to my belief, it is not possible to do any one an actual and serious harm with malicious intent, by means of this art." Remembering that the world has always believed in the evil-doing powers of occult sciences, I said: "Then according to your theory, witch-craft and black magic are merely myths and fables?"

"Well, as far as they concern some foreign and mysterious agencies, as for example, those of the spirits of departed persons, I have already told you that I can give no opinion. That question must be decided by more competent authorities as those of the Psychical Research Societies of London and New York. But this much I can say that no one, not even the greatest hypnotist living (by whatever other name he may be called) can harm a person who is pure *i.e.*, who possesses a clear conscience. If some of the stories of magic or witch-craft are true. the victims who have suffered have done so more through their own guilty consciences of imaginary fears than the vaunted powers of their enemies. Hence, the mysterious power which we vaguely term conscience, is more responsible for our well or ill being than we think it to be. It is the only and the greatest power which we do or can aspire to possess.

الا اولياء الله لاخوف عليهم ولاهم يحزنون

Listen, the friends of God neither fear nor do they feel sad.

(To be continued.)

M. ISMAIL ALI.

SIR SYED'S DAY IN THE COLLEGE.

The 28th of March is a day of no mean significance in the history of the College. On that day there passed away the greatest Indian of the last century, the illustrious founder of the College, Sir Syed Ahmed Khan, of blessed memory.

It has been a custom to celebrate the death anniversary of the great Syed every year on the 28th of March, but the date of the anniversary had to be postponed this year in deference to the wishes of the Old Boys, who could only participate in this important function if it was held in connection with their annual reunion that took place in the Easter holidays.

On the 6th April a very largely attended meeting was held in the Strachey Hall which was tastefully decorated for the occasion with buntings and festoons. In addition to the trustees, Staff and students, a fairly large member of Old Boys was present. Mr. Towle, who was voted to the chair, explained in a few well chosen words the objects of the meeting and referred to the manifold qualities of head and heart that distinguished the great founder of the College.

Nawab Viqar-ul-Mulk Bahadur in a long Urdu speech explained Sir Syed's attitude towards the Government, which was a singularly harmonious blending of absolute and genuine loyalty to the Government, and sincere love of the country. If Sir Syed's loyalty could stand a severe trial in the dark days of the Mutiny when even stouter hearts quailed before the forces of lawlessness, he had not yet been equalled, much less surpassed, in frank and courageous expression of his views on what he believed to be the shortcomings of a human Government. The hypocrite, the Nawab went on to say, who concealed from

the Government his own feelings as well as those of his countrymen was the most insidious enemy of the Government; and Sir Syed's life was one long crusade against hypocrisy and convention both in religion and politics. The Nawab text referred to Sir Syed's pamphlet on 'the causes of the Indian Revolt,' and the vast mass of literature that was produced in the course of only a few months as a direct consequence of Sir Syed's scathing criticism of Indian administration. Some military officers who had had no opportunity of knowing the real man were so much exercised by the pamphlet that they even recommended the execution of Sir Syed on a charge of high treason against the State. And yet a more sincere admirer of the British Government, a stranger upholder of British supremacy in India and a more devoted servant of the Crown was never born in this country. The Nawab concluded by enjoining on the audience the necessity of being always straightforward and honest in the expression of opinion and yet never forgetting that their very existence was bound up with the permanence and supremacy of British *raj* in India. These were the characteristics of Sir Syed's life which deserved more prominent attention than they were apt to give them.

Messrs. Mohammad Faiq and Mohammad Yaqub, two Old Boys of our College, spoke in Urdu on the social and religious reform of which Sir Syed was the chief pioneer in India, and which after more than a generation is finding echoes in other Islamic countries.

Prayers were offered by the Dean of the College, first in the meeting and then at the tomb of Sir Syed where all had repaired in the meantime.

M. A. R.

(*Special Reporter to the "Aligarh Monthly."*)

ELECTRO-MAGNETISM (*concluded from page 136.*)

THE MODERN USE OF ELECTRICITY.

Electric Lamps. Sir Humphry Davy in 1800 noticed that if two pointed pieces of carbon are joined by wires to the terminals of a powerful Voltic battery and are brought into contact for a moment and then drawn apart to a short distance, a kind of electric flame is produced between the points of carbon, and brillant light is emitted. He never mentioned this phenomenon till 1808 and he showed the arc light in 1810 at the Royal Institution with a battery consisting of 2,000 cells After many modifications by Faucaults and other scientists we see Debuil with his first electric light being fixed on the knee of the allegorical statue of the town of Lille. He also illuminated the Place de la Concorde, Paris, in 1844. Edison examined the properties of many organic and inorganic substances with a view to finding the best substance for the filament and fixed finally upon bamboo fibre. By means of machinery the bamboo is divided into fibres and pressed into U shape moulds which are put into ovens, where they are allowed to become carbonised. The carbon filament is attached to platinum wires, which are fused in a glass vessel being exhausted by an air-pump which was also constructed by Edison himself. During exhaustion an electric current is generally sent through the carbon filament which drives off any gas which may have been absorbed by it The free ends of the platinum wires are connected with the socket, and the socket to the circuit. Swan has done much towards the perfection of glow lamps and we are indebted very much to Maxim, Cruto, Diehl, and Bohm for the inprovements they made in the electric lamps.

Application of the Electric light—In the present age, in every big town, as soon as one leaves his house on the

approach of night and walks into the city, he sees high black poles, with thin wires running right through, and beautiful bright lamps projecting forward after every fixed distance in a street. The further he goes into the heart of the city, he finds all the public buildings, offices, shops, Railway Station mansions and palaces. are all well lit up with electric light, and the collection of several sorts of lamps and different colours opens out a very brilliant scene. In a fine and well-arranged garden we will see a most picturesque view at nights—the high towers shining with a thousand bright bulbs, and clear water sprinkling in red, green and blue fountains. In theatres we will meet actresses with electric jewels, and in hospitals will we come to know the use of electric light specula. One will not wonder to see the men with electric pencils in pockets, sticks in hands and rings on fingers. If you are at the sea-side you must have witnessed the revolving brightness of the light-houses, the moving lamps of the ship and the stationary lights of the harbours. Even if you are travelling in a Railway train. you will find the same lovely light spreading in all sides.

Electric Locomotion.—The most important use of power is the transport of goods and passengers. Since Faraday's discovery, attempts have been made to change electrical into mechanical energy. Jacobi applied his motor for propelling a launch on the Neva. Becker and Bollo constructed magneto-electric carriages in 1835 and 1836 respectively and Davidson drove a carriage electrically between Edinburgh and Glasgow at the rate of 4 miles an hour in the year 1842. As the present dynamo-machines were not in existence, they had to work with costly batteries using zinc, as a fuel. Therefore, we should say that electric locomotion, which has been one of the real developments of

civilization, begins with the improvement of the dynamo-machine by Gramme and Siemens. Had not these learned men been created by the Almighty, there would have been no chance to see the motor-cars, airoplanes and the electric Railways running all over the different parts of the countries; the tramways spreading from one corner of the city to another as is our daily experience, the fans blowing the air in warm houses during summer, motor trucks carrying luggage house to house, and the electric launches conveying passengers across the rivers.

Minting Operations.—If you happen to see any of the mines you will find cutters, borers and all other mining operations are being done with the machinery working by electricity. Besides cranes, lifts and brakes in factories, no wonder if you come across the electric ploughs in the farms of well-to-do landlords.

Electric Telegraphy.—Though it is very hard to point out the exact time and date of the invention of electric telegraphy, yet as far as the records tell us, we can say early in the year 1753. At first they transmitted sparks from Leyden jars through wires according to a settled plan. But in the beginning of the 19th century, Somneering established a telegraph in which the signals were made by the decomposition of water in Voltameters, and then modified it by the suggestion of Minister Montgelas to use the galvanic current in telegraphy. He is sometimes regarded as the first who made a practical telegraph and through such valuable investigations a place among the German scientists has been given to him. Even Napoleon the Great used the electric telegraph when he met the Austrians at Dettingen in the year 1809.

With the discovery of gutta-percha in 1843, a new era commences in Cable-Telegraphy, In 1854 Cyrus Field established a Company in America and founded the Atlantic Telegraphic Company in England, and laid down a cable of 1,640 miles. We are also acquainted to some extent with the recent invention of wireless telegraphy, which has got no connection from one pole to another, but the current flows through ether. I need not say much about electric bells and telephones. I believe every one of us knows their use and benefit fully well. Walmsley says:—'Particularly at Chicago the telephone plays the most important part in the world.'

× *Rays.*—× Rays is another wonderful discovery in this branch which helps us. We know that the white light is composed of seven following colours:—Red, orange, yellow green, blue, indigo and violet.

A student who knows something of physics can easily divide the white light into its components by means of a spectroscope the name which has been given to an apparatus employed by Kirchoff and Bunsen for the study of the spectrum and will find some light on either ends which is, though invisible, yet capable of producing heat. This invisible light has been experimented with and found to pass through both flesh and blood: hence it is used much for the medical purposes and termed × Rays.

Other applications.—Besides this we see many houses being furnished with stoves, furnaces, toasters, clocks and chronographs, all working electrically.

Electro metallurgy.—Electro-plating and electro-typing are two forms of electro-metallurgy. In 1801 Wollaston discovered that a piece of silver, connected with a more positive metal, becomes coated with copper, when it is put

into copper solution. Modifications are made and now-a-days electro-plating is in its full growth.

De la Rue commenced electro-typing in 1836, Jacobi modified it in 1839 and Murray made further improvements. In the same year, Jacobi laid copper plates which were the imitations of drawings engraved upon other plates of the same metal, before the Academy of St. Petersburg. The Emperor Nicholas helped him very much. By 1883 the firms of Christophle and Birmingham brought this branch of electro-manufacture to high perfection.

(To be continued).

T. N. MIR MAHMUD ALI KHAN OF MYSORE.

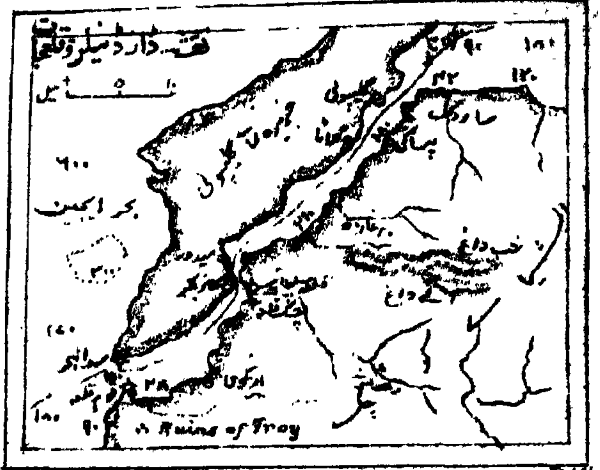
نہر باسفورس

بحر مارمورا اور بحر اسود کے درمیان باسفورس نامی ایک آبنائے بشکل نہر واقع ہے جو تنگ تر ہے باسفورس دو یونانی لفظوں باس بمعنی بیل اور پورس بمعنی گذرنے سے بنا ہے یعنی اسقدر تنگ راستہ جسکو بیل باسانی تیرکر عبور کر سکے اصطلاح باسفورس سے وہی معنی مفہوم ہوتے ہیں جو آکسفورڈ سے انگلستان میں لئے جاتے ہیں طول اسکا صرف ۱۹ میل اور عرض انتہائی ۲ میل لیکن کم از کم ۵۰۰ گز یا قریب تہائی میل کے ہے گہرائی ۱۴۸ فٹ سے لیکر ۳۹۰ فٹ تک منجدہارمین پائی گئی ہے سواحل کے قریب کم ہے بحر اسود کیطرف سے تیز دھار ہمیشہ بحر مارمورا کیطرف چلی آتی ہے جس سے ہر دیکھنے والے کو کامل طور پر ایک عظیم الشان دریا کا دہوکہ ہوتا ہے بعض جگہ ساحل کے دونون متضاد دہارین منجدہار سے ملکر سخت تموج اور گرداب پیدا کرتی ہین آب و ہوا جادہ اعتدال سے کبھی نہین گذرتی اور باسفورس کا یخ بستہ ہونا ایک نادر الوجود منظر ہوتا ہے یعنی آٹھوین صدی سے لیکر آج تک صرف ۵ یا ۶ مرتبہ اس نہر کے یخ بستہ ہونے کی نوبت پہونچی ہے۔



ہر دو ساحل ایشیا و یورپ کا منظر اسقدر سرسبز اور خوشنما ہے کہ تحریر مین نہیں آسکتا بحر مارمورا کے دہانہ کے قریب نہر مین سے ایک لانبی خلیج کیصورت بجانب شمال پیدا ہوگئی ہے اسکو گولڈن ہارن یا شاخ زرین کہتے ہین اور اسی کے مغربی جانب قسطنطنیہ اور مشرق کیطرف گلاٹا اور پیرا واقع ہین اور یہی شاخ طلا قسطنطنیہ کا بندرگاہ اور جہازونکے ٹھہرنیکی جگہ ہے اسپر ایک نہایت شاندار پل بنا ہے جسکا نام گلاٹا برج ہے سواحل پر گنبد اور منارہ دار تو نکا منظر سلاطین کیلئے

نہین ہے بلکہ کسی زمانہ مین اسکے دہانہ پر ایک شہر بنام ڈارڈنیس واقع تھا اسلئے نام ڈارڈنیلز پڑگیا



شمال و مغرب مین جزیرہ نماے گیلیپولی اور جنوب و مشرق مین براناطولیا کے سواحل سے محدود ہے طول مین ۴۷ (سینتالیس) میل و در عرض ایک میل سے لیکر ۴ اور ۴ میل تک ہے عمق بعض جگہ ۲۸۰ فٹ تک پایا جاتا ہے۔ بحر ایجین کے دہانہ کیجانب دو قلعے توم قلعہ اور سد البحر بردست اور زمانہ حال کی بحری جنگ کے لائق تعمیر کئے ہوے ہین جو بڑے سے بڑے بیڑے کو اپنی بھاری توپونکے زد سے روک سکتے ہین اور اگر کسیطرح وہ ناکامیاب ہون تو آگے بڑھکر تنگناے کے موقع پر قلعہ سلطانیہ اور چنک قلعہ یا قلعہ قدیم اناطولیا ساحل ایشیا پر اور اسکے مقابل کا قلعہ کلید بحر یا قدیم قلعہ رومیلیہ ایسے خوفناک جگہ بنائے گئے ہین کہ انکے نیچے سے بیڑے کا گذرنا ناممکن خیال کیا گیا ہے علاوہ برین تمام راستہ مین بارود کی سرنگین لگا دی جانے پر نہر مذکور قطعاً ناقابل عبور ہوجاتی ہے بحر مارمورا کیجانب جنگی بندرگاہ گلیپولی کا واقع ہے جو جزیرہ نما کا سب سے بڑا اور مضبوط مقام ہے اسکے مقابل ایشیائی ساحل پر لیپساکی نہایت کارآمد مورچہ ہے۔

شہر ڈارڈنیلز تاریخ قدیم مین زرکسیز کے حملہ کیلئے مشہور ہے جسنے اپنی لاتعداد فوج کو کلید البحر کے مقام پر کشتیون کا پل باندھکر اوتارا تھا۔ اور سکندر نے بھی ایسا ہی کیا تھا۔

حسب قرارداد عہدنامہ ۱۸۴۱ء و عہدنامہ پیرس کوئی جنگی جہاز غیر ملکی بلا اجازت ٹرکی کے آبنائے مین سے نہین گذر سکتا حتی کہ چنک قلعہ کے نیچے سے تجارتی جہاز بھی صرف روز روشن مین گذر سکتے ہین رات کے وقت انکی حرکت ممنوع ہے۔

ابنائے ڈارڈینلز (دردانیال)



قدیمی نام اسکا ہیلسپانٹ ہے اور ترکی زبان مین بحر سفید بوغاز کہتے ہین - یہہ قدرتی بحری نہر دنیامین بلحاظ طول اور عرض اور عمیق کے بیمثل و لاثانی ہے - بحر مارمورا اور بحر ایجین (بحیرہ یونان یا بحر سفید) کو ملاتی ہے - نام مین دانیال کے لفظ سے حضرت دانیال یا اس نام کے کسی اور شخص سے تعلق

وہ جو خصوصیت ادبی مضامین کا ہوتا ہے وہ قلم برداشتہ صفحہ ڈیڑھ صفحہ کے پامال مضمون پڑھے جانے سے حاصل نہیں ہوسکتا خدا کے فضل سے کالج مین صدہا لایق طلبہ موجود ہین کالج کی لائبریری کافی وسیع ہے۔ کالج کا یونین کلب تازہ رسالون اور اخبارون سے معمور رہتا ہے اسپر بھی کالج کے ایک تنہا ماہوار میگزین سے زیادہ مفید علمی مضامین کا طلبہ کیجانب سے نہ آنا تعجب انگیز اور حوصلہ شکن معاملہ ہے۔ سہ ماہی بھر مین منجانب طلبہ حسب ذیل مضامین شائع ہوئے ہین۔

شریف احمد صاحب ۔ (۱) تغیرات عالم (۲) شیخ ابوالفیض فیضی
مرزا رشید احمد صاحب قادری ۔ (۱) روئداد جلسہ سالانہ انجمن جہلم
سید نثار حیدر صاحب (۱) گور غریبان

باقی مضامین ممبران اسٹاف کے ہین یا غزلین ہین۔ انمین سے روئداد جلسہ مضامین کے دائرہ مین نہیں آتی۔ رہے تین مضامین متذکرہ بالا۔ اور مضامین کے نہونے کی حالت مین رسالہ کی زیب وزینت ہین لیکن مختصر اسقدر رہین کہ اگر انمین سے کسی ایک پر انعام دیا جاوے تو آیندہ کے لیے انعام کا معیار نہایت سہل اصول پر مبنی ہو جاوے گا۔ ہمین امید ہے کہ شریف احمد صاحب اور سید نثار حیدر صاحب کا زور قلم آیندہ یہ انعام حاصل کرکے رہیگا بشرطیکہ کچھ وقت صرف کرکے مضامین کی اہمیت اور طوالت مین اضافہ کردیا جاوے۔

یہ مرہم آسمان کی آنکھون مین پیدا کیا ہے — کہ پھر سے غضب کیا شوخی تری ہے
وہ سمجھتے ہین نہ مانا تو نے کچھ احسان پامال — تری خاک بھی اب میری دامنگیر ہی ہے

غزل

کرینگے جھوٹ بھی شکوے عدو کے — مزے لوٹینگے ان کی گفتگو کے
دکھادی کیفیت دونون جہان کی — تصدق جام کے صدقے سبو کے
نہ چھوڑا مرکے بھی میرے جگر کو — یہ پیکان کب سے تھے پیاسے لہو کے
حباب آسا مری ہستی ہے احباب — اٹھائینگے ندامت مجھکو چھوکے
کوئی تو بھرکے دے ساقی مجھے جام — کہ لب سوکھے ہوئے ہین آرزو کے
بنون باد صبا یا نکہت گل — یہی ہین چند پہلو جستجو کے

منا لیتا ہون دو باتون مین حاذق
مین صدقے اپنے رنگ گفتگو کے

خاکسار محمد حاذق سہارنپوری

انعامی مضمون

افسوس ہے کہ جس انعام کا وعدہ ہمنے جنوری کے پرچہ مین کیا تھا اسکا دیاجانا اس بنا پر ملتوی رکھا گیا ہے کہ سہ ماہی گذشتہ مین کسی طالبعلم کا ایسا مضمون نہین آیا جو ہمارے معیار کے مطابق ہوتا انعام حاصل کرنے کے لئے دو صورتین ہین یا تو بالکل کوئی اچھوتا مضمون ہو جسمین مضمون نگار کی جدت طبع اور رسائی ذہن کا ثبوت ملتا ہو اور ساتھہ اسکے لطف زبان قایم رکھا گیا ہو یا وہ کسی ریسرچ پر مبنی ہو اور مختلف کتابون کے مطالعہ کے بعد اسکی تدوین کی گئی ہو اور جس سے ثابت ہو کہ اسکے لکھنے مین محنت اور کچھ وقت صرف کیا گیا ہے وغیرہ

یہ بھی ایسے ہین نہ ہے تعریف انکی اور نہو   کیا فریدالدین احمد کیا وکیل جان نثار

بس یہہ آثم کی دعا ہے سرخرو ہو انجمن
دشمن اسکے زرد رو ہون اور ہوجائین وہ خوار

غزل جناب خادم علیخانصاحب اخضر خوش باش اکبرآباد

مریض غم شفا چاہے شفا کچھ اور کہتی ہے   دعا کا وقت ہے یار دوا کچھ اور کہتی ہے
نگہہ بھی خشمگین ہے ہاتھ مین خنجر بھی ہے انکے   مگر آنکھ اپنی اٹھ کر بارہا کچھ اور کہتی ہے
کہان سے یہہ مزا آئے ترے نغمون مین اے مطرب   مرے ٹوٹے ہوے دلکی صدا کچھ اور کہتی ہے
کہان کا ضبط، کیسا امتحان ہے ضبط ہو کیونکر   مری حالت تو اب اے بیوفا کچھ اور کہتی ہے
متاع دین و ایمان کا خدا مالک خدا حافظ   اب اس کافر کی چشم فتنہ زا کچھ اور کہتی ہے
ابھی پر توڑ کر صیاد نے بلبل کو رکھا تھا   ابھی پیغام گل دیکر صبا کچھ اور کہتی ہے

یہہ دل کی چوٹ چھپ سکتی نہے اخضر ہمسے اڑتے ہو
فغان کچھ اور کہتی ہے بکا کچھ اور کہتی ہے

غزل شمشاد پشاوری

از ممتاز ہاؤس محمڈن کالج علیگڈھ

مری تقدیر تیری چارہ گر تدبیر الٹی ہے   دگرنہ کیا کوئی خاصیت اکسیر الٹی ہے؟
کہون کیونکر سمجھ تیری ہبت ہے پیر الٹی ہے   مگر جو مجھکو دیجاتی ہے یہہ تعزیر الٹی ہے
ستمگر رات کو آیا نظر آغوش دشمن مین   معبر نے کہا اس خواب کی تعبیر الٹی ہے
نہین ممکن کسی کو جیسے سیدہی طرح سہنے کو   خراب آباد ہستی کی غرض تعمیر الٹی ہے
مرا خط پڑھکے اوس قاصد سے باتین ہنس کے فرمایا   تری تقریر سب اور ہی ہے یہہ تحریر الٹی ہے

ایک جنبش مین شہنشاہی قلم ۔ قوم کے حق مین بنے ابرکرم

اسٹریچی ہال کے سب نونہال

پھولین اور سرسبز ہون یا ذوالجلال

نظم

جو جناب ایوب محمد صاحب نے فرسٹ ایر ڈیبیٹنگ سوسائٹی کی رسم کرسی نشینی کے موقع پر پڑہی تھی۔

ہو مبارک اے دلِ ناشاد فصل نوبہار
چاک کرنا پیرہن کو بھی مبارک تار تار

باغ بلبل نے جو کھوئے اپنا کہنے کو سنگار
پتہ اک اک گلستان کا ہو گیا ہے مشکبار

سبزے بہار اسدرجہ جوبن پر کہ گر پائے جھلک
جنت الفردوس کو آوے نہ یک کروٹ قرار

یہہ خرام مست ڈہاتی ہے ستم بادِ صبا
بے پئے ہی ہو چلے مخمور ہین ہم بادہ خوار

نام تک بھی اب نشانِ دشمنی ملتا نہین
ہو گیا نرمی مین ہے مانند گل ہر ایک خار

یہہ نہین شبنم خوشی کے چار آنسو ہین جو
ہین بہاتے گل جو ہوتے ہین ہم آغوش وکنار

ایک ساغر ہی سہی کچھ تو اسے اللہ نام
جھومتا ہے یہہ پڑا در پر ترے مستانہ وار

دیکھ آئی وہ گھٹا گھنگھور مے خانہ پر آج
ہان پلادے ساقیا ایسی نہ جاے پھر خمار

کلک معنی آفرین زیبا رقم زینت رقم
ہان ذرا ہون آج کچھ تو تیرے جوہر آشکار

لکھ قصیدہ شان مین ایسا براے انجمن
حرف جسکا ایک ایک ہووے مرصع زرنگار

ساقی میخانہ و بزم طرب کا کیا بیان
خم کے خم چاہو لنڈہا دو یہہ تمہارا اختیار

میر مجلس کی ثنا ہو سے ہے غلط بالکل خیال
مست ہو جاتا ہے انکی ایک نظر مین ہوشیار

کیون ولایت احمد مختار با برکت نہو
کس سے ہے منسوب آخر ذات والا سے تبار

کیا خلیفہ کیا منور اور کیا عبد الرزاق
ہو گر صدر نشین ہین تو یہہ انجمن تاجدار

عابد و برنی و شمس الدین اور عبد الغنی
نورخان محمود اور صدیق با عز و وقار

پرجسٹی ایڈورڈ و بادشاہ   جن کے قدمون سے بڑھا افزائے جاہ
کر گئے اکسیر تیری خاک کو   اوج پر تیرے ہے رشک افلاک کو
ہز مجسٹی شاہ کابل بعد ازان   تیرے ڈائس پر ہوئے جلوہ کنان
لارڈ کرزن لارڈ منٹو، نامدار   اُن کے جملہ پیشروایان کبار
کر گئے اجلاس تیرے تخت پر   فخر ہے ہم سب کو تیرے بخت پر
والیان ملک و نوابان ہند   از حدود شرق تا کشمیر و سند
تیری عزت کو دوبالا کر گئے   موتیون سے تیرے دامان بھر گئے
قرطبہ کی یاد جس کو ہو مگر   دیکھ لے آکر تیرے دیوار و در
دیکھتا ہو گر نظامیہ کا دور   درس کا دیکھے یہان آکر وہ طور
علم کی مجلس مین ہے تو مثل شمع   تیرے گرد آکر ہوئی ہر قوم جمع
سندھی و بلوچی و افغان و ترک   حیدرآبادی و از میسور و کرک
برہمی و آسامی و چترالوی   لکھنوی و دہلوی و مالوی
اک طرف سرحدیان باشکوہ   اک طرف بنگالیون کا ہے گروہ
خیلے از گجرات و خیلے از برار   جمعے از مدراس و جمعے از بہار
کاٹھیاواڑی ہے کشمیری کے ساتھ   ہے عرب کے ہاتھ مین ہندی کا ہاتھ
زندہ دل پنجابیانِ خوش سیر   آگرہ والون سے ہین شیر و شکر
نعبود و مجسترین و مستقاد اور کریٹ   لڑکے جاوا تک کے تو لایا سمیٹ
بوہرہ و میمن کا تو مامن ہے آج   خوجگان ہند کا مسکن ہے آج
مولوی اور مجتہدیان ہین بہم   سنی و شیعہ برادر ہین تو ام
اسٹریچی ہال ہے اب جس کا نام   صدریو نیورسٹی ہو لاکلام
کیا عجب مقبول ہو سب کی دعا   حضرت قیصر کرین فرمان صادر

آیئے کچھ کام کی باتیں کریں ۔ کچھ کہیں اپنی کسی کی کچھ سنیں

خواب غفلت میں پڑے سوتے تھے ہم ۔ عمر کی دولت یوں ہی کھوتے تھے ہم
علم و عقل و دانش و فرزانگی ۔ مردمی و مردی و مردانگی
کی بپر و اغیار کے بے بیش و کم ۔ تار ہے نے درزنے کا لاکا غم
ہو کے بے یار و مددگار و کفیل ۔ خود نظر میں ہو گئے اپنے ذلیل
یاس سے تکنے لگی سوئے سما ۔ امت حضرت محمد مصطفےٰ
جوش میں دریائے رحمت آگیا ۔ کشتیٔ ملت کو بخشا نا خدا
سید احمد خان بصد اعزاز و جاہ ۔ بن گئے اسلام کے پشت و پناہ
راہ گم کردوں کو ڈالا راہ پر ۔ ڈوبنے والوں کو لایا تھاہ پر
ڈھونڈھ کر آخر غرض ایک مشترک ۔ ایک رشتہ میں کئے سب منسلک
ایم ۔ اے ۔ او کالج کی جب ڈالی بنا ۔ باغ نیشن کی ہری اک دم ہوا
علم کی جانب ہوا ہر اک رجوع ۔ پھک گئی فیتہ اور لایلٹی کی روح
حبذا اے اسٹریچی ہال ما ۔ مرحبا اے ہال نیکو فال ما
تربیت گاہ مسلمانان توئی ۔ درسگاہ خاص ہندوستان توئی
از تو زندہ شد تن بے روح ما ۔ از تو کشتی برکنار اے نوح ما
بانیٔ تو قوم را شد خضر راہ ۔ عالمے باشد برین معنی گواہ
تو بنا ہے مرجع ہر خاص و عام ۔ تو ہے ہندوستان کا دار السلام
تو ہے رشک گنبد افراسیاب ۔ طاق کسریٰ کو ہے تجھ سے پیچ و تاب
قصر دارا تیرے آگے پست ہے ۔ تخت جم نیست و نابود پست ہے
اسٹریچی ہال تیرے تخت پر ۔ بارج خاص ہو چکے ہیں جلوہ گر

کی ؟ معلوم ہوتی تھین۔ آج صحیح صحیح اصولون کے شکنجے مین کس کے اور قواعد کے باٹون سے تاپ تول کے دنیا بھر پر ثابت کر دیا ہے کہ یہ باتین خلاف واقعہ نہین ہین۔ وہ لوگ خود ہوش کی دوا لین جو انکو غلط اور خلاف واقعہ کہتے ہین آج ہر ایک عدالت مین ٹیلیفون لگا ہوا ہے اور دونون مقامات پر لوگ آپس مین اسطرح باتین کر اور سن سکتے ہین۔ جیسے پاس کھڑے ہون۔ ایک آلہ حال مین ایجاد ہوا ہے کہ اسمین آدمی کی آواز بند ہو سکتی ہے۔ بچپن کی باتین جوانی مین اسطرح سن سکتے ہین جس طرح بڑھاپے مین اپنی تصویر کو دیکھ لین۔

امریکہ مین ایک آبشار نائگرہ ہے جو تمام دنیا کے آبشارون سے بڑا اور بڑی طاقت ہے۔ جسوقت وہ گرتا ہے تو بڑا شور پیدا ہوتا ہے گویا کہ ہزارون لاکھون ہی چکیان چل رہی ہین وہان کے داناؤن نے اس پانی سے بجلی نکالی ہے اور اسکی مدد سے نیویارک کا گھر گھر روشن ہوتا ہے اور وہ چاہتے ہین کہ تمام نئی دنیا مین رات کو ایسی روشنی ہوا کرے کہ چاند کو ماند کر دے۔ تمت

الراقم۔ شریف احمد سہانپوری

نظم

جو جناب ماسٹر قاضی جلال الدین صاحب نے اولڈ بوائز ڈنر علیگڈھ کے موقع پر ۲۔ اپریل ۱۹۱۲ء کو پڑھی

حضرتِ دل کہئے کیا سامان ہے آج؟	کیون ہر اک پیر و جوان شادان ہے آج؟
بچہ بچہ ہے خوشی سے باغ باغ	عرش پر ہے ہر کہ و مہ کا دماغ
کیسا میلا ہے یہ کیا ہے دھوم دھام؟	ہال مین کیون اسقدر ہے ازدحام؟
"بوڑھے بچے" "ماں" کے گھر مہمان ہین	شادمانی کے یہی سامان ہین
قوم کی اُمید کے سر بستہ راز	اور میدانِ وفا کے یکہ تاز
جان و دل سے اُن کا استقبال ہے	اُن کا آنا اک مبارک فال ہے
حبذا اے بوڑھے بچو حبذا	مرحبا اہلاً و سہلاً مرحبا

جیسے یہان صاف بحرف صحیح صحیح وہی آواز وہی لہجہ وہی انداز وہی طرز تقریر غرض سب کچھ وہی سُن سکتے ہین۔ گویا ایک شخص پردے مین چھپا ہم سے باتین کررہا ہے۔

بالفرض اگر ہمارا دشمن ہم سے دس پندرہ میل کے فاصلہ پر پڑا ہے اور ہمین اوسکی تعداد اور انداز کا تخمینہ کرنا ہے تو صرف یہی بجلی اونکا کل حال آئینہ کی طرح ہو بہو دکھا سکتی ہے ایک چور ہم سے سو میل کے فاصلہ پر ہمارے صندوق کو ہاتھ لگاتا ہے۔ مگر اسی طاقت کی بدولت اسے ایسا سخت صدمہ پہونچتا ہے کہ وہ بیہوش ہو کر اوندھے منھ گر جاتا ہے اور پھر وہ قاصد ہمین بھی خبر دیتا ہے کہ صاحب اپنے مال کی خبر لو ہم تمھارے چور کو پکڑے ہوئے ہون۔

الغرض یہی بجلی ہمارے ہاتھ مین ایسا قلم بن سکتی ہے کہ صفحے کے صفحے اور ورق کے ورق بھر تے اور سیاہ کرتے چلے جائین مگر ہمین یہ بھی تو محسوس نہو کہ ہم ہاتھ ہلاتے بھی ہین کہ نہین۔ یہ تعجب یہہ کہ کتابون کی کتابین لکھ ڈالتے اور پیشتر ازین کہ زمین اپنے محور پر ایکدفعہ گھومکر آئے ہم اپنا سبق تمام عالم کو پہونچا دیتے اور وہ دنیا کے اس سرے سے اوس سرے تک بچے بچے کی نوک زبان پر ہوتا تو یہ باتین وہ لوگ صاحب عقل و دانش اور فہم و فراست کے منکر کیا خیال کرتے اور کیا سمجھتے کہ یہہ شخص دیوانہ ہے مجنون ہے اس کا دماغ درست نہین۔ بہتر ہے کہ ہوش کی دوا بنے۔ یہ تو عقل کے ناخن اور زمین و آسمان کے قلابے ملاتا ہے۔ بھلا آگے بھی کبھی ایسی باتین ہوئی ہین کہ یہ نیا شگوفہ لے آیا۔ یہی لقمان حکیم اور سقراط۔ بقراط سے تو ہی بڑھ کے نکلا۔ اچھا اسنے تو بوعلی سینا اور سب بڑے بڑے حکما کے کان کاٹ لئے۔ اُن سے تو یہ باتین ہوئی نہین اور اسکو یہ دعویٰ ہے کہ خدا کی پناہ۔ اور اسوقت کے بھولے بادشاہ دوسون کی باتون کو سنکر کیا فرماتے کہ بیچارا واقعی مجذوب ہو گیا ہے۔ اسکے جنون کا واقعی علاج کرنا چاہئے غرض اسیطرح کی ہزارون باتون سے اس بیچارے کی عقل مار دیتے۔ اچھے خاصے دانا اور ہوشمند آدمی کو بے ہوش اور دیوانہ بنا دیتے مگر آج وہ زمانہ نہیں رہا۔ بچہ بچہ جانتا ہے کہ تار برقی کا پیغام کس ذریعہ سے آتا ہے۔ صرف اسی بجلی کی بدولت علم سائنس نے اُن باتون کو جو چند سال پہلے دیوانے

علیگڑھ منتھلی

قیمت سالانہ للعہ معہ محصولڈاک	بابت ماہ مئی سنہ ۱۹۱۲ء	نمبر ۵ جلد ۱۰

"تسخیر نیچر"

آج سے سو سال پیشتر اگر کوئی بادشاہان دہلی کے دربار مین آکر کہتا کہ یہہ بجلی جو ہم آسمان پر چمکتی اور کوندتی دیکھتے ہین اور جس سے ہماری آنکھین چندھیاتی ہین۔ اس سے بڑے عجیب کام نکلتے ہین۔ مثلاً یہہ کہ دہلی کا باشندہ پشاور۔ کلکتہ۔ مدراس۔ اور بمبئی کے دوستون سے ایک وقت مین مفید باتین کرسکتا ہے اور یہہ کہ رات کے رات اور دن کے دن ایک دوسرے کا حال معلوم ہوسکتا ہے۔ پھر یہہ کہ کوئی شخص تقریر کرتا ہے اور لوگ میلون گھر بیٹھے بے کسی تکلیف اور محنت کے صرف اسی کی مدد سے اسکی باتون کو سن سکتے ہین۔ پھر یہہ کہ اگر ہمارا کوئی عزیز اور پیارا اس دنیائے فانی سے گذر گیا ہے اور ہم بڑے خواہان ہین کہ اوسکی آواز پھر ہمارے کانون مین پہونچے۔ ہم اسی بجلی کی مدد سے اسکی آواز کو سن سکتے ہین اور پھر

شرح چھپائی اشتہارات حصہ اردو

ایک صفحہ	واسطے ایک سال کے	۲۴ روپیہ
"	واسطے نصف سال کے	۱۴ روپیہ
"	واسطے تین ماہ کے	۷ روپیہ
	واسطے ایک ماہ کے	۲ روپیہ ۸ آنہ

نصف صفحہ کے لیئے مذکورہ بالا شرح کا نصف لیا جاویگا اور نصف صفحہ سے کم ہونے کی صورت مین بھی نصف صفحہ کی اجرت لی جاویگی اجرت ہمیشہ پیشگی وصول ہوگی

ڈی آکٹر لونی - ایم - اے منیجر

علیگڈھ منتھلی مدرسۃ العلوم علیگڈھ

رجسٹرڈ نمبر اے ۲۳۴

علیگڈھ منتھلی

نمبر ۵ جلد ۱۰	بابت ماہ مئی سنہ ۱۹۱۲ء	قیمت سالانہ للعہ محصول ڈاک معاف

مقام اشاعت مدرسۃ العلوم علیگڈھ

فہرست مضامین حصہ اردو

پبلشر - مسٹر ڈی - آکٹرلونی - ایم - اے - پروفیسر مدرسۃ العلوم علیگڈھ

باہتمام بابو رام ناتھ بھارگو بی - اے

در اسٹینڈرڈ پریس الہ آباد طبع شد

[REGISTERED NO. A234

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[For contents of Urdu Section, see back cover.]

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HAROLD COX

STANDARD PRESS, ALLAHABAD



HAROLD COX

[illegible]

The Aligarh Monthly.

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NOTES AND NEWS.

We give with this number in response to many requests by readers, a photograph of Mr. Harold Cox. Mr. Cox was President of the Union at Cambridge, and after taking his degree in 1882 lectured on Political Economy in connection with the University Extension Society. In 1885 he came to Aligarh as Professor of Mathematics, and on his return to England in 1887 adopted journalism as a profession. Here he soon achieved success, and, as our readers know, is now Editor of the Edinburgh Review. A liberal in Politics, he was Secretary of the Cobden Club from 1899 to 1904, and on entering Parliament as M. P. for Preston in 1906, his oratorical and critical ability commanded the attention of members on all sides of the House.

On page 300 will be found a warm greeting to Aligarhians from Mr. Cox, who has also presented a portrait to the Union Club.

* * * * *

There is little Aligarh news to record since our last issue. In the annual vacation, when professors and students alike are away from Aligarh, many regular sources of information become dry, and in view of the fact that the material for this number was revised for the press within a

few miles of the source of the Nile, our readers will pardon us if our local news is not very abundant.

*   *   *   *   *

The appointment of Dr. Said-uz-Zafar Khan, M.B., as Professor of Anatomy in the Medical College, Lucknow, appears in the *Bombay Gazette* of the 28th September. Dr. Said-uz-zafar Khan was Professor of Physology at Aligarh until November, 1910, when he left for Europe to prosecute further study and research.

*   *   *   *   *

Some of the oldest inhabitants of Aligarh city who can recall the fifties of last century, will regret to hear of the death of Sir Francis Boyd Outram, which took place in London in the end of September. Sir Francis was the only son of Lieutenant-General Sir James Outram, and was born in Bombay in 1836. He was educated at Wimbledon and Haileybury, and entered the Bengal Civil Service in 1856. In the two stirring years which followed, he was Assistant Magistrate of Aligarh, and while there was wounded in the Mutiny. Afterwards he became Under-Secretary to the Government of the North-West Provinces, and retired in 1863.

*   *   *   *   *

Our Contemporaries :—July (not already acknowledged) *The Deccan College Quarterly*, Acknowledgments of August, September, and October Magazines will appear in the November issue.

ELECTRO-MAGNETISM IV. (*concluded from page* 250.)

Turbine Practice.

Of the two different branches of electricity, frictional and current, the latter can be produced in small quantities

by a Voltaic battery, but in large amount it can be had by electro-magnetic induction. As already stated, this is one of the discoveries of our great Scientist, Faraday, who found in 1831 that electricity can be produced by merely moving a conductor, in a magnetic field. This cuts the lines of force and electricity is generated. The greater the number of these lines of force that are cut in a portion of line, the more energy is produced. To make this theory successful many devices were adopted at first, but the turbine is the one supposed to be the best.

Steam turbines.—Heron of Alexandria in 130 B.C. suggested a philosophical toy which we see after two thousand years in shape of a steam turbine. The fundamental principle of this turbine is to direct fluid pressure against a series of rotating buckets. It consists of a narrow wheel with buckets around its periphery revolving within a case and supported by a long and slender shaft which is rigidly connected to the generator. Three equidistant jets or nozzles play on the same wheel, and the steam is discharged through them. It strikes the buckets and expends nearly all its energy in driving the wheel. So the generator also makes as many revolutions per minute as that of the water-wheel. This quick motion cuts the lines of force numberless times and creates the energy.

Water turbines.—Water turbines are based upon exactly the same principle, the only difference being that water works in place of steam. This modern turbine practice is generally used for almost all the plants. They are of different types, both of horizontal and vertical shafts. In these, the pressure of high water heads strikes the buckets of the water-wheel with such a force that the huge thing makes hundreds of revolutions per minute. The constant flow of water

from the head to the bottom of the hill in big penstocks, rushes through the narrow openings of the two nozzles, strikes the buckets and brings the wheel into motion. The accessories to water turbines are the following:—Stop-valves, through throttling wheel for speed regulation, governor, control-valve, relief-valve and gauges.

When it is required to shut down a turbine unit without the help of the head gate, it is a common practice to close the nozzles by lowering down the throttle fully. However, this will not permit the turbine to be taken apart, and is not enough to bring it to a stand still. So we have a seperate stop-valve in the penstock, close to the turbine by which the water may be quickly shut off. In some cases two turbines are generally fed by a single penstock. Here the separate stop-valves are essential. If not, the necessity of reparing one unit would require the stopping of the other.

Throttling wheel.—This is chiefly meant to regulate the speed of the turbine. As soon as one opens the throttle, it lifts up the spindle of the governor control-valve, which breaks the upper pressure: hence the lower pressure takes advantage of it. The valve, instead of having equi-balance permits the water to flow over the piston which is covered in a dome. As the pressure increases on the top, it overtakes the bottom pressure and brings down the piston. This being connected to the tongues of nozzles through links, they open and the discharge of water through them also increases. This causes the water-wheel to revolve with greater velocity. By lowering down the throttle the contrary actions take place. In short, we can regulate the speed of the water-wheel through this throttling wheel.

Governor.—Every turbine, be it hydraulic or steam, requires this essential part. For horizontal turbines, the

governor should be mounted on its case. The governor drive should be positive, *i.e.*, by shafts and gears. By this and other automatic devices, the most important problem of speed regulation of turbines under variable loads, has been solved. From the following description of control-valve the action of a hydraulic governor can be seen.

Control-value.—It has been explained above that this is a valve well balanced by two different pressures. There is a pin on the top connected to a spindle. The spindle is connected to a lever, and the lever to the governor. Supposing the machine speeds up for some reason, the governor balls open wide, owing to the centrifugal force. This raises up the spring of the governor, which causes the lever as well as spindle and pin, to go down. In brief, contrary action takes place and the water flows through nozzle openings in less quantity.

Relief-valve.—This consists of a dash-pot, pistons, and a slide-valve. The piston is supported by clear water pressure on the top and the main penstock pressure at the bottom. As soon as we cut the upper pressure the lower one takes the advantage. And this causes the slide-valve to open and the water flows away.

Gauges.—Gauges used in connection with turbines are of immense value to the men in charge of water-power plants as they furnish them some information. Of such, a pressure gauge indicating the pressure of the water near the entrance of the guide buckets would be the most important.

A tachometer or gauge showing at any moment at what rate of speed the turbine is running, also helps the operator at the time of synchronising the machines.

T. N. MIR MAHMUD ALI KHAN,

Mysore.

THE PHILOSOPHICAL SOCIETY.

The final meeting before the vacation was held on Tuesday, July 2. There was a rather small attendance, partly perhaps became several other societies met the same night, but those who did come were rewarded by hearing a very interesting paper on " Comparative Psychology by Mr. Ghulam Husain, the Honorary Secretary. A discussion followed in which the President and Mr. Ayoob Siddiqi joined. Four new ordinary members were elected.

D. AUCHTERLONIE,
President.

CORRESPONDENCE.

6, Raymond Buildings.
Gray's Inn, London, W.C. Aug. 15-1912.

The Editor of the "Aligarh Monthly."

Dear Sir,

In complying with your request to send a photograph of myself for reproduction in the "Aligarh Monthly," I should like to take the opportunity of saying what immense pleasure it gave me to revisit Aligarh in December last, more than twenty-five years after I left India.

Not only was I able to meet once more a few of my old friends who were still associated with the M. A.-O. College, and to see again on a much enlarged scale a College in which I had spent so many happy days, but, what touched me even more, was the warm welcome given me by the students of to-day. None of these students were even born when I was in India before, yet they welcomed me as an old friend, and the kindness of that welcome I shall never forget.

I promised to send a photograph of myself to hang in the Union and it travels by this mail.

HAROLD COX.

To

The Editor of the "Aligarh Monthly."

SIR,

In fairness to one of the present students of the College, I must admit that I became a subscriber of the 'Aligarh Monthly' through his persuasions. Since that day it has been with me a matter of regret that I did not become a subscriber to the College Magazine out of my own free will and without the persuasions of even your most zealous canvasser. Now this regret I shall turn to better use. What 'might have been' will be made to pay homage to 'what can be done' I shall write of my own record.

The six numbers that are now on my table, show me not what I should most like to see in them scanning through their pages I have failed to find among them a single line or letter written by any one of the many 'Old Boys' who could if they so wished, scribble off not a few delightful articles for the Monthly. I am now speaking only of the English part of its contents. The Urdu portion has almost hopelessly gone astray both in its spirit and its substance. I have seen some queer compositions in it, compositions that would be more fit for circulation among non-conformist circles or for insertion in some soul-saving journal of Missionary enterprise. Fitness of things is, unhappily, a phrase not much relished by the Indian. One constantly sees articles in the Urdu papers that one would never dream of reading. Who hasn't heard sermons? I believe in these days sermons are as cheap as stones—not precious stones, mark you! Hence the stone-throwing that we see so much around us.

For my part, and I believe all your subscribers who are also the monthly recipients of the "Old Boy" will agree with me—I should like to see the Urdu half done away with.

Such articles as can be of interest to College Readers and the Old Boys could be published in the "Old Boy" with greater appropriateness, though I am not quite sure that those who are responsible for the publication of the "Old Boy" will show greater prudence in the selection of articles and the writing of editorials than they have hitherto one. But I hear that the head-quarters of that magazine are shortly to be pitched at Aligarh. Possibly that may bring about the desired change in its editorial tendencies. In passing, I should like to say one word to the editor of this sister magazine: "Whatever else you do, remember one thing. The magazine exists for the edification of College Boys, Old and Present, not for their mortification. For goodness sake, don't preach!"

Here I mean to take leave of the "Old Boy." Let me now turn again to the Monthly. Whether it is continued in its present hybrid form, reminding one of the versatility of some German firms who issue their price lists for men of all nations and languages, or it is brought within the compass of a single type, my object will remain still unaccomplished if I fail to bring to the notice of those Old Boys who can write light, breezy articles for the Monthly, the necessity of helping it equally by pen and purse. My concern is only with the English half of it. Still I should like to see the whole of it in English. This is a matter to be decided between the editors and the proprietors of the respective magazines.

I know of only one objection that has a semblance of justice in it. The present boys at the College say that they will lose what opportunities they have of writing Urdu articles about the College and of seeing them published in a periodical. I believe this objection can be easily removed by

:ing it possible for them to see their articles in the pages he "Old Boy," is certainly a monthly that is supported ost entirely by those who are no more students of the lege, but this does not mean that the present students have no hand in its making and destiny. Again it is in-:eivable that at any time the genuine interests of the two ses can come into conflict with each other.

The advantages that will accrue from such an arrange-it are considerable, and I trust that something will come his suggestion. These few lines in haste at present and e hereafter.

Yours, etc.,

Bombay, 21st June, 1912. M. K. AZAD.

[While we agree that there are many Old Boys who d, and do not, write for the Monthly, it is only fair to t out that some do, and we take this opportunity of ıking them. As for the Urdu section, our correspon-'s suggestion regarding merging it in the "Old Boy" ld only be practicable if both classes of readers sub-›ed to both papers, which we have no proof that they are ng to do.—Ed., Aligarh Monthly.]

THE PALMYRA PALM AND ITS USES.

(Concluded from page 291.)

n the previons part of the essay mention has been e of the ***vadalis***, that phase of the palmyra when its es begin to be shorn. After a lapse of two or three s from the beginning of this stage, that is, by the tenth of its birth, the palm, so to say, attains maturity; some ers spring up at its top, these ones being quite different ı every other sort of flower in as much as they are long porous and do not at all exhibit any characteristic of

a flower. This palmyra flower goes by the name of *palay* in Tamil, for which it is exceedingly hard to give an English equivalent.

In Southern India there is a class of professional palmyra keepers known as Shanars, Nadars or Mooppans in defferent localities. They alone can get up on the palm and understand whether it has flowered or no; it rests only with them to discriminate between a folded leaf of the palm and its flower. When the flower grows about a foot and a half in length, the Nadar cuts off about two inches of this flower from above and ties a mud pot round it so that the juice as it issues from the top of the flower gets easy access into the pot. Besides this he shears of daily about one-fourth of an inch from the flower so that it may secrete juice without any obstruction which would otherwise result from the daily growth of the flower. Very many palms are frequently seen bearing four or five such pots, and each of them at the end of every twelve hours is filled with palm juice weighing about a seer or more. This liquid is called toddy and drinking it produces a very strong intoxication.

The Government levies on the proprietor of the palm an annual tax ranging between four pies and one anna per palm. In addition to this the lease-holder of the palmyra pays, the Salt and Abkari Department of the Government, a tax of Rs. 2-8-0 per palm per annum and in return the Department grants him a license for extracting toddy and selling it. The coffers of the State are by this means abundantly replenished, and on that account the palmyra is the most productive source of revenue. From facts and figures it has been estimated that the average annual income of the State from Abkari tax is in round figures Rs. 5 lacs from

each district of the Madras Presidency where the palm is grown most abundantly. There is a regular and permanent staff maintained by the Government in every district of Madras to issue and check licenses and to manage similar matters Abkari.

On the other hand, if some slaked lime is added to the toddy the intoxicating effect completely vanishes; then it can be drunk without any religious scruple even by the most orthodox Musalman. It tastes as sweet as sherbet and even more so. It possesses a two-fold property of purifying the blood and reching as an aperient. This juice, the special name for which is *nira* in Urdu, and *panainir* in Tamil, taken internally acts against constipation, invigorates digestion and promotes the circulation of blood as well.

From this palmyra juice is manufactured jaggery which in its turn gives birth to sugar. The process of making jaggery is simple enough and does not involve much labour. The juice is well boiled with a few grains of castor seeds in big mud-pots for some three or four hours and is well stirred with a wooden spoon or a piece of wood. At the end of the above period, it becomes semi-solid. While quite hot, this semi-solid substance is poured into cocoanut shells or enclosures made of palmyra leaves. When it is cooled it becomes solidified and adheres to the shell or the leaf. Subsequently, the jaggery is removed from the shell and is sold or consumed as the case may be. The jaggery is commonly of a greyish brown colour; but this colour differs with the difference in the method of preparation. In Travancore this jaggery is of a purely white hue, which is due to the fact that the juice is strained and filtered and thus its impurities are got rid of. Conversely, if the juice be boiled in the same condition in which it is

gathered, it consists of some sediment and dirt which when boiled imparts a greyish black appearance to the jaggery.

Till so lately as 1906, the palmyra juice was first transformed into jaggery and then converted into sugar. But during the last six years Messrs. Parry & Co. have been manufacturing sugar directly from the juice in their sugar factory at Kolasegarapatnam in the Tinnevelly district. There in the neighbourhood palmyra trees are grown in profusion; hence the abundance of the juice there. Other sugar manufacturers and even Messrs. Parry and Co. in other places get their sugar from jaggery only, as such a large quantity of the juice cannot be had in one place, nor can it be imported for sugar-making purposes from different places without serious wastage and inconvenience. This process of making sugar from the juice is free from that immense labour and superfluous expenditure which is incurred in first converting the juice into jaggery and then the jaggery into sugar. Messrs. Parry & Co. started their trade in jaggery in Southern India on a small scale some 35 years ago; but now they are the sole contractors of jaggery and manufacturers of sugar in the Southern districts of the Madras Presidency. They deal in jaggery worth millions of rupees annually and have been deriving as immense a profit as can never have accrued from any other mercantile concern.

Whether it be the palmyra-juice or jaggery dissolved in water, the liquid in any case is worked by means of machinery and converted into sugar with remarkable rapidity and ease. The quantity of sugar manufactured in a day varies, of course, with the amount of jaggery-water brought up to the threshold of the machine and with the capacity of the machine and the force or power applied to it. It has been

approximately calculated that a maund of jaggery can produce sugar weighing five-eighths of a maund. Sugar is classified into two kinds according to its colour, the first class being pure white, and the second one brown.

Jaggery is stored up purposely in a closed, pent up room, for otherwise it would melt away on account of rain or excessive sunshine. Even when it is stocked in a compact house it naturally melts a little. The liquid jaggery is collected in a reservoir fed by small channels, it is purchased by tobacconists at a price much below that of ordinary jaggery and used for soaking raw tobacco. Tobacco of this sort is cut into pieces, perfumed, packed up in tins, and exported to foreign countries, where it is sold at double or treble the price of unsoaked tobacco. In places where the tobacco is soaked in jaggery water—in the Tinnevelly district and in Travancore—the consumers of the sweetened tobacco buy tobacco leaves as they are sweetened and cut them into pieces before use.

When once the requisite ingredients of the jaggery are selected for the manufacture of sugar, the remaining parts become waste matter, and exist in the form of a liquid with a residue at the bottom. This watery substance is stored up in a big cistern and sold to arrack manufacturers.
The details of the arrack-manufacture do not concern us here. Suffice it to say that this waste jaggery is the potent factor in that intoxicating liquid. The issue of licenses to arrack-sellers is a source of ample emolument to the Government; and the checking of such licenses is an important function exercised by the officers of the Salt and Abkari Department.

One other momentous change which the juice undergoes consists in its transformation into sugar-candy. This

deserves special attention in as much as the existing process of its manufacture affords plenty of food for inventive geniuses. The process has hitherto been carried on by manual labour, which fact clearly indicates that no such machinery has yet been invented which, besides minimizing human labour will effect the manufacture of the sugar-candy on a very large scale.

Most shanars or juice-gatherers in the Tinnevelly district occupy themselves with the preparation of sugar-candy. They boil the juice in mud pots and stir it until it becomes a somewhat semi-solid paste, transfer it subsequently into new and big mud pots, and allow it to remain there undisturbed for 15 days: when the lid of the pot is taken out it will be noticed that the boiled juice has been transformed into sugar-candy having a flowery appearance and a reddish brown colour. This substance is of yeoman service in making sweetmeats, and acts as a necessary ingredient in Indian specifics for diarrhœa, dysentry and such other diseases which are due to excess of heat. It usually sells at Rs. 1-8-0 per maund, but when rains fail and in consequence the produce of the juice is diminished the price of the sugar-candy also rises correspondingly.

In the first part of this article reference has been made to the palmyra leaves being used in thatching houses. The poor people in all the South Indian villages use the leaves instead of tiles, because they cannot afford to tile their houses. But the middle class people thatch their houses with the leaves for a different reason, that the leaves do not radiate as much heat as the tiles do. In the Malabar district the leaves are sold at exhorbitant rates, whereas in the Tinnevelly district they are very cheap, costing not more than three annas per hundred.

Out of these leaves are also made baskets, mats, fans, and caps which are worn under turbans, especially by Musalmans in Southern India. The usefulness of these caps consists in the fact that they keep the turbans in position, and also guard them from being spoiled by perspiration. European hats are also made out of these leaves, and being light and cool are convenient for wear and being strong they stand any wear and tear. Above all their cheapness commands them. Each leaf has a stem of its own extending from 3 to 5 feet in length and 3 to 5 inches in thickness. It performs a distinct function by itself; it is divided lengthwise into parts which being fibrous and pliant serve the purpose of a strong cord or twine. The outermost covering of the stem is stronger than the rest of it, and as such it is employed in making boxes and bags as durable as leather bags.

In early times when paper was not introduced in Southern India, these leaves were used in place of paper. Old documents and accounts written on these leaves are preserved to this day in the Tanjore Mahratta Museum. The method of writing on these leaves is a peculiar one. It needs neither pen nor ink. A piece of iron pointed at one end and blunt or rounded at the other acts on the leaf as a pen on paper. The leaf is held in the left hand, while the steel held in the right hand moves on the leaf so as to be in touch with the left thumb. A backward and forward motion is given to the right hand, while the left thumb slides a little and supports the steel. With some little pricking of the steel into the leaf, words are definitely formed.

The *palay* or the flower of the palmyra has been already defined and described in full. When this *palay* is allowed to grow of its own accord, without being shorn for the

purpose of drawing its juice, it becomes thicker and thicker, and on either side of it fruits make their appearance like small greenish white knots. Each of these knots subsequently grows into a fruit of a brownish white colour. Inside this are two or three sockets full of a semi-solid eatable substance called *munjal* by the Musalmans and *nangu* by the Hindus in Southern India. So long as the munjals are tender, the sockets located in their interior consist of a sweet semi-solid substance together with some water. But when these are left untouched on the tree itself, they get thicker and thicker till at the end of two months from the date of the munjal's first appearance when the sockets become hardened, and the outer covering difficult of penetration.

These *munjals* render an invaluable service at the tea-table in summer ; and the moment they are taken in, they produce a cool sensation and exhilerating effect By virtue of their sweetness as well as their capacity of quenching thirst, they can stand a favourable comparison to any first rate ærated water. In respect of their power of digestion and their property of renovating blood, they even surpass soda-water or lemonade.

Each of the sockets referred to above, becomes a seed and around these seeds exsists a closely packed layer of a sweet substance, which poor people cook with jaggery and consume in large quantities. But it is nowhere a staple food ; perhaps the different requisite food-stuffs are not found in it in appropriate proportions.

By far the most conspicuous source of income afforded by the palm lies in its valuable timber. When the tree becomes thirty or forty years of age, it becomes as black and compact as mahogany or blackwood. It is then felled and made to serve as timber,

The timber is in no way inferior to teak, and its boxes, rulers and pillars are no less serviceable than those of black-wood. Another characteristic feature of the palmyra wood is that its timber is not spoiled by white-ant or any other pest that preys upon other sorts of wood. Pitch-black timber of a fully-grown palmyra commands a price not less than five rupees.

In the foregoing paragraphs, a brief survey has been made of the various uses of the palmyara palm in the succession stages and phases of its growth. There is yet another thing remains to be said as regards its total yield in rupees per year. In some tracts of the Tinnevelly district which are most congenial to its growth, the palm pays its proprietor an annual income ranging between seven and twelve rupees, provided it is properly utilized.

In conclusion, it is not out of place to estimate the value of a full-blown palm, intended to serve all its purposes, with the exception of that as timber. Its price increases or decreases according as the soil on which it stands is sandy or otherwise, and hence in accordance with the nature of its yield. Its minimum and maximum values are five rupees and twenty-five rupees respectively.

SYED MUNAWAR.

THE JUNIOR DEBATING SOCIETY.

The designation of the 'First year Debating Society' was changed, after mature consideration, into the 'Junior Debating Society' on the 5th of July, 1912.

Since the beginning of March, 1912, fifteen meetings have been held, of which one was a private business meeting and the rest were debates. The debates on the whole were well

attended, the audience have been encouraging the speakers by giving them a patient hearing; and the speakers exhibit a tangible improvement in their power of expression. On an average, there have been 7 speakers in every debate and the new First year Students evinced much liveliness and keen activity. The out-look seems to be very favourable to the progress of the Society.

In the direction of finance also the Society has taken a stride. It has been proposed to hold a social gathering when enough funds are realised. In all probability, the pic nic party may take place early in November next.

SYED MUNAWAR,

Honorary Secretary.

20th September, 1912

IS PURDAH AN ISLAMIC INSTITUTION?

I read, some weeks ago, a very interesting arcticle in 'The Pioneer'. It was Her Highness the Begam of Bhopal's address to a Ladies' Club on her travels. The most interesting and important parts of the address which concern us here are Her Highness' very wise, purdent, and sympathetic advice and precepts given to the audience of her sex during the course of her speech. Her Highness insisted upon the necessity and advantages of education for women and exhorted the ladies to give up unmeaning and extravagant ceremonies and to apply themselves to literary attainments telling them: "Female education is the foundation of all national success and progress. Remember that among us even if one generation got good education the ship of our country would be steered clear of the rocks of poverty and shoals of ignorance." So far the instructions, advice and counse

of Her Highness to Musalman ladies are of the highest value and indisputably in keeping with the times.

Next to it, Her Highness gives another counsel to Musalman ladies which is incontestably of equal value with the former. I think I would do well to quote Her Highness' own words on this point to show how careful she is in pointing out the way to the progress and culture on the one hand and warning her audience against the inadvisability and injurious effects of following the Western liberty of women on the other.

"I might add in this connection that whilst desiring to promote the spread of education in every direction. I do not much care for the liberty that oversteps the limits of propriety. I am sure that our *pardanashin* ladies, and even many of the educated ones amongst them, have no idea of the extent of liberty of women in Europe and though this may be suited for that Continent or it may only be a result of the teachings of Christianity, I have no hesitation in saying that that liberty is utterly unsuited to the conditions of this country, and particularly in the case of Muhamadans for whom the word of God will always continues to be the only true and successful guide"

No sensible person, I believe, will take exception to this very prudent advice from the social and the moral points of view. But Her Highness' words and expressions on this subject are too guarded to be clearly and definitely understood by every one. Does Her Highness mean that the prevailing *purda* system of India, veiling the face from all strangers and remaining secluded in the houses is the Qoranic injunction and God's law for women? Or, did Her Highness mean that the habits of in-door life and modesty ought to be cultivated by women?

Believing that Her Highness is well versed in Muslim religion, my idea is, that she probably means what is right, reasonable and in keeping with the teachings of Islam.

I read a few days later in the 'Muslim Review' an article headed "Islam and Purdah" in which the revered writer asserts that the *purda* system is an Islamic institution; and, therefore, it is incumbent on all Mussalman women to observe it in its present form, and he quotes 3 or 4 fragments of verses from the Quran in support of his assertion.

I have neither any right to make comments on Her Highness of Bhopal's speech, nor do I like criticising this revered Maulvi's statements. But I sympathise with the supporters of the *purdah* system among Mussalman women from another point of view. Many peculiar circumstances compelled Mussalmans in the early days of Islam to confine their women within their houses and keeping them from strangers view to secure safety, peace, virtue and social happiness. Though the circumstances which were the primary cause of establishing the *purdah* system have partially disappeared, yet the habit has grown by long usage into a second nature, and the custom which originated in certain circumstances has acquired renewed strength from long cherished sentiment

There are, however, some young educated Mussalmans who wish to do away with this custom as quickly as possible, partly through compassion on the helpless sex and partly to remove the obstacle from their way in obtaining the benefits of education which "is the foundation of all national success and progress." But trying to effect this reform in such a rash manner disregarding the deep-rooted and extremely strong sentiments of the majority of Muhammadans and hurting the feelings, by so doing, of millions

of great and highly influential people of the Mussalman Community is neither wise nor practicable. Social changes of this nature come slowly and imperceptibly with the lapse of time, and if we wish to act wisely we ought to move with the times and not to try to perform miracles. Evolution and progress are the rule of the world. Adaptation to environment is the natural law of living beings. We ought to try to educate our masses to establish good police and reign of just laws in our country. Then our women, being "environed" with greater safety and protection will "adapt" themselves to the changed conditions around them. So far from the social point of view.

Now let me examine the question from the religious standpoint. The Quran is the only fundamental book of Muslim religion and it is the source of all spiritual, moral, social and political laws of Islam. On examining the whole Quran one can find only in five places some precepts given about modesty and some kind of *purdah* on particular occasions to all or particular women. But the Quaran does not inculcate the existing *purdah* system, as my impartial readers will see plainly from my quotations, translations, and explanations of Quranic passages bearing on this question.

(1) "O Prophet, speak unto thy wives and thy daughters and the wives of the true believers, that they cast their outer garments over them (keeping them close to their bodies) when they walk abroad that they may be known to be respectable ladies and may not be affronted by unseemly words or actions. God is gracious and merciful. Verily, if the hypocrites and those whose hearts are diseased (affected with wickedness) and they who spread slanderous reports in Medina, do not desist, we will surely stir thee up against

them, thenceforth they shall not be suffered to dwell near thee therein, except for a little time, and being accursed wherever they will be found shall be taken and killed with general slaughter; according to the ways of God concerning those who have been before, and thou shalt not find any change in God's ways." (Confederates 59-60-61.)

These verses of the holy Quran are generally quoted in support of the *purdah* system. But no unprejudiced scholar of Arabic or student of the Quran can reasonably trace the *purdah* system to a single word in any of these verses. To make the sense of these verses clearer, I mention the circumstances which brought about the revelation of these verses. When the holy Prophet was unjustly oppressed by the infidels of Mecca he fled to Medina. Many people there received him cordially, embraced his religion and helped him and his disciples who followed him there from Mecca and Abyssiania, with money, houses and everything they needed which the Medina people could afford. Then the Muslims got a little power. The Jews had long before the advent of the Prophet settled in Medina and its vicinity in great numbers. The Aborigines of that country were all idolators of the meanest kind. The hostile and fraudulent behaviour of the Jews towards all Gentiles is notorious in all histories. As Islam exposed the unjust actions of the Jews and their ancestors towards Prophets of God and holy persons and their revolt against God and his wrath upon them, and tried to dispel the darkness of the idolatory from the land, both classes, the Jews and the idolators, were severely incensed against the Prophet and his companions. They tried to injure the Muslims in every way they could, by spreading infamous calumnies about Muslims and their females, by treating women with the same want of respect as

they were wont to display towards female slaves or women of bad character. Seeing the great strength of the growing Muslim community in Medina they dared not to show open hostilities but tried always to injure them by indirect means. Another class had sprung up out of these hostile classes who claimed with their mouths to be friends and followers of Islam, but in their hearts they were bitter enemies of the Muslims. They were called hypocrites.

It was under these circumstances that Muslim women were warned to keep their bodies decently covered when walking abroad, not to appear like female slaves and low caste women, careless of their bodies and clothes, but like matrons of reputation to command respect of men. If still the wicked people did not desist from insulting and affronting Muslim women then God would punish them by ordering Prophets and his followers to turn them out of their houses and to kill them. Such has been the punishment dealt out by God to wicked people in ancient times and his laws of action can never be changed. In the time of Noah the wicked people were drowned, Lots' people were destroyed, the Egyptians were drowned in the Nile when they pursued the Israelites and when Israelites got power the wicked people were punished by their sword for several generations' sword. The enemies of Lord Jesus Christ were annihilated by the Romans. In the same way the Arab-Prophet's enemies were put to the sword. This is God's eternal, unchangeable and unalterable law.

There are two elements of *purdah* system : one is hiding the face from the strangers and the other is remaining within the houses never going out unless it is unavoidable. In these verses there is no mention either of hiding the face or of seclusion in the house, but on the contrary the use of the

words 'walking abroad' implies permission to the women for going out of home. Placing the outer garment nearer to the body does not mean hiding of the face at all; such an assumption is gratuitous.

(2) "O true believers, enter not the houses of the Prophet unless it be permitted to eat meat with him, not going there uninvited and waiting eagerly to be served, but when ye are invited then enter. And when he shall have eaten, disperse yourselves; and stay not to enter into familiar discourse: for this incommodeth the Prophet. He is ashamed to bid ye depart; but God is not ashamed of the truth and when ye ask of the Prophet's wives what ye may have occasion for ask it of them from behind a curtain. This will be more pure for your hearts and their hearts. Neither is it fit for you to give any uneasiness to the Apostle of God, or to marry his wives after him for ever? For it would be a grievous thing in the sight of God." (Confederates, 53.)

To make the sense of this passage perfectly clear I beg first to describe the circumstances which occasioned the revelation of this passage. Not only have tradition and the commentators of the Quran supplied us the full information on this point, but the context of this passage fully corroborates this explanation.

It is related in a tradition that Omar said to the Prophet, "both good and bad people see thy wives freely: it seems worth while to seclude them."

Some people used to enter the Prophet's house before the time of his taking food and remained there waiting for the food to be served to them without being invited. Some people whether invited or uninvited, having finished their meal in the Prophet's house enter in the famılar conversation with the Prophet's wives unnecessarily for a long time.

Some of these wicked people projected to marry some of the Prophet's wives and some of them expressed their wish to marry them after his death. The Arabs of the pre-Islamic age were one of the worst people in the world. Given to wine, gambling, cruelty and injustice of every kind their nature was extremely perverted. Theft, robbery, murder, fraud, perjury all the social and moral evils were rife among them. There was no recognised government, no political laws to check crimes, no religion to teach them the distinction between good and bad. They passed their time in feuds and warfare among themselves. Centuries of ignorance and lawlessness had hardened their minds against every noble sentiment.

When Islam appeared among this barbarious nation, it regenerated all its followers miraculously in the beginning. As long as the select people, in spite of persecution, tortures and threats of the idolators of Mecca, being convinced of truth of Islam embraced it, they acquired highly noble character and became very enlightened.

When the life of the holy Prophet was threatened in Mecca, and many Medina people coming annually to Mecca on pilgrimage had embraced Islam and taken an oath to help the cause of Islam, the Apostle of God in company of a true friend took flight to Medina. But here the greater part of the scene changed altogether. The Muslims, became greater in number, power and wealth. Besides those people who were then converted to Islam through sincere and pious motives, there were many who to obtain temporal advantages, turned Muslims and were consequently infirm in faith and of doubtful charactor. Besides these nominal Muslims there was a class of hypocrites alluded to before, who mixed with Muslims and were treated like them.

In this infant community which had not yet firmly established itself the promiscuous composition of the body was exposed every moment to any reverse that might happen. The people of little faith and hypocrites even did not hesitate to covet the Prophet's wives when they were allowed to go to them.

In such circumstances the directions given in the foregoing passage appear most appropriate and opportune.

For these reasons the people were prohibited from entering the Prophet's house because they behaved in so unseemly a manner: but on being invited they were permitted to enter the house and there no curtain was ordered to be erected or hung between the guests and the hostesses. But when they were not invited and had to ask for something from the Prophet's house they were required to ask it of the Prophet's wives from behind a curtain. This is, in fact, a very convenient social rule in general but in the case of those rude people its necessity was still more clear.

Besides this in another passage of Quran Muslims are prohibited from entering any house excepting their own without previously obtaining permission. This is a very good social rule, which all civilised people act upon. The people entered the Prophet's house on permission or invitation, otherwise they had to stand outside the house or behind the wall when they had to ask for something they needed.

This passage also does not enforce the present *purdah* system.

" O wives of the Prophet, ye are not like other women. If ye fear God, be not too complaisant in speech, lest he should covet in whose heart is a disease of incontinence: but speak the speech which is good. And keep yourselves in your houses and set not yourselves with the ostentation of

the former time of ignorance: and observe the appointed times of prayer and give alms; and obey God and his Apostle: for God desireth only to remove abomination from you, ye the household of the Prophet, and to purify you by a perfect purification. (Confederates, 33).

In this passage, for some particular reason, the Prophet's wives have been exclusively addresssed as the words, "ye are not like other women", clearly prove. Whatever precepts, contained in this passage, have been given, do not apply to Muslims in general, but to the Prophet's wives exclusively. There are three things to be observed by the Prophet's wives, one is not to talk too politely to people of bad or doubtful character, the second is to remain in their houses, and the third to observe not to employ methods of displaying their toilette (as the women in the time of ignorance used to do) which would be certainly indecent to a more enlightened taste.

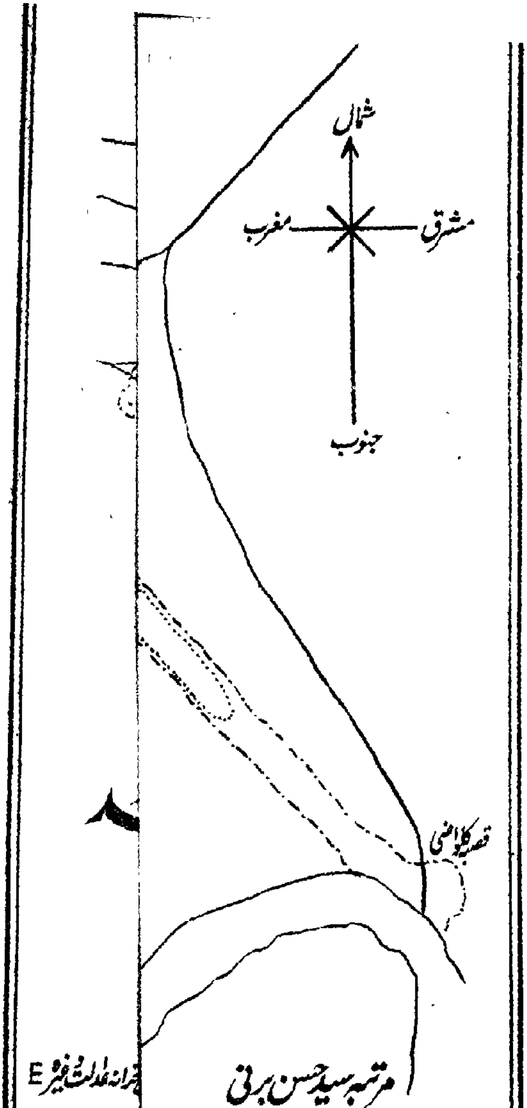
Under the circumstances mentioned above every wise men would certainly take similar steps as to avoid ill-consequences from associating with rude and unscrupulous people.

[*To be continued.*]

AZIZ BAKSH.

OBITUARY.

We deeply regret to announce the death of M. Noor-ud-din, B.A., Assistant Master in the M. A.-O. College School.


شمال
مشرق
مغرب
جنوب
قصبہ کالپی
مرتبہ سید حسن برنی

افسوس سچلے اُسکی جڑ پر یون آرے ، سید نور الدین

کالج مین پلا ، کالج مین پڑھا ، کالج مین جیا ، کالج مین موا

اے جان وفا ڈھونڈین کس جا تجھے پیارے سید نورالدین؟

جب یاد کا کانٹا کھٹکے گا ، جی پھڑکے گا ، دل دھڑکے گا ،

اشکون کے چلینگے مدت تک فوارے سید نورالدین

"اے بی" سے لے "بی اے" تک کے سب ٹھاٹھ کو چھوڑا اک دم مین

کیون لادا ٹانڈا ، کیا تم تھے بنجارے سید نورالدین؟

ہم دیر فنا کی سعی مین تھے ، تم کوشان دار بقا کے لئے

بالآخر تم ہی جیت گئے ، ہم ہارے ، سید نورالدین

شاگردون نے دلسوزی سے ہر چند تمھاری خدمت کی

تقدیر سے پر لاچار رہے بیچارے ، سید نورالدین

مرحوم کو خلد احباب کو صبر کی مانگ خدا سے "جلال" دعا

وہ مالک ہے جیتا رکھے یا مارے ، سید نورالدین

مرثیہ

جلال مرادآبادی

(ماسٹر قاضی جلال الدین صاحب "جلال")

نوحہ سید نور الدین بی۔ اے مرحوم

سے کے روز کی ہستی لائے تھے تم پیارے سید نور الدین ؟
کیون دل مین سب کے سمائے تھے تم پیارے سید نور الدین!

خوش وضع تھے تم، خوش طبع تھے تم، خوشرو تم تھے، خوشخو تم تھے،
احباب کو دل سے بھائے تھے تم پیارے سید نور الدین

اعمال بھلے اطوار بھلے اشغال بھلے افکار بھلے
کیا صالح بن کر آئے تھے تم پیارے سید نور الدین!

تم دیدۂ زین الدین کے نور اور چشم عین الدین کی ضیا
ہر بھائی کے تھے آنکھون کے تم تارے سید نور الدین

اک موجۂ صرصر مرگ نے آ۔ وہ تازہ چمن بے برگ کیا
تم جس کی تھے شاخ پُرگل اے پیارے سید نور الدین

تم سید سے داخل خلد ہوے پر اپنے پس ماندون کے لئے
فرقت کی تپ کے چھوڑ گئے انگارے سید نور الدین

کیا کھیلون کے کپتان نہ تھے، "سوہا کی" کے اک جان نہ تھے؟
پر موت کی پہلی بازی مین تم ہارے سید نور الدین

سب اپنے پرائے تکنے لگے روروکر منھ کو ڈھکنے لگے
جب کوس اجل کے بجنے لگے نقارے سید نور الدین

ڈکٹر و اطبا ہار گیے، تدبیر کے گر بیکار گئے
جب شاہ اجل کے چھوٹ پڑے ہرکارے سید نور الدین

اسلام کا تو اک بوٹا تھا، کالج کے چمن مین پھوٹا تھا

بڑے بڑے جلیل القدر صحابۂ رسول نے تیرے سرزمین مین کلمہ اعلاء اللہ کے لئے اپنا خون و پسینہ ایک کردیا۔ اور قیمتی سے قیمتی ہزارون قربانیاں چڑہا کر اسلامی فتح و ظفر کا ڈنکا بجایا اے مقدس سرزمین پھر تجھ پر خلفائے عباسیہ کا جھنڈا لہرانے لگا اور اللہ اکبر کے مواحدانہ جوش کے نعرون نے تجھ مین اسلام کے جاہ و جلال کی دہاک بٹھادی اور حقانیت کی روح پھونکدی۔ اے ایران! پیارے ایران!! مفلوک الحال ایران!!! دنیا سے رخصت ہونے والے ایران!!!! تجھی کو ہمیشہ اِس وصف سے آراستہ اور پیراستہ پایا ہے کہ تیرے تمدنی حالت مین کبھی کسی قسم کا تغیر و تبدل نہین ہوا۔ تیرے ہی طرز معاشرت کی تمام عالم نے تقلید کی حتیٰ کہ اہل عرب نے بھی تیرے ہی قدم بہ قدم رکھا۔ تجھ سے تمام عالم کو عموماً اور اہل اسلام کو خصوصاً دلی ہمدردی ہے۔ واقعی امر یہ ہے کہ تیرے مبارک سرزمین سے وہ وہ لوگ پیدا ہوئے ہین جنکے کارنامے مشاہیر عالم کے تاریخی صفحون پر موجودہ اقوام عالم کے لئے شمع ہدایت کا کام دے رہے ہین۔ تیرے پشت پر سکندر اعظم کا حملہ ایک ہوا کے جھونکے کیطرح آیا اور گذر گیا۔ تو نے کبھی سلطنت روم کو دبایا اور شکستون پر شکستین دین اور مسیحیت کو دجلہ و فرات تک روکا۔ ڈر ہے کہ کہین خدانخواستہ تیرا وہی حشر نہ ہو جو سات سو برس متواتر حکومت کرنیکے بعد اندلس کا ہوا تھا۔ کاشش! اب بھی تیرے ارض پاک پر کوئی شخص ایسا ہویدا ہوجاے جو تیرے بکھرے ہوے اجزا کی شیرازہ بندی کرکے تجھ کو غیرون کی ناگہانی دست برد سے بچاے اور تجھ پر خوش اسلوبی کیساتھ سلطنت کے کاروبار انجام دیکر تیرے معصوم اور یتیم بچون کو آزادی دلواے۔ تو ہماری عادل گورنمنٹ کی خاموشی دیکھ کر مایوس نہ ہونا "دیر آید درست آید" اب تیری بیکسی بھی انتہا کو پہونچ چکی کیا عجب ہے "مردے از غیب برون آید و کارے بکند" رحمت الٰہی کا دریا جوش زن ہو اور پردۂ غیب سے تیرے لئے وہ سامان مہیا ہون جن سے تیری سابقہ آرزو از سر نو رجعت قہقہرے کرے اور "کلبۂ احزان شود روزے گلستان غم مخور" کا مصداق ہو۔ این دعا از من و از جملہ جہان آمین باد۔

خاکسار سید افتخار حیدر زیدی

از علیگڈھ

پہونچائی تھی وہ آج کیسی بے بسی کی حالت مین فنا ہوئی جا رہی ہے۔ افسوس! صد افسوس! خدا کی قدرت تیری اس مصیبت کے ساتھ ہی دیگر ابنائے جنس بھی (مراکش وطرابلس وغیرہ) اپنا مرثیہ پڑھ رہے ہین ؎

نہ مونسے نہ رفیقے نہ ہمدمے دارم　　حدیثِ دل بہ کہ گویم عجب غمے دارم

مگر جو تاسف وحزن تیرے جانے سے ہمکو ہوگا وہ کبھی بھی ہمارے دلون سے محو نہ ہوگا۔ اور ابد الآباد تک تیرے حشمت کے رخصت ہونیکا مرثیہ پڑھا جائیگا۔ یہہ بات ہمین خوب ذہن نشین ہو چکی ہے کہ اسلام کے خطرناک ومخدوش ہونیکے جہان اور وجوہات ہین انمین سے ایک وجہ یورپ کی غیر منصفانہ پالیسی بھی شامل ہے۔ اس حکمت عملی سے اسوقت تمام سلطنت ہاے اسلامیہ مین ایک بھونچال سا آگیا ہے اور اسی سبب سے انکی وہ شاندار عمارات جسکی اینٹین اسلاف کے مقدس خون سے جمائی گئی تھین آج آپسمین بج رہی ہین اور ابھی سے سب کے زبان پر نفسی نفسی کا لفظ جاری ہو چلا ہے کبھی ذات واحد کے قبضہ مین تھی مگر بعدہٗ تیری بدقسمتی نے شخصی سلطنت کا ورق الٹ دیا جس سے یورپ کو تیرے نظم ونسق مین نکتہ چینی کا بہانہ مل سکا۔ جب اس چال مین حاسد ناکام رہے تو شیعہ او سنی مین تفرقہ ڈلوانے کی کاروائی عمل مین آئی تاکہ ترک وایرانیون مین نفرت اور خصومت کی بنا پڑے مگر خدا کا شکر ہے کہ جانبین سے علما نے اتحاد کے فتوے جاری کیے جسکا لازمی نتیجہ یہ ہوا کہ دونون جماعتون مین ارتباط واتحاد کی بنا اور بھی مستحکم ہوگئی اور حاسدون کی حسرت بھری آرزوؤن کا خون ہوگیا۔ تیرے ارض پاک پر فارسی نے جو کچھ نشو ونما پائی وہ سب زمانہ اسلام ہی تک پائی ساری ایشیا کی انشا پردازی اور ایشیائی تہذیب وتمدن کا سرچشمہ ہونے کا تجھی کو فخر حاصل ہے۔ ہندوستان کی زبانین عموماً اور اردو شاعری خصوصاً تیرے ہی فن شاعری کے نقش قدم پر چلنے سے معراج کمال پر پہونچی ہین۔ تو وہی ہے کہ جب تیرے کنار محبت مین سلطنت ساسانی عروج کو پہونچی تو اوسکو ہر کمالے را زوالے' کا مصداق بننا پڑا۔ اور جب سرزمین عرب سے آفتاب اسلام طلوع ہوا تو اوسکے بلیز وشعاعون نے تمام ظلمتِ کفر کو کافور کر دیا اور آتش ہزار سالہ کو ٹھنڈا کر ڈالا۔

ہاتھ پیر مارنے کی تو گنجایش لگئی مگر اے مقتول جفا ایران! تیری بدقسمتی سے تیرے خونخوار تے تجھے ایسا حلکڑا آکا آفت نہ کر سکا سچ تو یہ ہے کہ اوس سفاک روسیہ نے تجھے تو زندہ ہی درگور کردیا اور اس بیکسی و مایوسی کے حالت کے ہوئے ہوا اے تیری شومئی طالع کے باعث یورپ کے پیرون مین نیوٹرلیٹی کی زنجیرین بھی پڑگئین جس سے اوپر کا سانس اوپر اور نیچے کا نیچے رہ گیا

اندرون قعر دریا تختہ بندم کردہ ‌ ‌ ‌ ‌ ‌ ‌ ‌ ‌ باز می گوئی کہ دامن تر مکن ہشیار باش

یورپ نے نیوٹرلیٹی کا قانون بھی اچھے وقت پاس کیا ہے۔ کیا ظالم کو ابتک تباہ حال مظلوم پر ظلم کرتے ہوے دیکھنا اور باوجود طاقت وقدرت کے گھنی ساد جانا۔ اسی کے معنے انصاف کے ہین ؎

وہی قاتل وہی منصف ہے وہی مخبر بھی ‌ ‌ ‌ ‌ ‌ ‌ ‌ ‌ اقربا میرے کرین خون کا دعویٰ کس پر

کریٹ یا آرمینیہ کا مقابلہ ہوا ورنہ ایک سے ایک بڑھ چڑھ کر جنگی جہاز سے گولہ باری پر آمادہ کیل کانٹے سے درست الٹی میٹم دینے کو کبھی تیار کھڑا ہوتا۔ اے مقدس ایران! اب ہمکو بجاے شہیدان کربلائے معلے کا ماتم کرنے کے تیرا ہی ماتم کرنا چاہئے۔ کیونکہ جس دربار سے بزم عزا کی رونق تھی وہ دربار ہی مفقود ہوا جاتا ہے۔ بھلا مشہد مقدس کا حال دیکھتے ہوے دیگر مقامات متبرکہ کی حفاظت کا ہمارے لئے کون ضامن ہے۔

کیانی وساسانی۔ رستم واسفندیار کے کارنامۂ شجاعت دیلمیون وصفویون کی حشمت وسیاست فردوسی و نظامی۔ سعدی و انوری۔ حافظ وخاقانی جیسے شعرا سے عذب البیان وعنادل رطب اللسان کی شاعری اور قدیم و پرشکوہ فارسی لٹریچر کے ساتھ تیری آزادی بھی چند ساعت کی میہمان ہے۔ تجھ پر بلاے ناگہانی کے نزول سے جو غضب وکرب ٹوٹ پڑا ہے اوسکا احساس نہ صرف تیرے ہی فلاکت زدہ وستم رسیدہ باشندگان کو ہے بلکہ تمام دنیاے اسلام کو تیرے ساتھ دلی ہمدردی وغمخواری ہے۔ تیرے پیاری سطح پر عجمیت جسکی بنیاد کیومرث نے ڈالی اور جسکی عالیشان وبلندبنیان عمارت جمشید کے ہاتھون مرتفع ہوکر شاہانِ اسلام نے تکمیل کو

زوال عجم

از نقش و نگار در و دیوار شکستہ — آثار پدید است صنادید عجم را

اے سرزمین ایران! تجھے اب بھی یاد ہوگا کہ تیرے آغوش الفت مین کیسے کیسے سلاطین ذوی الاحتشام اولیائے عظام۔ ائمہ کرام شعرائے عالیمقام وجود مین آئے زمانۂ سلف سے زمانۂ حال تک تجھ مین کیسے کیسے انقلابات عظیم پیدا ہوے۔ تیرے مقدس ارض پر فتح وظفر کے کیا کیا شادیانے بجائے گئے۔ اگر تیرے دیرینہ سطح پر کبھی سلطنت کیانیون کا ڈنکا بجا تو ایک وقت مین ساسانیون کا سکہ جما۔ کبھی وہ زمانہ تھا کہ ظلمت وکفر کی گھٹا ہرسمت چھائی تھی یا وہ وقت آیا کہ آفتاب عالمتاب اسلام کے زرین شعاعون سے تیرا گوشہ گوشہ منور ہوگیا۔ درفش کاویانی کی جگہ اسلام کا پھریرا لہرایا۔ اللہ رے تیرا جبروت جب کبھی تیری عظمت کا دریا موجزن ہوا تیرے پروردۂ آغوش بادشاہ کیخسرو نے بابل اور نینوا کی عظمت تہ خاک کی اور یونان کے سمندرون مین کھلبلی مچادی اور کچھ بھی زیادہ عرصہ نہین ہوا کہ تیرے ہی طفل نوخیز بادشاہ نے روس کے دارالصدر سینٹ پیٹرس برگ کو چشم زدن مین جلا کر خاکستر کر دیا۔ ہاے آج تیرے ہی باجاہ وجلال عدیم النظیر سلطنت کو یورپ کے مردم خوار جنگل کا ایک وحشی درندہ جسکا موزون لقب خرس ہے اپنے ناپاک تہذیب وتمدن کا تمام دنیا کو عملاً ثبوت بہم پہونچانے کے لئے یورش کا دور دورہ شروع کرتا ہے اور تیرے آغوش عاطفت کے معصوم مسلمانون کے حقوق سلب کرکے اُنکے گھرون کو لوٹتا ہے زن وفرزند کو تہ تیغ بیدریغ کرتا ہے اور اُنکے کشتون کے پشتے لگاتا ہے علماے دین کو پھانسیان دیتا ہے۔ مشہد مقدس پر گولہ باری کرکے اسلامی دنیا کے جذبات کو عالمگیر صدمہ پہونچاتا ہے۔ ابھی جنگ طرابلس الغرب کے سبب بیچارے مسلمانون کو اطمینان حاصل ہوا بھی نہ تھا کہ اتنے مین مراکش پر بیٹھے بٹھاے فرانس نے دست تعدی دراز کیا اور تجھ پر بھی مہذب روس نے یورش کر دی۔ مراکش وطرابلس کو گو ظالمون نے کند چھری سے ذبح کیا لیکن ذبیحہ کو تڑپنے کی اور

نظم

تصویر داغہاے دلِ پُرملال دیکھ
افسانۂ مصائبِ عین الکمال دیکھ
شیرازۂ عروج کو آشفتہ حال دیکھ
یعنی ہماری قوم کا رنگِ زوال دیکھ

اے چرخ بسکہ ہین یہ تری گلفشانیان
شیشہ مین بشکلِ داغ جو ہین ہین نشانیان

یارب ہمین سنبھال کہ دنیا سے ہم چلے
سیلِ فنا کی زد مین ہمارے قدم چلے
باسازِ حسرت و غم و رنج و الم چلے
ہنستے ہوے تو آے تھے باچشم نم چلے

یہ پیش چشمۂ الم جانگداز ہے
پروانۂ تباہی قومِ حجاز ہے

مانا کہ ہم مین دولت و ثروت نہین ہے آج
اچھا وہ جاہ و عزت و حشمت نہین ہے آج
یہ بھی سہی وہ شان حکومت نہین ہے آج
پہلا سا گو وہ زورِ طبیعت نہین ہے آج

پوشیدہ اب بھی جلوۂ برقِ جلال ہے
پنہاں دروں سنگ شرر کی مثال ہے

اے دل فضول مائلِ رنج و ملال ہے
کیون خرمنِ سکون خرد پائمال ہے
ناحق گذشتہ حال پہ یہ انفعال ہے
اور رائگان تمام تری قیل و قال ہے

ہان اُٹھ کہ اب زمانۂ غفلت نہین رہا
سامان عیش و لطف معیشت نہین رہا

سید نثار حیدر
متعلم فورتھ ایر کلاس۔ کالج علیگڈھ

تو بڑا خوش نصیب ہوتا۔

محمد ظفر

ترجمہ نظم ورڈسورتھ موسوم بہ

موسم بہار

مرغ سحر ہے بانگ زن
چشمہ دکھاتا ہے پھبن
اورطائران خوشنوا
ہین سو بسو نغمہ سرا
پرتو جو ہے خورشید کا
جھیلون کو ہے چمکا رہا
سوتا ہے سارا مرغزار
کیا بچے اور کیا ناتوان
ہین محو یکسر بایلان
اور ہین مویشی جسقدر
دنیا سے ہوکر بے خبر
چرتے ہین سبزہ بخطر
اُٹھتا نہین ہے اُنکا سر
ہین ایک حالت مین ہزار
افواج یخ ہین منتشر
مغرور ہین جی چھوڑکر
سیلون پہ ڈیرہ گاڑکر
برپا کیا ہے شور وشر
چیخے ہے حارث باربار
راحت فزا کوہسار ہین
چشمے مسرت بار ہین
دریاے اخضر ہین عیان
بادل کے ٹکڑے ہین رواں
ہے موسم باران فرار

سید نثار حید متعلم فورتھ ایر کلاس علیگڈھ کالج

عجیب! اگر کوئی مفید و دلچسپ کتاب جاتی رہے، روپیہ پیسہ ہماری جیب سے کہین گر جائے
ہے کوئی کارآمد اوزار جل جائے تب تو ہمکو دنون ملال رہتا ہے مگر ایک گھنٹہ، ایکدن، ایک ہفتہ کے ضائع ہونے کا ذرا بھی خیال نہین ہوتا۔ کیون مرئی و محسوس چیزون کی مانند ہمکو غیر مرئی و غیرہ اشیا کا احساس نہین ہوتا؟ کیا ہمارے اختیار مین نہین ہے کہ ہم کسیطرح اسکا فیصلہ کر سکین؟ ہم اس کوشش مین کامیاب ہو سکتے ہین اور وقت کا کچھ نہ کچھ احساس کر سکتے ہین۔ اسکا سہل تر طریقہ یہ ہے کہ ہمکو ایک مطمئن حالت مین ہوکے خیالات کا اجتماع کرنا چاہئے کہ جسقدر وقت ہم نے ضائع کیا ہے اسمین ہم کیا کچھ کر سکتے تھے۔ دوسرے الفاظ مین ضائع شدہ وقت اسقدر کام کے برابر ہوگا اگر ہم اسوقت مین کوئی ایسی چیز بنا سکتے تھے جسکی قیمت بیس روپیہ ہو تو ہم یہ کہینگے کہ ہمارے بیس روپیہ جاتے رہے۔

اگر کسی شخص کو خانۂ قدرت سے عقل عطا نہین ہوئی اور وہ اتنا بیوقوف ہے کہ اپنے روپیہ کو کسی تالاب یا کسی غار مین پھینک دیتا ہے تو یہ نہین کہا جائیگا کہ اُسنے صرف روپیہ ہی پھینک دیا بلکہ اُسنے وہ بیش بہا و کارآمد چیز ضائع کر دی جو اُس روپیہ سے خریدی جا سکتی تھی۔ اُس روپیہ سے کوئی مفید کتاب خریدی جا سکتی تھی جسکو پڑھ کے وہ مستفید ہوتا۔ خیالات مین ترقی ہوتی اور علم مین توسیع۔ وہ اُس روپیہ سے بیمار کے لئے دوا لے سکتا تھا حاصل یہ کہ اُسنے حقیقت مین ان مفید اشیا کو ضائع اور انکے استفادہ سے اپنے آپ کو محروم کر دیا۔

یہ کیسا اچھا معیار ہے۔ اس سے ہم وقت کو ایک مرئی و مادّی چیز کیطرح محسوس کر سکتے ہین اگر اس معیار مین ہمکو کامیابی حاصل ہو جائے اور ہم اسپر عمل کرنے لگین اُسوقت ہماری آنکھین کھلینگی اور حقیقت ظاہر ہوگی۔ غفلت و مدہوشی کا پردہ ہمارے دلون پر سے اُتر جائیگا۔ وقت کی قدر و قیمت اُسیوقت معلوم ہوگی وقت کی قلیل سی مقدار ہمکو بیش قیمت نظر آئے گی۔

اُسوقت گرم گرم دریا ہمارے دل و دماغ مین موجزن ہوگا اور بے اختیار ہمارے منہ سے نکلے گا کہ آہ! کیا اچھا ہوتا کہ مجھے پہلے سے معلوم ہوتا۔ اگر مجھ کو اسکا ذرا بھی احساس ہوتا

ہوتے ہین اور حواس ٹھکانے ہوتے ہین مگر اب پچھتائے کیا ہوت جب چڑیان چگ گئین کھیت جب دودھ اوندھگیا، پھر چیخنا، چلانا، رونا بسورنا بیفائدہ ہے۔

لیکن صاحبو! سچ کہنا کیا ہمکو اسیطرح مدہوش اور بدحواس رہنا چاہئے؟ کیا تدارک ہمارے اختیار مین نہین ہے؟ اگر کوئی قوم غفلت شعاری کرے اور اسکی بدولت خمیازہ بھگتے۔ اسکا کوئی عظیم الشان ذخیرہ طوفان، آگ یا لوٹ مار کی نظر ہو جائے یا کوئی قومی عمارت جسکی بنیاد ڈالی جا چکی ہے مذکورہ بالا وجوہات سے زمین کے برابر ہو جائے تو اس قوم کو اسکا تدارک بعد ازاں لازم نہین ہے؟ اگر اسکی طرف سے لاپروائی جاری رہے تو کیا اسکی عقلمندی و ہوشیاری پر دال ہوگا؟ اسیطرح اگر ہم اپنی غلطیون اور بداعمالیون کی وجہ سے تکلیفون اور مصیبتون مین مبتلا ہو جائین تو کیا ہمکو مناسب ہے کہ ہم اپنی تمام طاقتون کو بیکار رکھین اور غفلت کی چادر لپیٹ کے لاپروائی کی نیند مین خرّاٹے لیتے رہین؟ نہین! نہین! ہرگز نہین!! ہمکو چاق وچوبند ہونا چاہئے اور غلطیون کا انسداد و دفعیہ کرنا چاہئے جو ان مصائب و آلام کا منبع و مبدا ثابت ہوئی ہین۔ ان عادات بد کا جو ہماری سخت دشمن ہین قلع و قمع کرنا چاہئے جنکی وجہ سے ہمین وقت کی قدر معلوم نہین ہو سکتی اور جنکی وجہ سے وقت جیسی بے بہا چیز کا خون ہوتا ہے۔

لیکن مشکل یہ ہے کہ وقت کوئی مرئی چیز نہین ہے۔ اسکو حواس خمسہ سے بالکل تعلق نہین ہے یہی وجہ ہے کہ لوگ نہین سمجھتے کہ انکی ذرا سی غفلت و لاپروائی سے ایک بیش قیمت چیز ضائع ہو گئی اور ایسی چیز کہ پھر پیدا نہین کیجا سکتی۔ ایسی حالتین ہمین لازم ہے کہ ہم وقت کو ایک مرئی اور مادی چیز کی حیثیت سے دیکھین تاکہ ہم اسکا موازنہ اسیطرح کر سکین جسطرح ایک قدر و قیمت والی مجسم چیز کا کیا کرتے ہین۔ اسطرح ہم اپنے مطلب مین کامیاب ہو سکینگے اور وقت کی قیمت مقرر کر سکینگے اور اسکو خزمن یا کسی قیمتی معدنی شئے کیطرح ضائع یا کارآمد ہوتے دیکھ سکینگے حقیقت مین یہ نہایت مشکل امر ہے کیونکہ یہ ہوا یا خلا کیطرح بالکل غیر مجسم و غیر مرئی چیز ہے۔ اسلئے وقت کو ضائع کرتے وقت ہمین ذرا بھی خیال نہین آتا کہ ہم وقت کو غیر مناسب استعمال سے برباد کئے ڈالتے ہین۔

منڈلاتے ہوئے آتے ہین اور اُسے گھیر لیتے ہین۔ اِس حالت رنج وغم مین اس بڈھے کے منھ سے ایک چیخ نکلتی ہے کہ اسے پدر بزرگوار! تو پھر مجھے آکے خضر طریقت کا کام دے اور سیدھے راستے پر ڈالدے۔ مجھے غمون کے سیلاب سے بچا۔ اِس چیخ کے ساتھ اس بڈھے نے سنا کہ جانور اُس ذات باری کی حمد مین تسبیح خوانی کر رہے ہین اور گرجے سے گھنٹے کی اور مسجدون سے اذان کی آواز آرہی ہے۔ اُسنے گھبرا کے دیکھا اور وہ کیسا خوش ہوا جب اُسنے دیکھا کہ جوانی ایک دفعہ پھر آگئی اور وہ حالت خواب مین تھا اور اُسنے یہ سب عالم رویا مین دیکھا تھا۔ وہ ایک آزاد منش نوجوان تھا اُسوقت اُسے راستی کا دھیان آیا اور وقت کے بیش قیمت ہونے کا خیال پھر کبھی اُسکے دل سے محو نہ ہوا۔

اس بڈھے کا گذرا ہوا وقت پھر واپس آگیا مگر ہمارا کیونکر واپس آسکتا ہے؟ حقیقت یہ ہے کہ کسی چیز کی قدر و قیمت اُسکے کھوئے جانے کے بعد ہوا کرتی ہے۔ پچھلے زمانہ کے خیال سے تکلیف افزائی کے سوا اور کچھ فائدہ نہین ہے یہی وجہ ہے کہ بعض قدرشناسان وقت اپنے وقت کی بیحد قدر کرتے ہین عظیم الشان سلطنت کے ہاتھ سے نکل جانے یا کسی گرانقدر جائداد کے ضائع ہوجانے کا غم بھی اتنا زیادہ نہ ہوتا ہوگا جتنا اُنکو ذرا سے وقت کے بیکار و بے سود جانے سے ہوتا ہے۔ وقت کی قدر و قیمت کوئی ان بابرکت و پرفیض حضرات سے پوچھے" دنیا کے خزانے اور سارے زمانے کی شان و شوکت اگر میرے پاس ہوتی تو مین چند سال، ایک ہی سال نہین نہین ایک مہینے کے واپس آجانے کے لئے لٹا دیتا" مگر آہ! یہ ایک امر محال ہے! ہوا اس قلعے تعمیر کرنا ہے۔ یہ آرزو، یہ تمنا کبھی پوری نہین ہوسکتی! آہ! آہ!!

صاحبو! زمانہ گذر جاتا ہے اور ہم بالکل خیال نہین کرتے۔ عمر تمام ہوجاتی ہے اور ہم خواب نوشین مین غافل ہوتے ہین اور ذرا نہین چونکتے۔ وقت کو احتیاط سے استعمال نہین کرتے اُسکی قدر نہین کرتے۔ اکثر ایسا ہوتا ہے کہ وقت پر ہم اپنے حواسون سے کام نہین لیتے اور جو کام اُسوقت کرنا ہوتا ہے نہین کرتے۔ جب وقت گذر جاتا ہے تو ہم آنکھین ملتے ہوئے بیدار

گو ہم نے اسکو سن لیا لیکن سمجھے خاک نہین - بچپن ! آہ بچپن !! تو ہی اس بات کے ثبوت کے لئے کافی ہے بچپن ! تو بڑی بے فکری کا زمانہ تھا ہمین کسی چیز کی پروا نہ تھی اور نہ کچھ فکر تھا سیکا؟ اور بے سبکروی ہماری خصوصیات مین سے تھین نہ آج کا غم نہ کل کا فکر - آہ ! کیا اس سے زیادہ عمدہ زمانہ کوئی اور ہو سکتا ہے ؟ ایک کان سے وقت کے قیمتی ہونے کا ذکر سنتے تھے اور دوسرے سے اڑا دیتے تھے - گویا سنا ہی نہین - مگر اب جبکہ وہ بے مثل زمانہ ہاتھ سے نکل گیا اور دنیاوی معاملات کے گرداب مین پھنسے، زمانہ کی چکی نے سارا کس بل نکال کے پیس ڈالا، اسوقت قدر و عافیت معلوم ہوئی اور فوراً یاد ایام گذشتہ مین مصروف ہوے - گذرے ہوے زمانہ کا خیال آیا اور دل پر سانپ لوٹنے لگا - آہ ! کیا زمانہ تھا اور کیا بےفکریان تھین - سچ ہے کہ گیا وقت پھر ہاتھ آتا نہین -

یاد ہے اور خوب یاد ہے کہ جب مدرسہ کے جیلخانہ مین بھیجا جاتا تھا تو داروغہ جیل (ماسٹر) بھون پھان کرتا آتا اور شان فرعونیت دکھاتا بیٹھ جاتا - ہاتھ مین گرز ہوتا اور وہ وقت بیوقت ہیر پڑتا اور ساری بےفکری اور طفلانہ شوخی کو رفوچکر کر دیتا اُس زمانہ مین کئی دفعہ وقت کے بیش قیمت ہونے کے متعلق سبق پڑھے مگر صرف اُستاد کے خوف سے وہ سبق یاد تو کر لئے مگر قسم لے لو اگر اگر اُسکے مطالب و معانی کی طرف کبھی ہم نے غور کیا ہو - مگر اب جبکہ پختہ مغزی کا دعویٰ ہے اور تجربہ کاری کی شیخی، وہ سبق یاد آتے ہین اور انمین ایک لطف محسوس ہوتا ہے اور اپنے اوپر لعنت بھیجتے ہین کہ کاش اُسوقت ان باتون کو سمجھ کے پڑھتے - اُس بڈھے کی سی کیفیت طاری ہو جاتی ہے جو دیکھتا تھا کہ اُسکے سامنے دو سڑکین ہین - ایک سڑک نہایت ہموار و صاف ہے اور وہ کامیابی و مسرت کے دلکش و دل آویز طبقات مین چلی گئی ہے اور دوسری ایسی جگہ لے جاتی ہے جو خار ہاے دشت سے پُر ہے اور جہان صرف رنج و غم کا گھنگھور گھٹا ٹوپ اندھیرا چھایا ہوا ہے - اس بڈھے نے دیکھا کہ اُسنے باوجود باپ کے سمجھانے کے کجروی اختیار کی اور دوسری سڑک پر ہو لیا اور اُس لق و دق بیابان مین پہنچ گیا، جہان ہو کا عالم ہے نہ کوئی ہم جنس ہے اور نہ مونس سب طرف سے مصائب و آلام

جسنے دنیا کو اسقدر دلکش بنا رکھا ہے۔ ایک وہ جسکو کوئی امید نہ ہو۔ دیکھئے تو سہی کہ اسکے لئے یہی دنیا جو دوسرون کی نظر مین جنت سے کچھ زیادہ ہے دوزخ سے بدتر ہے۔ ہمارے شوریدہ سر عشاق اور شعراء جنکے یہان عشق و محبت کا کوئی علاج نہین وہ بھی اسیکے بدولت زندگی گذار رہے ہین۔ ایک بیچارہ ہجران دیدہ وصل محبوب سے مجبور ہوکر جان دینے کی ٹھان بیٹھا۔ مگر ادھر اسنے اپنے سفیر عقل کو بھیجا۔ اسنے کچھ تھوڑا بہت سمجھایا اور پھر فوراً خود آموجود ہوئی اور اسی سے جو اپنی زندگی سے بیزار ہو چلا تھا نہ معلوم کیا کہہ گئی کہ ایکبارگی اسکا چہرہ تمتما اٹھا۔ رگون مین خون دوڑنے لگا ہلکی سی لبون پر مسکراہٹ ظاہر ہوئی اور آخر کار بیتاب ہوکر کہنے لگا۔

سنبھلنے دے مجھے اے ناامیدی کیا قیامت ہے
کہ دامانِ خیالِ یار چھوٹا جائے ہے مجھ سے

اے امید تو تو وہ ہے جسکا الٹ پھیر بھی غضب کا ہے۔ لفظ "دائم" جو ہری الٹ پھیر کا نتیجہ ہمیشگی کا ڈنکا بجاتے ہوے واضح طور پر بتا رہا ہے کہ ازل سے ابد تک تیرا ہی راج ہے۔ اے ٹوٹے ہوے دلون کی زندگی! سچ تو یون ہے کہ میرا تیری تعریف مین زبان کھولنا چھوٹا منھ بڑی بات ہے مگر مین تیری تعریف کا گیت گاتے ہوے اس شعر پر اپنے مختصر مضمون کو ختم کرتا ہون۔

اے تو کہ از تو قائم تا نیست لیک عالم
چیزے نماند اینجا لیکن امید دایم

محمد طیب فاروقی

از ماریسن کورٹ۔ ایم۔ اے۔ او۔ کالج علیگڈھ

وقت کی قدر اور قیمت

بچپن سے سنتے آئے ہین کہ وقت ایک نایاب چیز ہے۔ اسکی کوئی قیمت نہین اور چیزین ضائع ہوکے پھر پیدا کی جاسکتی ہین مگر وقت ایسی چیز ہے کہ ایک دفعہ جاکے پھر ہاتھ نہین آتا۔

ترقی کے سلسلے مین دیکھ کہ آٹھا بچھا کیا اور اسی دوا دوش مین ترقی کا راستہ طے کر کے عروج شمس اسد بصہ کو پہنچ گیا۔ یہ تو دنیاوی ترقی ہوئی اور اسی پر اکتفا نہین عقبے کا بھی دارومدار اسی پر ہے ایک اُس زاہد کو لیجئے جسنے دنیا کو یک لخت خیرباد کہہ دیا ہوا سمین بھی اسکی جلوہ گری پائیگا۔ آخر اسنے دنیا کیون چھوڑی صرف اسی اُمید پر کہ خدا سے مواصلت ہو غرضیکہ اسکا بھی دنیا چھوڑنا کسی نہ کسی اُمید پر تھا۔ مرزا غالب کا مصرع سنتے ہین۔ " جیتے ہین امید پہ لوگ " کس درجہ پر لطف ہے اور ایسے بھی در اصل یون ہے۔ ایک وہ شخص جو کہ برسون سے بیمار ہے۔ اور بستر مرگ پر پڑا ہوا اپنی زندگی کے چند گھنٹے پورے کر رہا ہے۔ دم پھول چکا ہے چہرہ پر مردنی چھائی ہوئی ہے۔ سمجھتا ہے کہ اب کوئی دم کا مہمان ہون عزیز و اقارب دائین بائین بیٹھے رو رہے ہین۔ تمام گھر پر حسرت برس رہی ہے ادھر حکیم صاحب آئے اور آسنے اپنا نقشہ جمایا ابھی ابھی جو بیچارہ زندگی سے مایوس مجسم حسرت بنا ہوا تھا نہ معلوم کس امید کی وجہ سے مسکرا دیا۔ مصیبت مین اگر کوئی دوستون کا سہارا ہے تو اُمید ہے۔

ان حالات پر نظر کرتے ہوئے مجبوراً مجبوراً کہنا پڑتا ہے کہ وہ امید ہے جسکو لوگ روح سے تعبیر دیتے ہین کس لیئے کہ روح کی عدم موجودگی موت اور امید کی عدم موجودگی موت ہی نہین بلکہ بدتر از موت ہے تو نتیجہ یہ نکلا کہ روح اور امید دو چیزین نہین بلکہ ایک چیز ہے جسکے دو نام ہین۔

اے خوشی و مسرت کی ملکہ فرحت اور انبساط کی مالک۔ تنہائی کی رفیق بے کسی کی مونس و مددگار۔ تیرے ایک ایک اور تسکین بخش قلب مضطر الفاظ نہین جو تیری تعریف کر سکون سوائے اسکے کہ یہ شعر پڑھون اور چپ رہون

اے برتر از خیال قیاس و گمان و وہم
وز ہر چہ دیدہ ایم شنیدہ ایم۔ خواندہ ایم

کون ہے جسکو تجھ سے لگاؤ نہین۔ کون ہے وہ جسکے دل مین تو جاگزین نہین مین کہونگا اور ضرور کہونگا اور مین کیا ہر شخص کو مجبوری سے کہنا پڑے گا کہ تیرے بغیر دنیا ہیچ است و کار دنیا ہیچ تو ہی ہے

درہم برہم ہوجاوے۔ اسلئے انسان کا وجود بھی وابستہ ہوگا اُمید کے وجود سے اور اس مقدمہ پر نظر کرتے ہوئے ماننا پڑیگا کہ "دنیا بامید قائم" بالکل درست ہے۔ اِسکو بھی جانے دیجئے دوسری بات ملاحظہ ہو وہ یہ کہ آخر یہ موجودہ عالم دراصل ہے کیا فی الواقع یہ عالم سفلی مجموعہ ہے اسباب کا۔ اور اسیلئے اسکو عالم اسباب بھی کہتے ہین سبب کا وجود بلا امید کی موجودگی کے ناممکن ہے اسلئے وجود عالم مبنی ہے وجود اُمید پر اور یہ اسی مبارک لفظ کی عنایت ہے کہ اُسنے فانی کوششون کا مجموعہ بنا کر عالم اسباب کہا جانے کا مستحق ٹھہرا دیا۔ یہ چوحرفی لفظ جو کہ دراصل پنج حرفی ہے اسکا ہر ایک حرف انسان کے ہر ایک حواس خمسہ کا مالک و مختار ہے۔ سامعہ اسکا اخبار۔ لامسہ اسکا یقین۔ شامّہ اسکی دریافت۔ باصرہ اسکی پہچان ہے۔ اسی پر اکتفا نہین اجی انسانی عقل بھی بغیر اسکے بیکار ہے اور ذہن بھی اسکا معاون اور مددگار ہے یہی وہ دولت بے بہا ہے جو مصیبت کے وقت مین انسان کے لیئے آڑے آتی ہے اور اُسکو نا اُمیدی کے جہنم مین گرتے ہوئے بچا لیا کرتی ہے۔ یہی وہ اکسیر ہے جو نیم مردہ دلون کو دوبارہ زندگی عطا کرتی ہے یہی وہ فرحت بخش حُسن کی دیوی ہے جسکی ایک جھلک مایوس سے مایوس حسرت زدہ سے حسرت زدہ کے لیئے ایک نئی روح کا کام دیتی ہے۔ کیا دنیا کی کوئی طاقت اسوقت جبکہ کسی ماں کا کھیلتا کودتا دل لبھانے والا معصوم بچہ اس دنیا سے گذر جاوے خوش کر سکتی ہے۔ ہاشا کبھی نہین۔ مگر ہان یہی ایک اُمید ہوتی ہے جو اُسکو اُسوقت تسلّی دیتی ہے۔ صبر اسکا ایک ادنیٰ غلام ہے۔ سکون اُسکی لونڈی ہے خیال اسکا گہوارہ۔ دل و دماغ اُسکی آسایش کے دو کمرے ہین جسمین یہ ہر وقت اپنی اور اپنی موجودگی سے انسان کو انسان بنائے رکھتی ہے۔ اسکی بدولت قومون نے ترقیان کین پھلی پھولین سرسبز ہوئین۔ اسی نے محامدین زمانہ کے دلون کو متحرک کرکے ہر ایک سے کے زمانہ مین اُنکا ڈنکا بجوا دیا اور اسی کی بدولت نپولین نے دول یورپ کے چھکّے چھڑا دئے۔ اسی وجہ سے ترقیان ہوئین اور جب قوم مسدود ہوگئی اور اسکا وجود نہ رہا تو تنزلی ہوئی کون چیز تھی جس نے موجودہ زمانہ کو اسدرجہ بلندی کے زینے پر پہونچا دیا۔ وہ یہی امید ہے جسکے حاصل کرنے کی کوشش مین انسان اُسکو

اشرف المخلوقات بنایا ہے۔ کہا جاتا ہے کہ نطق انسان اور جانورون کے درمیان مابہ الامتیاز ہے اور گویا اسیکے بدولت انسان کو جانورون پر شرف حاصل ہے۔ مگر نہین ایسا ہرگز نہین کیونکہ اگر کوئی گونگا ہو تو وہ ہرگز درجہ انسانیت خارج کر کے طبقۂ حیوان مین نہین رکھا جا سکتا۔ اور نہ کوئی جانور مثل طوطے۔ مینا وغیرہ کے جسمین طاقت گویائی ہے انسانی طبقہ مین شامل کیا جا سکتا ہے تو اب لامحالہ کہنا پڑے گا کہ وہ چیز نطق نہین ہے جو ہمارے اور جانورون کے درمیان مابہ الامتیاز ہے بلکہ کوئی اور چیز ہے۔ کیا وہ عقل اور شعور ہے؟ ہان ہان ضرور یہی چیز ہونی چاہیے مگر قبل اسکے کہ ہم اسکی نسبت کوئی راے قایم کرین یہ دیکھ لینا چاہیے کہ آیا جانورون مین اسکا وجود ہے یا نہین ہم دیکھتے ہین کہ زمین اور آسمان کے بادشاہ نے جانورونکو بھی اسمین حصہ دیا ہے۔ مثال کے طور پر ہاتھی کو دیکھیے کہ وہ کس درجہ غور و فکر کے بعد کام کرتا ہے۔ وہ اسوقت تک جبتک کہ اسکو اسبات کا اطمینان نہ ہو جاوے کہ زمین میرا وزن اٹھا سکیگی قدم آگے نہین بڑھاتا وہ اپنے فیلبان کے ذرا ذرا سے اشارون پر کس خوبصورتی اور عقل سے کام کرتا ہے اسکو جانے دیجیے چیونٹی کے حرکات اور سکنات کو دیکھیے اسمین بھی کچھ نہ کچھ عقل کا ظہور ضرور پایا جائیگا۔ اب پھر خود ہی فرمائیے کہ جب عقل و نطق مین ہم اور جانور برابر۔ جسم کے لحاظ سے ہم مین انمین بہت تھوڑا فرق۔ تو پھر کون سی چیز ہمکو انسے ممتاز بنائے ہوے ہے؟ مین کہتا ہون کہ وہ امید ہے اور دعوے کے ثبوت مین یہ مضمون پیش کرتا ہون۔

اس عالم فانی کی ترقی وابستہ حضرت انسان کے دم سے ہے۔ اور انسانی زندگی کا کچھ نہ کچھ مقصد ہوتا ہے اور یہ بھی مسلم الثبوت ہے کہ مقصد کا دار و مدار وابستہ ہے کسی نہ کسی امید پر تو ماننا پڑے گا کہ انسانی زندگی وابستہ ہے کسی نہ کسی امید پر۔ گویا کہ امید ایک اسٹیم ہے جسکے ذریعہ سے مختلف پرزے انسان کے حرکت کرتے رہتے ہین اور جسکے باعث مختلف قسم کی ترقیان اور ایجادین ظہور مین آتی ہین۔ اگر اس اسٹیم کا وجود نہ ہو اور انسان جو باعث ترقی عالم ہے اس محرک کے مختلف پرزون کو حرکت نہ دینے کی وجہ سے بیکار ہو جاوے۔ تو کیا نظام عالم

لگایا اور انکے ایام زندگی سے مقابلہ کیا تو فی یوم نو جزو پڑے۔ آج کوئی شخص تصنیف کرنا تو کیا معنی نو جزو نقل بھی نہیں کر سکتا۔ ایک دوسری روایت اسطرح پر ہے کہ ابن جوزی نے احادیث رسول اللہ لکھنے کو جو قلم تراشی اسکے تراش جمع کرتے گئے اور مرتے وقت وصیت کی کہ انکے نہلانے کا پانی انھین سے گرم کیا جاوے وہ تراش اتنی تھی کہ پانی گرم ہونے کے بعد بھی بہت سی بچ رہی۔

ابن جوزی کی تصانیف مین خطیب بغدادی کی تاریخ بغداد کا خلاصہ نہایت مشہور ہے۔ انھون نے ایک کتاب "النصر علی المصر" لکھکر ۵۶۷ھ خلیفہ المستضئ نور اللہ کی خدمت مین پیش کی تھی جسکے صلے مین بہت انعام ملا تھا۔ انکی ایک اور تصنیف "منتظم" بھی ہے۔ ابن جوزی نے اپنی سوانح عمری خود بھی مختصراً لکھی ہے جس سے بہت کچھ مدد ملتی ہے۔ ابن جوزی کی بعض تصانیف نہایت ضخیم ہین لیکن تمام تصانیف اسوقت نہین ملتین شیخ سعدی شیرازی علیہ الرحمۃ بھی ابن جوزی کے شاگرد تھے کہین کہین گلستان مین اپنے شفیق استاد کا ذکر کرتے ہین تو انکے الفاظ سے مرحوم استاد کی محبت ٹپکتی ہے۔ مثلاً فرماتے ہین روزے نصیحت شیخم شیخ ابوالفرج جوزی علیہ الرحمۃ یادم آمد الخ۔ خدا کی شان ہے ایسے نامور استاد کو ایسا ہر دلعزیز شاگرد میسر آیا۔

این سعادت بزور بازو نیست
تا نہ بخشد خدائے بخشندہ

سید حسن برنی

امید

دنیا بہ امید قایم

اگر ذرا غور اور فکر سے کام لیا جاوے تو قطعی طور پر ثابت ہو جاتا ہے کہ یہ الفاظ بالکل درست ہین اسلئے کہ عالم علوی سے عالم سفلی تک کوئی کام ایسا نہین ملیگا جسمین امید کا منور چہرہ چمکتا ہوا معلوم نہ ہوتا ہو یہی ایک وہ گوہر بے بہا ہے جو حضرت انسان کو خلاق عالم نے عطا کر

عبارت جو انھین کی بتلائی ہوئی تھی لکھ کر لگا دی گئی۔

"اے وہ شخص جو اس شخص کے گناہوں کو جو برا سیہ کار ہو شا دیتا ہے۔ عاصی جو بارگاہ مین حاضر ہوتا ہے اور خود کردہ معاصی کی معافی مانگتا ہے مین مہمان ہون اور مہمان کے ساتھ یہی سلوک کرنا چاہیے کہ اُسکے ساتھ احسان کیا جاوے"

ابن جوزی ایک سادہ مزاج اور تفکرات دنیا سے بالکل آزاد شخص تھے اور باوجود نہایت عابد و متقی ہونے کے وہ زاہد خشک نہ تھے۔ قدرت نے جبلی محبت پذیر طبیعت عطا کی تھی اور شعر سے بھی دل لگاؤ تھا۔ کبھی کبھی کچھ اشعار موزون کئے ہین جنمین عاشقانہ جذبات کیساتھ مجتہدانہ تجرد اور عالمانہ دقت نظری کی صاف جھلک آتی ہے۔

ابن جوزی نے جو صوفیہ کی مخالفت کی اسکی وجہ انکا صحیح احادیث کو محفوظ رکھنے کا جوش تھا۔ لیکن عام معاملات مین وہ عوام کو خوش رکھنا چاہتے تھے اور بعض اوقات مصلحت سے کام لیتے تھے ابن جوزی مین قادر الکلامی کے ساتھ حاضر جوابی کی بھی صفت تھی۔

ایک مرتبہ دوران تقریر مین کسی شخص نے محدث موصوف سے سوال کیا کہ حضرت ابوبکر صدیق رضؓ افضل تھے یا حضرت علیؓ۔ اِس سوال کا جواب ابن جوزی نے دیا وہ اُنکی حاضر جوابی اور پالیسی پر روشن دلیل ہے۔ آپنے فرمایا " مَنْ كَانَ بِنْتُهٗ فِيْ بَيْتِهٖ " یعنے جسکی بیٹی اُسکے گھر مین تھی سنّی حضرت صدیق کو سمجھے اور شیعہ حضرت علی کو سمجھے ایسے معاملات مین وہ اکثر مبہم جواب دیا کرتے تھے۔ ابن جوزی کا عقیدہ تھا کہ یزید پر لعن طعن جائز ہے اور اس عقیدہ کی تائید مین جسکو وہ امام حنبل سے منسوب کرتے ہین انھون نے ایک کتاب بھی لکھی ہے۔

ابن جوزی کی تصانیف کی صحیح تعداد و شمار معلوم نہیں ہوسکتی مورخین کا قول ہے کہ انکی تصانیف لاتعداد ہین۔ علامہ ابن خلکان لکھتے ہین کہ "ابن جوزی کی تصانیف کا شمار اندازہ او خیال سے باہر ہے" انکی کثرت تصانیف کی بابت بعض مبالغہ آمیز روایتین زبانزد ہین جنمے انکی کمال علمیت پر بہت روشنی پڑتی ہے منجملہ انکے ایک یہ روایت ہے کہ ابن جوزی کی تصانیف کو یکجا جمع کرکے جب

مین استنباط مسائل مین ضعیف اور موضوع احادیث پر اعتماد سے کام لیا ہے" پھر آگے چل کر امام غزالی کی ایک تاریخی غلطی بیان کر کے لکھتے ہین "اس سے صاف ظاہر ہوتا ہے کہ غزالی کو تاریخ مین بالکل بصیرت نہین - ابن جوزی نے ایک کتاب "اعلام الاحیا و اغلاط الاحیا" بھی لکھی تھی جسمین امام غزالی کی کتاب احیار العلوم کی غلطیان لکھی تھین - ایک دوسری تصنیف "تلبیس ابلیس" مین بھی امام موصوف کی اس کتاب پر جا بجا چوٹ کی ہے -

ابن جوزی کا دعویٰ ہے کہ مشرب صوفیہ کی بدولت اسلام مین بہت سی بدعتین رواج پا گئین اور اکثر موضوع احادیث پھیل گئین - وہ یہ بھی کہتے ہین کہ تمام اکابر صوفیہ مین یہ عیب بالعموم پایا جاتا ہے کہ وہ روایات اور اخبار مین احتیاط سے کام نہین لیتے - ابن جوزی کی اس بحث مین ایک بڑے معرکہ کی تصنیف "موضوعات" ہے جسمین انھون نے نہایت دقت نظری اور تحقیق سے موضوع احادیث کو بالترتیب جمع کر کے اُنکی عدم صحت کی وجوہات کو بالتشریح لکھا ہے - متاخرین محدثین نے اس کتاب کو نہایت معتمد خیال کیا ہے -

ابن جوزی کی اس سختی کا یہ نتیجہ ہوا کہ اکثر لوگ اُن سے محض اس بنا پر ناراض ہوگئے - انھون نے اسبات کی کچھ پرواہ نہ کی اور بدستور مخالفت کرتے رہے - ۵۹۰ھ مین اُنکو شیخ عبدالقادر جیلانی کے متعلق چند ریمارک کرنے کی وجہ سے پانچ سال کی قید شدید کا حکم ہوا - انھون نے یہ پانچ سال نہایت استقلال اور صبر سے کاٹے اور ۵۹۵ھ مین وہ رہا ہوکر بدستور اپنے مشاغل مین مصروف ہوگئے - باوجود کبر سنی اور ضعف عمری کے وہ مرتے دم تک غیر معمولی محنت سے دماغی کام کرتے رہے بالآخر قضاے الہی آپہونچی اور تقریباً ۹۰ سال کی عمر مین محدث موصوف نے شب جمعہ ۱۲ رمضان المبارک ۵۹۷ھ کو داعی اجل کو لبیک کہا۔ باب الحرب مین مدفون ہوے اُنکی قبر پر اِس مضمون کی

؎ ابن جوزی نے حسب ذیل خلفاے عباسیہ کا عہد سلطنت دیکھا - مستظہر - مسترشد - منصور - رشید - مستضئ - مستنجد - مستضئ - ناصر - اور ظاہر -

پھر تو ابن جوزی کی وعظ گوئی کا ایسا شہرہ ہوا کہ بغداد کے تمام مشہور مقامات پر انکو وعظ گوئی کی اجازت ہو گئی اور انکے جلسۂ تقریر مین غیر معمولی ازدحام ہونے لگا۔ رفتہ رفتہ بارگاہ خلافت مین بھی رسائی ہو گئی اور خاص موقعون پر دربار مین بھی بلا کر وعظ کہلوائے جانے لگے۔ اس موقع پر یہ تبلا دینا بیجا نہ ہو گا کہ اُس زمانہ مین واعظین کا اسلام کی معاشرتی تمدنی اور ملکی معاملات پر بڑا گہرا اثر تھا جس طرح آج اخبارون اور پریس کا لوگون پر بڑا اثر ہے اُسی طرح حقوق عام کا دار و مدار طبقہ خطبا اور واعظین پر تھا۔ انکی زبان پبلک خیالات کی ترجمان اور سلطنت کے نقائص اور عیوب ظاہر کرنے کا ایک بڑا ذریعہ تھی۔ حکام اور وزرا بلکہ خود خلیفہ کو ان آوازون پر جو عام رعایا کی قائم مقام تھین توجہ کرنی پڑتی تھی اور اسطرح یہ طبقہ اسلامی دنیا کا بحیثیت ایک مفید رکن ہونے کے واقعی ادب اور عزت کا مستحق تھا جو انکے ساتھ برتا جاتا تھا۔

ابن جوزی ایک آزاد اور نڈر عالم تھے کبھی اپنے خیالات کے ظاہر کرنے یا سچی بات کے کہنے سے نہ رکتے تھے بادشاہ وزرا اور حکام کے عیوب صاف صاف اُنکے منھ پر کہدیتے تھے اور اپنی جادو بیان تقریر سے اُنپر ایسا اثر ڈالتے تھے کہ وہ اصلاح اور دادرسی پر مجبور ہو جاتے تھے اسطرح انکی بدولت اکثر ستم رسیدہ لوگون کی دادرسی ہو جاتی تھی۔

ابن جوزی خود ایک بڑے مجتہد تھے لیکن امام احمد بن حنبل رحمت اللہ علیہ کی فقہ کو مانتے تھے۔ چونکہ انکی نظر حدیث مین نہایت وسیع تھی وہ اسبات کی ہمیشہ کوشش کرتے تھے کہ موضوع احادیث اور جھوٹی روایات سے جو اسلام کے لئے سخت خطرناک ہین۔ اسلام کو بالکل پاک و صاف کر دیا جاوے اسی جوش مین وہ فرقہ صوفیہ کے سخت مخالف تھے اور اکابر صوفیہ کو بھی برا کہنے سے نہ رکتے تھے حتی کہ شیخ محی الدین عبدالقادر جیلانی رح اور امام غزالی رح کی بابتہ بھی انکی اچھی رائے نہ تھی۔ ابن جوزی امام غزالی کے نسبت جو علماے متکلمین کے امام اول مانے جاتے ہین لکھتے ہین کہ "ابوحامد غزالی کو نظر کے محدود ہونے اور زیادہ واقفیت نہونے کی وجہہ سے احادیث اور اخبار مین بالکل بصیرت نہین صحیح اور ضعیف احادیث اور اخبار مین تمیز نہین کر سکتے اور اسی وجہ سے اونھون نے اپنی تصانیف

اور علامہ ابو منصور جوالیقی سے تکمیل نحو کی۔ جب فقہ سے فارغ ہو چکے تو حدیث کی طرف متوجہ ہوئے۔ کئی سال تک متواتر جانفشانی سے اساتذہ حدیث سے اس فن شریف کو پڑھا کرے اُن کو حدیث مین ایک خاص دلچسپی تھی جس نے خود اُن کو ایک بڑا محدث بنا دیا۔ اُنکے اساتذہ حدیث مین سے محمد بن ناصر ملک بن عبد اللہ بن ابی سہیل مشہور مدرسین حدیث بھی تھے۔ اسی زمانہ مین بغداد مین ایک تجربہ کار متبحر مدرسہ فاطمہ بنت حسین بن حسن فضلویہ رازیہ تھین۔ اُس عفیفہ کے فضل وکمال کا شہرہ تمام ممالک اسلام مین پھیلا ہوا تھا۔ ابن جوزی نے بھی آنکے سامنے پہلوے شاگردی طے کیا۔ جیسا کہ اشارتاً کہا جا چکا ہے محدث موصوف کو وعظ گوئی اور تقریر سے ایک طبعی مناسبت تھی۔ بچپن مین انکو وعظ سننے کا کمال شوق تھا جب سن پاتے کہ بغداد مین کسی مشہور اسپیکر کی تقریر ہونے والی ہے تو ضرور وہ اُس کو سننے جاتے۔ آن کا حافظہ ایسا قوی تھا کہ جس بات کو وہ ایک مرتبہ سن لیتے اُنکے دل پر نقش ہو جاتی۔ ابو الحسن زاغونی بغداد کے مشہور خطیب اور واعظ تھے۔ ابن جوزی کو ہونہار پا کر خطیب موصوف نے شفقت خاص سے کام لیا اور یہ انھین کا فیض تعلیم تھا جس نے اُن کو بے مثل مقرر بنا دیا۔ زاغونی کے لکچر جامع منصور مین ہوا کرتے تھے اور آنکے حلقہ درس مین دور دور سے لوگ آکر شریک ہوتے تھے۔

۵۲۷ھ مین جب ابو الحسن زاغونی کا انتقال ہوا ابن جوزی کی سترہ[۱۷] یا اٹھارہ[۱۸] سال کی عمر تھی مگر باوجود نوعمری کے اُنکی تبحر وعلمیت کا شہرہ دور دور ہو گیا تھا۔ ایک مرتبہ وزیر شرف الدین کاشانی کے مجلس مین ابن جوزی نے کچھ تقریر کی۔ وزیر آپکی تقریر سن کر اسقدر خوش ہوا کہ ابن جوزی کو جامع منصور مین وعظ گوئی کی اجازت دے دی۔ یہ اعزاز کوئی معمولی بات نہ تھا اور نہ وہان پر وعظ کہنا کوئی آسان کام تھا۔ معمولی علما کا تو کیا ذکر اچھے اچھے فضلا اور مقررون کو وہان وعظ کہنا مشکل ہوتا تھا ابن جوزی کے پہلے وعظ مین جو جامع منصور مین ہوا سامعین کی نہایت کثرت تھی اور بڑے بڑے سن رسیدہ اور سربرآوردہ علما موجود تھے۔ لیکن ابن جوزی نے ایسی فصیح اور پر مغز تقریر کی کہ سب دنگ رہ گئے۔

ابوالفرج بن جوزی

دنیائے اسلام مین محدث ابن جوزی کے پایہ کے علما محدود تعداد مین پیدا ہوئے ہین وہ اپنے زمانہ کے علامہ اور اپنے وقت کے مجتہد اور امام تھے۔ طبقہ محدثین مین جو رتبہ آن کو حاصل ہے وہ کم علما کو نصیب ہوا ہے۔ علاوہ تفسیر۔ حدیث۔ اور فقہ کے تاریخ سیر اور طب مین بھی وہ کامل دسترس رکھتے تھے۔ وعظ گوئی اور تقریر مین علامہ موصوف نے غیر معمولی طبیعت پائی تھی۔

ابن جوزی کا پورا نام "ابوالفرج عبدالرحمن بن ابوالحسن علی بن محمد بن علی بن عبیداللہ بن عبداللہ بن حادی بن احمد بن محمد بن جعفر الجوزی" اور لقب "جمال الدین" ہے۔

انکی ولادت اور نشو و نما کا فخر دارالخلافت بغداد کو ہے جسکی پاک سرزمین سے بیشمار مایۂ ناز علما او فضلاء اسلام پیدا ہوے۔ سنہ ولادت مین اختلاف ہے بقول بعض مورخین ۵۰۸ھ ہجری نبوی کو اور بروایت دیگر ۵۱۰ھ کو انکی ولادت ہوئی۔ خود ابن جوزی کو اپنا سنہ ولادت یاد نہ تھا اسیوجہ سے اسمین اختلاف پیش آیا تین سال کی عمر مین انکے سر سے باپ کا سایہ اٹھ گیا ور انکی مان نے جو ایک نیک اور نہایت سمجھدار بی بی تھین صغیر سنی ہی سے انکی پرداخت اور تربیت مین بڑی جگہداشت سے کام لیا۔ یہ اسی عمدہ تربیت کا نتیجہ تھا کہ سن رشد کو پہونچتے ہی بن جوزی نے تحصیل علم نہایت سرگرمی سے شروع کردی اور اسکی تکمیل مین ہمہ تن مصروف ہو گئے۔ اس زمانہ مین بغداد علوم و فنون کا مرکز تھا اور ہر علم و فن کے ماہر اساتذہ بکثرت موجود تھے۔ اول ابن جوزی نے بطریق مروج کلام مجید کو بغداد کے مشہور حفاظ اور قاریون سے پڑھا جنمین سے ابوعبداللہ خیاط۔ ابراہیم بن دینار نہروانی اور عبداللہ مقری جیسے یکتا اساتذہ بھی تھے ن قراءت مین مہارت حاصل کرلینے کے بعد انھون نے دیگر ابتدائی مراحل تعلیم کو طے کیا۔ بعدازان بغداد کے نامور فقیہون ابوبکر دینوری احمد بن ابوالمعالی حربی حسن بن عبداللہ بن نصر

سنہ ہجری	سنہ عیسوی	نام خلیفۂ عباسی	واقعات و تعمیرات بغداد	مصنفین جن کی تصانیف سے تاریخ بغداد کا پتہ چل سکتا ہے
			کچھ حصّہ کی از سر نو مرمت۔ محاصرہ رابع (۵۵۱ھ مطابق ۱۱۵۷ء) طغیانی(۳) (۵۵۴ھ مطابق ۱۱۵۹ء)	
۵۵۵	۱۱۶۰	مستنجد	(دور خامس)	Benjamen of Tudela
۵۶۶	۱۱۷۰	مستضئ	حصار شہر کی از سر نو تعمیر (۵۶۸ھ مطابق ۱۱۷۳ء) طغیانی(۴) (۵۶۹ھ مطابق ۱۱۷۴ء) قدیم تاج محل منہدم ہو گیا۔ ایک نیا تاج محل اور خندق تعمیر ہوا۔	
۵۷۵	۱۱۸۰	ناصر	طغیانی(۵) (۶۱۴ھ مطابق ۱۲۱۷ء) باب الطلسم کی مرمت (۶۱۸ھ مطابق ۱۲۲۱ء)	ابن جبیر (۵۸۰ھ-۱۱۸۴ء) یاقوت (۶۲۳ھ-۱۲۲۵ء)
۶۲۲	۱۲۲۵	ظاہر	کشتیوں کے پل کا از سر نو بنایا۔	
۶۲۳	۱۲۲۶	مستنصر	مدرسہ مستنصریہ۔ مسجد کی از سر نو تعمیر	
۶۴۰	۱۲۴۲	مستعصم	کتب خانہ ریحانیہ۔ محاصرۂ آخری ہلاکو (۶۵۶ھ مطابق ۱۸۵۵ء)	ابن خلکان

سید حسن برنی

سنہ [ہجری]	سنہ عیسوی	نام خلیفہ عباسی	واقعات و تعمیرات بغداد	مصنفین جن کی تصانیف سے تاریخ بغداد کا پتہ چل سکتا ہے
۳۲	۹۳۲	قاہر	مدینۃ المنصور کے حصار کی دیواریں منہدم ہوگئیں۔	
۳۲	۹۳۴	راضی		
۳۲	۹۴۰	متقی	محل باب طلاق کی تباہی (۳۲۹ھ مطابق ۹۴۱ء) طوفان اور طغیانی[1] سے مدینۃ المنصور کی خرابی	مسعودی (۳۳۲ھ-۹۴۳ء)
۳۳	۹۴۴	مستکفی		
		مطیع	(دور ثالث) بویہہ۔ محل معز الدولہ محل طاق کسریٰ محل مثمن۔ محل مربع	اصطخری (۳۴۰ھ ۹۵۱ء)
۳۶	۹۷۴	طائع	شفاخانہ عضدی	ابن حوقل مقدسی (۳۶۷ھ ۹۷۸ء)
۳۸	۹۹۱	قادر		(۳۷۵ھ ۹۸۵ء)
۴۲	۱۰۳۱	قائم	(دور رابع) سلجوقیہ (طغرل بیگ و ملک شاہ) مدرسہ نظامیہ۔ طغیانی[2] (۴۶۶ھ مطابق ۱۰۷۴ء)	
۴۷		مقتدی	مسجد سلطان۔ محلہائے مقتدیہ	خطیب
۴۸	۱۰۹۴	مستظہر	مشرقی بغداد کے حصہ زیرین کے حصار کی تعمیر (۴۸۸ھ ۱۰۹۵ء) محل ریحانیہ	
۵۱	۱۱۱۸	مسترشد	محل باب الحجرہ	
۵۲	۱۱۳۵	منصور رشید	محاصرۂ ثالث (۵۳۰ھ مطابق ۱۱۳۶ء)	
۵۱	۱۱۳۶	محمد مقتفی	آتشزدگی تاج محل (۵۴۹ھ مطابق ۱۱۵۴ء)	

سنہ ہجری	سنہ عیسوی	نام خلیفہ عباسی	واقعات وتعمیرات بغداد	مصنفین جن کی تصانیف کی مدد سے تاریخ بغداد کا پتہ چل سکتا ہے
			تبدیل دار الخلافت بغداد سے (۲۲۱ھ مطابق ۸۳۶ء)	
۲۲۷	۸۴۲	واثق	سامرہ (سُرّ مَن رای)	
۲۳۲	۸۴۷	متوکل	"	
۲۴۷	۸۶۱	منتصر	"	
۲۴۸	۸۶۲	مستعین	دوبارہ بغداد کا دار الخلافت بننا۔ محاصرۂ ثانی (۲۵۱ھ مطابق ۸۶۵ء)	
۲۵۱	۸۶۶	معتز	سامرہ (سُرّ من رای)	
۲۵۵	۸۶۹	مہتدی	"	
۲۵۶	۸۷۰	معتمد	بوران نے محل حسنی کو از سر نو تعمیر کیا۔ خلیفہ کا بغداد واپس آنا (۲۷۹ھ مطابق ۸۹۲ء)	یعقوبی (۲۷۸ھ-۸۹۱ء)
۲۷	۸۹۲	معتضد	خلیفہ مشرقی بغداد میں سکونت پذیر ہوا۔ محل ثریا اور محل فردوس تعمیر ہوے اور تاج محل کی تعمیر شروع ہوئی محل حسنی مین اضافہ کیا۔	
۲۷	۹۰۲	علی مکتفی	تکمیل تاج محل۔ تعمیر مسجد مکتفی	ابن رستہ (۲۹۰ھ-۹۰۲ء)
۲۰	۹۰۸	مقتدر	محل شجرہ وغیرہ کی تعمیر۔ یونانی سفیر کا باب خلافت مین حاضر ہونا۔ (۳۰۵ھ مطابق ۹۱۷ء)	طبری

بہت کام دیا لیکن بغداد کی قسمت مین اِس خونخوار تاتار کے ہاتھ سے تباہی لکھی تھی - ہلاکو کی فتح بغداد کے بعد جو فتنہ و تباہی دار السلام بغداد مین مچی وہ قیامت کا نمونہ تھی - پانسو سال سے زیادہ کی عباسیہ سلطنت کا مستعصم کی دردناک شہادت اور بغداد کی بربادی کے ساتھ ہمیشہ کے واسطے خاتمہ ہوگیا -

ذیل مین ایک جدول درج کیجاتی ہے جسمین بغداد کے واقعات و حالات تاریخی عہد بعہد ملینگے اخیر مین ایک نقشہ ہے جس سے بغداد کی تاریخ مین بہت مدد ملے گی -

جدول حالات و تاریخ بغداد

سنہ ہجری	سنہ عیسوی	نام خلیفہ عباسی	واقعات و تعمیرات بغداد	مصنفین عہد جنکی تصانیف کی مدد سے تاریخ بغداد کا پتہ چل سکتا ہے
۱۳۲	۷۵۰	سفّاح	ہاشمیہ کی تعمیر	
۱۳۶	۷۵۴	منصور	(دورِ اوّل) بنائے بغداد (۱۴۵ھ مطابق ۷۶۲ء) تعمیر مدینۃ المنصور (شہر مدوّر)	
۱۵۸	۷۷۵	مہدی	تکمیلِ رصافہ	
۱۶۹	۷۸۵	ہادی		
۱۷۰	۷۸۶	ہارون الرشید	محلات جعفری کی بنیاد	
۱۹۳	۸۰۹	امین	محاصرہ اول (۱۹۷ھ مطابق ۸۱۳ء)	
۱۹۸	۸۱۳	مامون	تکمیل محلات جعفری جو بعد مین محلِ حسنی سے موسوم ہوئے	
۲۱۸	۸۳۳	معتصم	نہر موسیٰ پر تعمیر محل (دور ثانی) شہر سامرہ کو	

باب کوفہ سے مکہ کو جو راستہ جاتا تھا اسپر بغداد کے جنوب میں محلہ کرخ آباد تھا جو مدینۃ المنصور کے حصار سے ایک "لیگ" کے فاصلہ تک پھیلا ہوا تھا باب المحول کے موازی جو آبادی پیدا ہوگئی تھی وہ مدینۃ المنصور سے سمت مغرب ایک میل کی تفاوت سے تھی۔ باب کوفہ اور باب شام دونوں سے محول کو راستے آتے تھے جو انبار کو جانے والی شارع اعظم سے آملتے تھے باب الشام کے شمال میں محلہ حربیہ تھا۔ حربیہ سے بڑھ کر شمالی ملحقات مغربی بغداد تھے جو دو سمتوں میں دجلے کے موڑ سے گھرے ہوئے تھے۔ اس حصّہ کا نام کاظمین تھا۔

خلافت عباسیہ کی پانصد سالہ عہد حکومت میں بغداد اور اسکے حوالی و خارج کی صورت برابر تبدیل ہوتی رہی کبھی کوئی حصّہ منہدم اور ویران ہوگیا اور کبھی کوئی نیا حصّہ بنگیا۔ اوپر جو صورت ہم نے بغداد کی بیان کی وہ خلیفہ ہارون الرشید کے زمانہ کی تھی جا چکی ہے۔ ہارون کے بعد جو لڑائی ہوئی اسمیں مدینۃ المنصور تباہ ہوگیا۔ ۲۲۱ھ (۸۳۶ء) میں دار الخلافت بغداد سے سامرّا ای (سر من رای) کو منتقل ہوگیا اور سات خلفا کے عہد میں بغداد بحیثیت ایک صوبے کے صدر مقام کے رہا جب ۲۷۹ھ (۸۹۲ء) میں پھر بغداد کو دار الخلافت تبدیل ہوا تو مشرقی بغداد میں تعمیر محلات وغیرہ شروع ہوئی۔ تھوڑے ہی زمانے میں مشرقی بغداد میں بھی وہی رونق اور شان و شوکت پیدا ہوگئی جو کبھی مغربی بغداد میں تھی۔ خلافت کی پچھلی چار صدیوں تک خلفا شرقی بغداد ہی میں سکونت پذیر رہے اور مدینۃ المنصور روز بروز ویران ہوتا گیا۔

نئے محلّات اس زمین پر بنائے گئے جو مخرم کے جنوب میں واقع تھی۔ مخرم مشرقی بغداد کی اس دیوار کے اندر جو ہارون الرشید کے زمانہ میں تھی سب سے زیرین حصہ تھا۔ اس زمانے میں یہ محلّے تباہ ہو چکے تھے لیکن نئے محلّات کے گرد جلد عمارات تعمیر ہونی شروع ہوئیں اور جدید محلّے آباد ہوگئے۔ ۴۰۰ھ میں خلیفہ مستظہر نے نئے بغداد کے گرد ایک حصار کھنچوا دیا جو دریا کے کنارے سے محلّات کے گرد ہوتا ہوا دوسرے نیچے کے طرف دجلہ سے آملتا تھا۔ اس دیوار کی وقتاً فوقتاً تعمیر اور مرمّت ہوتی رہی۔ ۶۵۶ھ (۱۲۵۸ء) میں ہلاکو کے حملے کے وقت اس دیوار نے

کہ صاحب ان تالیفات کا اردو میں ترجمہ کر کے اپنی ملکی زبان اور اردو دان پبلک کی بیش بہا
خدمت کریں اور شکریہ کے مستحق ہوں۔ ملک کو ایسے تراجم کی بیحد ضرورت ہے۔

سید حسن برنی

پہلی نہر جو دریائے فرات سے دجلہ کو جاتی تھی نہر عیسیٰ تھی۔ ٹھیک اُس مقام پر جہاں نہر دجلہ سے ملتی تھی خلیفہ منصور نے ۱۴۵ھ (۷۶۲ء) میں ایک مدوّر شہر کی بنیاد ڈالی جسکا مدینۃ المنصور رکھا گیا مدینۃ المنصور کو شہر بغداد کا مجر البناء سمجھنا چاہیے۔ مدینۃ المنصور میں چار مساوی الفاصلہ بڑے دروازے تھے جنکی ایک دوسرے سے ایک میل (عربی) دوری تھی۔ ہر در سے ایک شاہراہ (شارع اعظم) جاتی تھی جن پر دار الخلافت کے قریب قریب آباد ہونے شروع ہو گئے جو رفتہ رفتہ داخل شہر ہو گئے۔

ان چار ابواب کی تفصیل حسب ذیل ہے۔

(۱) باب بصرہ۔ جنوب و مشرق کی جانب جہاں پر نہر عیسیٰ کی مختلف شاخیں بہتی تھیں اور جہاں سے نکلکر وہ حوالی بغداد شروع ہوتے تھے جو دریائے دجلہ کے کنارے پر واقع تھے۔

(۲) باب کوفہ۔ جنوب و مغرب میں۔ یہاں سے جانب جنوب ایک سڑک مکہ معظمہ کو جاتی تھی جس پر حجاج کے قافلے جایا کرتے تھے۔

(۳) باب شام۔ شمال و مغرب میں۔ یہاں سے دریائے دجلہ کے مشہور کشتیوں کے پل کو راستہ جاتا اِس پل سے اُتر کر مشرقی بغداد آتا تھا جسکو لشکر گاہ مہدی کہتے تھے۔ مہدی نے اپنے محلات یہاں تعمیر کئے تھے اور ایک مسجد جامع بھی تیار کرائی تھی۔ مشرقی بغداد کی آبادی تین حصوں میں منقسم تھی۔ پل کے قریب کی آبادی رصافہ کہلاتی تھی۔ اُس سے اوپر کو محلہ شماسیہ تھا اور اس کے نیچے کو محلہ مخرم تھا۔ مشرقی بغداد کے تنگ وسطی حصہ میں سے ہو کر خراسان کی بڑی سڑک جاتی تھی جو مدینۃ المنصور کے باب خراسان سے نکلتی ہوئی خلافت عباسیہ کے مملکت شرقی حدود تک پہونچتی تھی۔

علیگڈہ منتھلی

قیمت سالانہ للعہ معہ محصولڈاک قیمت فی رسالہ ۶ر	بابت ماہ ستمبر و اکتوبر ۱۹۱۲ع	نمبر ۹ و ۱۰ جلد ۱۰

دارالسّلام بغداد

خلفاے عبّاسیہ کے مقام خلافت ' دارالسلام بغداد ' کی تاریخ اسلام مین جو شہرت وعظمت ہے وہ محتاج بیان نہین - ذیل مین ہم اس مقدس شہر کے مختصر تاریخی و جغرافیائی حالات معہ ایک نقشہ کے درج کرتے ہین جو مسٹر لی اسٹرینج (Le Strange) کی مشہور تصانیف

"بغداد بعہد خلفاے عباسیہ" (Bagdad during the Abbasid Caliphs)

اور "اراضی خلافت شرقی" (Lands of the Eastern Calephate)

سے ماخوذ ہین - یہ دونون قابل قدر تصانیف (نیز مصنّف موصوف کی دیگر تصانیف متعلق تاریخ اسلام) نہایت دلچسپ ہین اور ہر شخص کو جو اسلامی تاریخ مین ذوق رکھتا ہو بغور مطالعہ کرنی چاہئین - میرے علم مین ہنوز ان مین سے کسی کا ہماری زبان مین ترجمہ نہین ہوا - کیا اچھا ہو کہ

شرح چھپائی اشتہارات حصہ اردو

ایک صفحہ	واسطے ایک سال کے	۲۴ روپیہ
,,	واسطے نصف سال کے	۱۳ روپیہ
,,	واسطے تین ماہ کے	۷ روپیہ
,,	واسطے ایک ماہ کے	۲ روپیہ ۸ آنہ

نصف صفحہ کے لئے مذکورہ بالا شرح کا نصف لیا جاویگا اور نصف صفحہ سے کم ہونے کی صورت مین بھی نصف صفحہ کی اجرت لیجائیگی اجرت ہمیشہ پیشگی وصول ہوگی

ڈی آکٹر لونی ایم اے - منیجر

علیگڈھ منتھلی مدرستہ العلوم علیگڈھ

رجسٹرڈ نمبر اے ۲۳۴

علیگڑھ منتھلی

نمبر ۹ و ۱۰ جلد ۱۰	بابت ماہ ستمبر و اکتوبر ۱۹۱۲ء	قیمت سالانہ للعہ محصول ڈاک قیمت فی رسالہ ۶

مقام اشاعت مدرستہ العلوم علیگڑھ

فہرست مضامین حصہ اردو

پبلشر۔ مسٹر ڈی۔ آکٹرونی ایم۔ اے۔ پروفیسر مدرستہ العلوم علیگڑھ

باہتمام بابو شمبھو ناتھ صاحب بھارگو

دی اسٹینڈرڈ پریس الہ آباد طبع شد